

COUNTRY BIBLE CHURCH

1ST JOHN

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LESSON 1 (2-25-25)

Introduction

Like most of the Epistles in the New Testament, all these three letters are special. They are not written as books **insidious** ^{adj.} [harmful but enticing] **seductions** [something that attracts or charms], of **antinomian** ^{adj.} [one who rejects a socially established morality], **Gnosticism**, [the practice of various cults whose conviction is that matter is evil and deliverance comes through **gnosis** (esoteric knowledge of spiritual truth essential for salvation)] as Gnostics threatened the Church at large.

The Second Epistle deals with the same danger as it affected a particular family. The third threats of a corresponding danger arising from lawlessness of another kind—high-handed rebellion against apostolic authority.

The First Epistle is a companion to the Gospel, and lays the foundations of Christian conduct as a whole. The other two have no special relation to the Gospel, and deal with only one or two points of conduct, the duty of

hospitality, and its limits; and the treatment of those who promote heresy and schism.

Humanly speaking, we may say that, but for the pressure of Gnosticism upon the Church, the First and Second Epistles, and perhaps also the Gospel of St. John, would never have been written; and again that, but for the turbulence of Diotrephes, the Third Epistle would never have been written.

[The name Diotrephes, means “*nourished by Zeus.*” A church member whom John reprimanded for his contentious behavior (3 John 9). He spoke against John “*with evil words*” (v 10); had resisted John’s authority by refusing to receive an earlier letter; and refused to show Christian hospitality, urging others to do likewise. He may have been an official in the church who abused his position since he liked “*to put himself first*” (v 9).] Walter A. Elwell and Barry J. Beitzel, “Diotrephes,” in Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 629.

[The paragraph below represents the thinking of the Gnostics.]

The gospel was very good as far as it went; but the Gnostics had “*a more excellent way.*” They understood the gospel better than the apostles themselves. It was a mistake to suppose that the historical facts and moral precepts of the Scriptures were to be taken literally. It was a still greater mistake to suppose that the Scriptures

contained all that was necessary for man's spiritual well-being. There was a higher knowledge, a more profound gnosis (knowledge); which the Gnostic could attain to and impart.

The philosopher whose mind was enlightened by this esoteric (superior knowledge) need not trouble himself much about his conduct. His soul was steeped in light, everything else was comparatively of unimportance. Good actions could not greatly increase his enlightenment; bad actions could not seriously detract from it.

This is how the Gnostic regarded the root of truth and morality of Christian teaching. **(1)** Righteousness was made of no account in comparison with intellectual illumination. **(2)** Scripture was made of no account in comparison with a knowledge which superseded it. **(3)** The work of Christ was made of no account; for there could be no need of an atonement if there was no real evil in sin.

Besides this Greek doctrine of the supremacy of intellect and the all-importance of intellectual enlightenment, most Gnostics also taught the Oriental doctrine that matter, with everything material, is evil. This principle also entailed a complete subversion of Christian doctrine and Christian ethics. **(1)** If the material universe is utterly evil, it cannot have been created by the supremely good

God, but by some evil, or at least some inferior, power.

(2) The supremely good God must be utterly removed from such a universe. **(3)** The Incarnation is impossible; for the Deity could never consent to be united to a material body that is incorrigibly (incapable of being corrected) impure.

In morals opposite conclusions were drawn from this Gnostic premise of the inherently impure character of everything material. **(1)** If the human body is utterly evil, it must be subdued and chastised to the utmost, that the enlightened spirit may be freed from the burden of so vile an instrument. **(2)** If the human body is utterly evil, it is a matter of indifference what it does; and so worthless an instrument may be made to commit any act from which the spirit can derive additional knowledge.

Thus the “*more excellent way*” of these advanced thinkers “turned the grace of our God into lasciviousness, and denied our only Master and Lord, Jesus Christ” (Jude 4). Can we wonder at the stern, unyielding attitude which St. John adopted in confronting it? “Liars,” “seducers,” “false prophets,” “deceivers,” “antichrists,” seem not too strong appellations to give to the promoters of teaching such as this. The apostle’s reiterations of the impossibility of light without holiness and without love, of the impossibility of love without obedience, of the impossibility of combining birth from God with love of the world and its lusts, or with

hatred of one's brethren,—become doubly understandable when we remember the (false) doctrines at which these repeated assurances are aimed. Over and over again, first from this point of view and then from that, St. John solemnly asserts our need of the atoning work of Christ, the necessity of believing in it, and the obligation to act on it. To deny or trifle with these great truths is to leave the family of God for the dominion of the evil one.

Gnostics may boast of their knowledge; but believers in the Incarnation have their knowledge too. They know that they have passed over, out of death into life (*1 John 3:14*). They know that they are children of God, and as such are freed from sin by his Son (*1 John 5:18-19*). They know that the Son of God has come in the flesh, and has given them a mind wherewith to know, not the remote abstraction (a theoretical idea rather than physical) which the Gnostic calls God, but the loving Father in whom believers can abide through his Son Jesus Christ (*1 John 5:20*). “St. John has been called the apostle of the absolute. Those who would concede to Christianity no higher dignity than that of relative and provisional truth, will fail to find any countenance for their doctrine in the New Testament. But nowhere will they encounter more earnest opposition to it than in the pages of the writer who is pre-eminently the apostle of charity. St. John preaches the Christian creed as the one absolute certainty” (Liddon, “Bampton Lectures,” lect. 5.). H. D. M.

Spence-Jones, ed., 1 John, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), v–vi.

What do we know about John?

Throughout church history it has been assumed on the basis of tradition and the witness of some of the early church fathers that this first epistle was written by John, the same man who wrote the **Gospel of John**, as well as **2 John** and **3 John**. This is because of the vocabulary, the style, many of the major themes and emphases in this epistle are also found in the Gospel of John. We know that he is called the son of Zebedee, the author of the Gospel of John and two other epistles, and he is the brother of James who was also a disciple. He was called the Greater or James the elder. This is mentioned in *Matthew 4:21; 10:2; Mark 1:19; 3:17*. He was probably younger than James and his mother was Salome, *Matthew 27:56* cf. *Mark 15:40*. He was born in Bethsaida. Since Salome, according to *John 19:25*, was the sister of Mary, the mother of the humanity of the Lord Jesus Christ, that tells us that John was a first cousin to Jesus.

Zebedee was clearly a successful and wealthy businessman. He owned several ships and a fishing fleet (*Mark 1:20; Luke 5:3; John 19:27*) and he also had

servants operating on the boats. We also know that when Jesus was arrested and taken to the Praetorium and then to the house of the high priest, that John went into the house of the high priest because he knew the high priest. So apparently it was a wealthy aristocratic family that was connected and known by the people in the highest places of power in Judea. So John is not just some small fisherman who has a boat and goes out and throws a new net out by himself on occasions and barely makes ends meet. We also can infer that from an early age John was positive to doctrine. It is very likely that he was only eighteen or nineteen years of age when Jesus first called him to be one of His disciples. So he is the youngest of the disciples. We know that he was responsive to the teaching and ministry of John the Baptist and became involved with John as one of his disciples.

John, Peter, and John's brother **James** are the three disciples closest to the Lord. We see them on the Mount of Transfiguration with the Lord. John is always close by; he is always involved intimately with what is going on in our Lord's ministry. He is an interesting character. We know from his background he has a good education. He writes very simple Greek but it is good Greek. He has a profound use of vocabulary that can be and should be interpreted with several meanings. He chose words that were loaded with nuance because he was trying to

communicate several things, and it shows he was a deep thinker, a profound thinker who had thought things through for years. We know that he was a passionate man and zealous for the Lord. He and his brother are called “*the sons of thunder*.” We often note that he was a man of character and courage. When Jesus is arrested and all of the disciples leave, who are the two that hang back? Peter and John. But Peter hides out in the courtyard and he denies the Lord, but John is the one who says, “I’m John the son of Zebedee, let me in; I know the high priest and his family.” He is the only disciple that we know of that stood at the foot of the cross. Everyone else scatters but he stays there and Jesus commits to John the care of His mother Mary.

It is to John and Peter that Mary Magdalene goes after she discovers that our Lord’s body is missing from the tomb, so he and Peter are the first of the disciples to come to the empty tomb and discover that Christ has been resurrected from the dead. After the ascension of our Lord we find that Peter and John are frequently together in the early days of the church. In Acts chapters 3 & 4 we find Peter and John going throughout Jerusalem evangelizing. Peter and John go to Samaria, Peter and James are at the interview with Paul mentioned in Galatians chapter two, and Peter and James and John are all described by Paul as the pillar

apostles of the church in Galatians chapter two, verse 9. By Acts chapter 15 where he is seen as one of the leaders in the church he passes off the scene, and we don't see John anymore until suddenly he appears as the author of his three epistles and we find him exiled to the island of Patmos by Domitian and that is when he receives the Revelation of Jesus Christ. There are no dates assigned to the other epistles.

In his epistles John is concerned for the sheep because of the influx of false teaching that is coming in and threatening. If they succumb to the false teachers that will mean they break fellowship with apostolic doctrine and then break fellowship with God, and they will be failures then in the Christian life and there will then be shame at the judgment seat of Christ.

1 John is a further development for us of the mechanics of the spiritual life as outlined by the Lord in John chapter fifteen. Two of the words that are going to be prominent here are going to be abiding and love. The reason he emphasizes love is because love represents the highest stage of the spiritual life. Love, then, is a term that describes the mature Christian life. So, the importance of love must also be taught to the secondary, adolescent and the lesser childhood stages of the Christian life. So John is going to push us into a greater understanding of these

things so that we can employ the mechanics of fellowship with God.

Abide in English relates to the concept of an abode. An abode is where we live. When we reside in the **Divine Dynasphere**, our soul's fortress, that God has provided for us, is protected. When we are in an abode that is where we eat, where we sleep, where we are protected from the elements, from adversity. When we eat, we are communing with one another, it is a picture in Scripture of fellowship, that is where we have fellowship with the Lord. But when we are outside the abode we are not abiding, that is where we are vulnerable to the assaults of adversity, of the sin nature, of the **Cosmic System**, and that is outside of the fortress of our soul that God has provided for us. John is going to emphasize the importance of abiding in Christ and what characterizes the person who is abiding.

When we are "in Christ", we are abiding in the **Divine Dynas- phere**, which is where our soul's fortress is located.

Psalm 18:2 "The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold."

Psalm 28:7 "The LORD is my strength and my shield; My heart trusts in Him, and I am helped;

Therefore my heart exults, And with my song I shall thank Him.” Dr. Robert Dean NT-23-1 John

LESSON 2 (2-27-25)

Why First John?

What was the purpose of writing this epistle?

There are four purpose statements in the epistle, and each relates only to that section of the epistle where they are found. None of these, control the entire scene of the epistle.

1 John 5:13 is not the only purpose statement in the epistle: ***“These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”*** There is another purpose statement found in **1 John 1:4** ***“These things we write, so that our joy may be made complete.”*** Then there is another in **1 John 2:1** ***“My little children, I am writing these things to you so that you may not sin.”*** The last purpose statement, which relates to salvation and knowing that we are saved, covers the section from **1 John 5:6-12.**

Since the fall of man in Genesis 3, the human race has been continuously under assault. We have been under assault because of our involvement as extensions to the **Angelic Conflict**. As part of that, Satan has a plethora of

concepts, philosophies, religions, ideas, rationales, which he continuously promotes among the human race in order to deceive mankind, to blind our minds. That involves thought, ideas, beliefs, and Satan is involved in blinding our minds to captivate the human race and to destroy the witness of believers. John writes this first epistle to church age believers who are threatened with false teaching coming from those who at one time had been associated with the apostles and with truth, those who had at one time known doctrine and were squared away doctrinally and are now teaching pseudo systems of spirituality which threatens the spiritual life of these believers to whom John is writing.

There are a lot of parallels to what was being taught in that day in terms of false doctrine and what is being taught today. This comes under the general category, for the most part, of the **Cosmic System**. Christians throughout the church age have been under assault from the outside and from the inside—internally within the church. The external assault that comes from the world or the **Cosmic System**, are seen mirrored and reflected back and echoed by strange doctrines; new theological developments and concepts that are promoted within Christianity and under the guise of spirituality, Christianity, and the truth. So it is vital for Christians to be able to spot these deceptions so that we are not taken in by false doctrine, so that we are

not distracted from the spiritual life, and so that our fellowship is not broken. The main idea in *1 John* is the concept of fellowship and the one thing that comes across that just ought to smash every modern Christian right between the eyes is that John is saying that it is false belief that that breaks fellowship with God, not simply wrong behavior. John's emphasis throughout this epistle that it is going to be more on the wrong beliefs that produce wrong behavior than the wrong behavior or sin itself.

So for believers in the church age we are assaulted from the outside and from the inside. The outside assault comes from what the Bible calls the world. The Greek word for world is *kosmos* and it has to do with an orderly systematic arrangement of something. God is looking at this from the fact that Satan has various systems of pseudo-truth that he uses to influence, distract and deceive the human race. This is a major theme in the first epistle of John. In **1 John 2:15** John writes ***“Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.”*** Worldliness is ideological, it has to do with the way we think. That, of course, culminates in certain actions, but the emphasis is *kosmos* is thinking.

1 John 2:16 ***“For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful***

pride of life, is not from the Father, but is from the world. 17) The world is passing away, and (also) its lusts; but the one who does the will of God lives forever.”

In **1 John 3:13** he writes “***Do not be surprised, brethren, if the world hates you.***” This emphasizes the fact as a believer, we are going to be in conflict with cosmic thinking. It is a war! What we think is antithetical (being in direct and unequivocal opposition) to what the world thinks. In **James 3:13-15** worldly thinking is identified as **earthly, natural** (ψυχικός - psychikos)—related to the soulish man (unbeliever) not the spiritual man (believer) — and **demonic**, i.e. it is the same kind of thinking that Satan has, it is rooted and grounded in arrogance. There is going to be a battle; there is a conflict that rages between the way a Christian is supposed to think and the way the world wants us to think. This is a manifestation of the **Angelic Conflict**.

John hits us with this strong emphasis on the reality of doctrinal absolutes: that we can know certain things and they are true, and the solution to the problems in life are based on the absolute truth of God’s Word. He further goes on to say that fellowship with the apostles is based on doctrinal agreement with the apostles. Fellowship with the apostles is based on agreement with their doctrine. If you can’t have fellowship with the apostles you can’t have

fellowship with Christ. That is the logic. The only way to have fellowship with Christ is to have right doctrine; wrong doctrine means no fellowship. It is not just behavior, it is belief, and that is what was being attacked at that time.

We must understand what John means by fellowship. It is not a matter of social interaction, it is not a matter of having fun times, dinner together, going out and having a good time or just simply enjoying good conversation with other believers. That is not what the Bible means by fellowship. What the Bible means by fellowship is the behavior and activity that is specifically centered and under girded by doctrine, by a relationship with Christ where even the subject of conversation is doctrinal. Over against society that is immersed in relativism John asserts that we can know things absolutely, and that gives us confidence. Thirty-six times John uses one of the two Greek words for knowledge. So a major theme in the epistle is on what we know, and this then gives us confidence. Four times John asserts that we can have confidence is our knowledge. **1 John 2:28 “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”**

1 John 3:21 “Beloved, if our heart does not condemn us, we have confidence before God.”

“Heart” is the mental function of our soul where doctrine resides, and if the doctrine doesn’t condemn us we can have confidence before God.

1 John 4:17 “By this (abiding in the D.D.), **love is perfected with us, so that we may have confidence in the day of judgment** (bema, judgement seat of Christ); **because as He is** (the prototype depending on the H.S.), **so also are we in this world.”**

1 John 5:14 “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.”

Therefore, as believers we can know certain things that are true and have confidence in that knowledge. The Bible, biblical truth, is not based on the subjective, shifting sands of subjective impressions, experiences, emotions, psychological theories, or sociological methods, but on the correct under- standing of God’s Word. John is saying that the right belief produces right behavior which culminates in maximum happiness. Joy is the end product of the spiritual life. But to get to that point, we have to start with right belief that then produces right behavior, and only then will we ever get to the goal of having the maximum happiness that Jesus Christ promised.

LESSON 3 (3-6-25)

Reduced to a formula: **The filling of the Spirit + knowledge of doctrine + application of doctrine = maximum happiness.**

That is the only way we can get to stability, contentment, and maximum joy in life. But if it stops with knowledge of doctrine and it never eventuates in changed thinking and changed behavior, then all it is, is an intellectual trip which is tantamount to Gnosticism.

We have to understand the purpose for this epistle. There are four purpose statements in the epistle. The first is **1 John 1:4** ***“These things we write, so that our joy may be made complete.”***

What we will see as we go through our verse-by-verse analysis is that each purpose statement comes at the conclusion of that section. Fellowship and the message of eternal life is the subject of the first three verses, and he is writing that so that our joy may be complete. The next purpose statement is **1 John 2:1** ***“My little children, I am writing these things [1:5-10] to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”***

The next purpose statement is **1 John 2:26** ***“These things I have written to you concerning those who are trying to deceive you.”***

There is a warning to those in this epistle to those who have ***“gone out from us but were not of us”*** and who were deceptive. That statement governs the section from **2:18-2:24**. The last purpose statement, which relates to salvation and knowing that we are saved, only covers the section from **5:6-5:12**.

When we look at this epistle there are ten things that are denied by the false teachers.

1. They denied a connection between behavior and fellowship with God. It doesn't matter what I do, as long as I confess my sins, I'm in fellowship. The point of the Christian life, however, is to stay in fellowship. There are the antinomians who deny any connection between behavior and fellowship: 1:6; 2:29; 3:6, 10.
2. They denied the idea of personal sin and the sin nature. “They say we have no sin,” John 1:8-10.
3. They denied the reality of Christ's sufferings on the cross to propitiate the righteousness and justice of God.
4. They denied the need to obey the commandments of Scripture, which is ultimately a rejection of the authority of Christ in the every-day life of the believer.

5. They denied the importance of application of doctrine beyond just a certain academic intellectual or idealized level, 2:6. That was typical of Gnosticism.
6. They denied the mandate to love one another, 2:9.
7. They denied the need to confess sin for restoration of fellowship and filling of the Holy Spirit.
8. They denied the necessity of identifying and removing human viewpoint thinking from the soul and replacing it with divine viewpoint doctrine, 2:15-17.
9. They denied that Jesus was the Messiah, the eternal second person of the Trinity, 2:2, 21; 5:15.
10. They denied the reality of the incarnation in 4:2.

The problem with denying the reality of the incarnation is that in the incarnation Jesus Christ establishes the precedent for living the spiritual life. It is in the incarnation that Jesus Christ demonstrates eight of the ten stress-busters. He doesn't have to demonstrate confession because he never sinned. He showed that through the filling of the Holy Spirit, man can face and surmount any adversity or problem in life. That is the sufficiency of doctrine. If you reject the incarnation then basically what you are doing is attacking the foundation not only for salvation but for the entire spiritual life. That is why the

thrust of 1 John is not about salvation; it is about the spiritual life.

THE EPISTLE OF 1st JOHN

The early church attributed this book to the Apostle John. The vocabulary and writing style do match that of the Gospel of John. The book was written in circa 95 AD. John was living in Ephesus at the time and wrote the letter to the churches of Ephesus and Laodicea and another unknown church probably at Pergamos.

In this Epistle, John is taking us from oral traditions of what he and others witnessed and is moving us to a written deposition . . . that is to a finished canon of Scriptures by 96 AD.

It seems to be easier to understand 1 John:1-4, if we start with the gospel of John 1:1-4. This was the **first** “in the beginning.”

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

Expanded verse

John 1:1 - *In a beginning* (which was not a beginning in eternity past, there always existed the) ***Word/Logos of***

God, and the Word/Logos was with God (the Father in eternity past) ***and the Word/Logos was*** (always) **God**.

Logos – λόγος, ① a communication whereby the mind finds expression, word

Note: Logos means 'communication by which ideas are transmitted/transferred'. Christ is the One who expresses all bible doctrine (*1 Cor 2: 16*). Logos is the concept that controls the universe . . .infinity . . . the supreme mover is the Lord Jesus Christ. Jesus Christ is also the outward manifestation/appearance of the invisible God the Father. Logos represents the intelligence, express thought and vocabulary by which thinking species organize words into concepts, categories etc. Finally, Logos expresses Order-design-purpose.

John 1:2 ***He was in the beginning with God.***

Expanded verse

John 1:2 ***He always existed in eternity past, face to face with God...***

John 1:3 ***All things came into being by Him and apart from Him nothing came into being that has come into being.***

Expanded verse

John 1:3 All things came into being by Him (God the Son), and apart from Him nothing came into being that has come into being.

John 1:4 In Him was life, and the life was the Light of men.

Expanded verse

John 1:4 In Him, kept on existing life (eternal life) . . .and the life was the Light of men.

I John 1:5 demonstrates that the message from the gospel of John carried on to the epistle of 1 John:

1 John 1:5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

Now we will turn to **1 John** and start with **1 John 1:1-4**. The message of 1 John includes the doctrine pertaining to the incarnation of Christ, all things relative to the first advent. Also, the Divine Dynasphere was provided by God the Father for the true humanity of Christ, not an optical illusion. Our Lord Jesus Christ in His humanity, functioned under this power system - the Divine Dynasphere, rather than relying on the essence of His deity and it was the means of challenging the Cosmic System with its power systems on which Satan utilizes and administers the rulership of this world.

LESSON 4 (3-13-25)

This “from the beginning” is the third beginning.

1 John 1:1 *What **was** from **the beginning**, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—*

What was from the beginning - ΕΙΜΙ, εἰμί, (v. imperfect, active. indicative) The imperfect tense means that “something is ongoing in the past. That means that “**was**” was already in existence, not that it “came into existence at creation.”

Verb - A word that describes an action, state of being, or the production of a result.

Imperfect tense - The imperfect tense is called a progressive imperfect which denotes action in progress in past time.

active voice - Our Lord Jesus Christ produced the action of the verb during His incarnation by functioning inside of the Divine Dynisphere.

Indictive mood – It is declarative for the reality of the hypostatic union at the point of the virgin birth, plus the humanity of Christ relying upon the Divine Dynasphere rather than the independent function of His own deity. This is a very important point which is emphasized in the first three verses and becomes a major issue in the conflict

between God's sphere of power and Satan's sphere of power.

from the beginning – ARCHE, ἀρχή, (n. gen. sing. fem.).

① the commencement of something as an action, process, or state of being, beginning, i.e. a point of time at the beginning of a duration. ② beginning, origin in the absolute sense.

Here “*from the beginning*” does not connote eternity past as John uses it in the Gospel of John 1:1. Here it connotes, not eternity past but to a specific beginning, the virgin birth, the first advent of Christ who is the manifest person of the Trinity.

Here we have the point of the virgin birth and a specific beginning in time. What was from the beginning was the first advent of Christ, the hypostatic union, our Lord' humanity functioning inside of the divine dynasphere. The emphasis of this epistle is on the first advent of Christ because the Gnostics denied it in part or in total.

There is another very important “***in the beginning.***”

Genesis 1:1 “***In the beginning God created the heavens and the earth.***”

This was the **second beginning** which was the creation of the heavens and earth, but not the beginning of God.

Isaiah 43:13 "Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?"

Matthew 19:4 And He answered and said, "Have you not read that He who created them from the beginning (of the restoration of earth.) **MADE THEM MALE AND FEMALE,**

"Genesis 1:1 is not dated. This is the "second "in the beginning" mentioned in the Bible. All that the first verse in Genesis declares is that God created the heaven and the earth. Until you are ready to accept that fact, you are not prepared to read very much further in the Word of God, because the remainder of the Bible rests upon that first verse.

Did God create this universe or is it a happenstance? It is ridiculous to think that the universe just happened. As Edwin Conklin put it, "The probability of life originating by accident is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop.

We don't know what God was doing before He created the heaven and the earth, but He was certainly doing something.

This “in the beginning” we have already addressed which is the “**first beginning** which wasn’t a beginning.” It is found in the first verse in John’s gospel: **“In the beginning was the Word, and the Word was with God, and the Word was God.”** He adds, [verse 2] **“The same was in the beginning with God.”** Then he comes to the act of creation: [verse 3] **“All things were made by him; and without him was not anything made that was made” (John 1:1–3).**

My friend, go back as far as you can think, beyond creation, back billions and trillions of years, and out of eternity comes the Lord Jesus Christ. Way back there He is already past tense; He is the “Ancient of Days” (Dan. 7:9, 13, 22).

Notice that John has written, **“In the beginning was [not is] the Word.”** In other words, this is a beginning that doesn’t even have a beginning because He (Christ) had no beginning. That is big stuff; it is bigger than my little mind can comprehend.

I am unable to grasp the immensity of it until I come to **John 1:14** **“And the Word was made [born] flesh....”** That takes me back to Bethlehem where He was born, and I begin to catch on at that time.

This is the point: God the Father, God the Son, and God the Holy Spirit have always existed and there was never a time when they did not exist.

Another important “*from the beginning*” is the **third beginning** which is found in **1 John 1:1** ***What was from the beginning, what we have heard*** (*In our day we cannot see Christ with our physical eyes, but we can see Him with the eye of faith.*), ***what we have seen with our eyes*** (the disciples were eyewitnesses to all that our Lord did), ***what we have looked at*** **(miracles, wonders, and signs)* ***and touched with our hands*** (proving that Jesus was a human and not just a spirit), ***concerning the Word of Life*** (the Lord Jesus Christ).

****Acts 4:20 for we cannot stop speaking what we have seen and heard.***

John relied on empiricism (relying on observation, especially from the five natural senses of humans) to describe his experiences with Jesus Christ.

*The third beginning is the one we started with 1 John 1:1—“**That which was from the beginning,**” which refers to the time Christ came into this world at Bethlehem. When He was about thirty years old, John became acquainted with Him. John and his brother James met Him in Jerusalem. Later they were with their father, mending nets, when Jesus*

came by and called them to follow Him.” J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 756.

1 John 1:2 and the life was *manifested, and we have seen and testify and proclaim to you the eternal life (J.C.), which was with the Father and was *manifested to us--

The “Word” (Jesus Christ) was in existence before the world was created; He was in existence before He was manifested (to make evident or certain by showing or displaying).

* manifested – PHANEROO, φανερώω, (v.api); ① to cause to become visible, reveal, expose publicly

LESSON 5 (3-18-25)

“For the life was manifested.” That is, the life was brought out into the open where men could see it. John is talking about the Word of Life, the Lord Jesus Christ, as we shall see in the next verse.

On one occasion after I had given a message, a man whom I would call a smart aleck came to me with this question: “You talked about eternal life. What is eternal life? I would like to know what eternal life is.” So I gave him this verse: “The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.”

Then I said to him, “The eternal life that John is talking about is none other than Jesus Christ. If you want a definition, eternal life is a Person, and that Person is

Christ. It is so simple that even you can grasp it. You either have Christ, or you don't have Christ. You either trust Christ, or you don't trust Christ. If you do trust Christ, you have eternal life. If you don't trust Christ, you don't have eternal life. Now, since that's eternal life, do you have eternal life?" He turned and walked away without answering, which was evidence that he did not have eternal life, and he did not want to pursue the matter any further. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 758.

"We declare to you a Being both eternal and yet seen and known by us." That of ver. 2 is, "This Being, in his character of the Life, became visible, and in him are centered all the relations between God and man." H. D. M. Spence-Jones, ed., 1 John, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 2.

This refers to Jesus Christ Who is the mediator between God and man. We must go through Him in order to have access to God the Father (G.F.)

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus...

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

Matthew 11:27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him.

Hebrews 2:17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God...

1 John 5:20 And we know (v.rai) that the Son of God has come, and has given (v.rai) us understanding, in order that we might know Him (G.F.) who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

*“A person who knows God has an intimate personal relationship with Him. And that relationship is eternal, not temporal. Eternal life is not simply endless existence. Everyone will exist somewhere forever *(Matt. 25:46), but the question is, in what condition or in what relationship will they spend eternity?”* Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books,), 331.

***Matthew 25:46 "And these will go away into eternal punishment, but the righteous into eternal life."**

LESSON 6 (3-20-25)

Read: **1 John 5:6-12**

John 17:3 “This is eternal life, that they may know You (GF), “the only true God”, and Jesus Christ whom You (GF), have sent.

“the only true God” - Read: John 5:41-44

This phrase can also be used to verify that our God is the only true God and there is no other.

1 John 2:25 And this is the promise which He Himself made to us: eternal life.

The people needed a promise like this so they could continue to rely on the divine promise of God concerning eternal life. There were many unbelievers who sought to undermine the believers' conviction that Jesus is the Christ and that they had eternal life. *John 5:1–18* is one example of this; however, believers could be sure they possessed eternal life on the basis of God's testimony to that fact.

Read: **John 5:1–18**

“John dramatically reemphasizes through repetition of these terms in vv. 2, 3 (v. 1) the authority of his own personal experience as an eyewitness of Jesus' life. Such repetition pointedly reminds his readers that John's personal testimony refutes the false teachers who boasted arrogantly and wrongly about the Christ they had never seen or known.” *John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1964.*

1 John 1:3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and 1 John 1:5 And this is the

message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. ndeed our fellowship is with the Father, and with His Son Jesus Christ.

Verses 1, 2, & 3 uses the word “seen” to make the point that the disciples were eye witnesses to Jesus Christ and all the wonderful things He did. Verses 1 & 3 also include the word “heard” which highlights the fact that they heard Christ Himself making promises, giving commands, declaring prophecies, and teaching Bible Doctrine (BD).

1 John 1:3 ...so that you too may have fellowship with us

John wanted believers to have fellowship with him and others who knew Jesus Christ because that could lead them to have fellowship with the Father and the Son which would also strengthen their relationships.

It is a considerable mistake to treat the term “fellowship” as though it meant little more than fellowship and social relations with fellow believers. There is nothing wrong with that, but it can mean much more. It can also mean to be partakers or, partners with John in possessing eternal life.

The people were already saved, but they needed this letter if they were to enjoy real fellowship with the apostolic circle to which the author belonged.

fellowship – KOINONIA, κοινωνία, (n. nsf); ① close association involving mutual interests and sharing, association, communion, fellowship, close relationship.

This is also the same word that refers to “communion” that we take on the Lord’s Supper.

1 Corinthians 10:16 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

communion – KOINONIA, κοινωνία, (n. nsf); ② attitude of good will that manifests an interest in a close relationship,

④ participation, sharing

LESSON 7 (3-25-25)

Fellowship expresses the most intimate kind of relationship. Joy increases as believers become more intimate in their fellowship with God

What exactly does he mean by fellowship? That is crucial for understanding this passage and this epistle. He is setting up a flow of logic here and he is saying basically that we apostles have fellowship with God, and we want you believers to have fellowship with us. The logic is that if believers are in fellowship with the apostles, then they are also going to be in fellowship with God. Ultimately, what he

is going to do is the basis of having right doctrine, and flowing from that right doctrine, right behavior, or application. It is not just a matter of right behavior; that's simple morality—go out and do right. It has to flow from a right belief system.

The apostles had fellowship with the believers so they could also have fellowship with the Father, and with His Son Jesus Christ.

1 Corinthians 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

1 John 1:4 And these things we write to you that your joy may be full.

John 3:29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full.

Extended verse

John 3:29 "He Who keeps on having the Bride
(Church Age believers) . . . **keeps on being the Groom**
(Jesus Christ – not John, is the groom who owns the bride). **But the friend of the groom** – (John) **who stands**
(doing his job as unto the Lord) **and listens to Him**
(concentration under a relaxed attitude) - **rejoices with**

great joy, because of the groom's voice (teaching).
Therefore this joy of mine (John) ***was fulfilled in the past with the result that it is completed*** (end of John's ministry/job as unto the Lord)."

Now, the Church is the "body of Christ" (Ephesians 4:12). We will become the "bride of Christ" at the Wedding Supper of the Lamb (Revelation 19:7-9). Jesus Christ is the groom. So here John is anticipating the Church Age. John is only a friend of the Groom which means he is only a minister in the Jewish Age.

Some males do not want to be wedded to Jesus Christ need to read Galatians 3:28.

LESSON 8 (3-27-25)

Joy, Emotion, Inner Happiness

Everything from 1 John 1:1 to the last verse of 1 John 5 is "what we are communicating to you." Verse 5. That is the message. It is called the message of life in 1 John 1:2 which relates to the fact that this is necessary to experience the abundant life, the Christian life, of the believer. The purpose is "that you may have fellowship with us," verse 3. In other words, if you want to have fellowship with us, you have to understand and apply the doctrine that is in this epistle or there is no fellowship. That means that fellowship

in the Bible is something profound. This is not an advanced understanding of doctrine; this basically is related to understanding the person and work of Jesus Christ and the importance of staying in fellowship with Him as part of advancing in the spiritual life. John is saying: “If you agree with us on this and you believe this and are applying in your life the things explained in this epistle, then you have fellowship with Him primarily, and secondarily the apostles.”

The purpose clause: *“that our joy may be made complete.”*
The purpose for the readers is *“that they may have fellowship with us and with the Father and with His Son Jesus Christ,”* and the purpose of John’s writing is *“that their joy might be made complete.”*

What does he mean by this? There are two categories of joy in the Scripture. One is emotional and has emotional dimensions and one does not. We should not confuse the two. There is a subtle idea that spirituality is evaluated by how we feel, and so emotion becomes that criterion. But there is a right and proper place for emotion. Emotion is the response or reaction to positive or negative things that go on around us and often they are glued to what we are thinking and what we believe, and many other factors, but they are not a standard or evaluation system and we should not make decisions in life based on emotions, that is where we get into trouble. But there is nothing wrong with emotion per se. Emotions change because of the mentality of the

soul, they are not the independent leader of the soul. So when John was writing here, he is not just talking about that inner happiness Jesus promised us, he is also talking about the fact that he is going to be downright happy if these folks he is writing to, get with the program and go forward in the spiritual life. There is nothing wrong with that.

There are some examples in Scripture which are the absolute of inner happiness. This is an inner happiness that is based on doctrine and it gives us stability no matter what the circumstances are.

Philippians 4:11–13 *Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me.*

This is a product of the fruit of the Spirit, Galatians 5:22. This is not a joy that is based upon circumstances, upon the presence or absence of friendships, upon monetary prosperity or any other human factor; it is based exclusively and totally on the word of God and orientation to His plan, and orientation to grace. This is joy that we can have that no matter what is going on in our life we can experience this kind of tranquility, contentment, and stability, and we are not

knocked off our feet by negative circumstances. But at the same time that we have that kind of joy we can also be sad. There is a legitimacy to emotional sadness, as Paul says in 1 Thessalonians chapter four over the loss of a loved one: *“We grieve but not like those who have no hope.”* But at the same time we have the fruit of the Spirit which is joy. At the core of our being there is tranquility, contentment, and joy but there is also a sadness and sorrow over loss, but it is not like the unbeliever.

LESSON 9 (4-1-25)

John 16:20 *“Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.... [22] Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one (will) take your joy away from you.”*

The point here is that no circumstances, no people, no event, no adversity, can take that joy away from us as believers. It is immutable, it is that “My joy” that Jesus gave us. [24] *“Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.”*

Read: John 16:5-24

John 17:13 *“But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.”*

John 15:11 “These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

Romans 14:17 “for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

Then we come to those passages which talk about inner happiness as relative to circumstances.

Acts 15:3 “Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren.”

That is not the “My joy” that Jesus is talking about, it is the enthusiastic excitement that is produced when believers hear that somebody has been led to the Lord. It is a positive emotional joy.

1 Thessalonians 2:19 “For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?”

Something to be excited about is to see believers who are advancing in spiritual maturity. Paul already had inner happiness but he was going to be pleased and excited when he got to be with his friends and his protégé, Timothy. This is what John is talking about in 1John 1:4. He is not

talking about inner happiness, he is talking about the fact that these false teachers had been a problem to this congregation, that some of them had been seduced by the false teachers, and he is writing these things so we can believe them, apply them, and that it will change our lives, and to see that brings him pleasure. That is a legitimate role of emotion. It is not the basis for life and it is not a standard for life and we have to guard against that because we live in a society and a culture that is motivated by experientialism and emotion, and people play to emotions—especially politicians. *Dr. Robert Dean NT-23-1 John*

1 John 1:5 And this is the message we have heard from Him (God) and announce to you, that God is light (Divine Essence and Personalities), and in Him, there is no darkness at all.

Note: Light is an analogy for the Godhead. In essence they are ONE. But in personality they are THREE. In light, if you Reflect Back all the colors of the spectrum, you see White Light. If you take in doctrine and reflect it back in your life, then you are reflecting back the Light of the Lord. If you do not Reflect Back the Light of God, then you see Black or darkness. There is no such thing as 'darkness'. Darkness is the condition of the absence of light.

Note: The three parts of light are also a good analogy for the Godhead.

- 1) **Actinic** (radiation or Ultraviolet rays)- not seen or felt - analogy to God the Father,
- 2) **Luminiferous** (the bright white we see and feel)- Both seen and felt - analogy to God the Son,
- 3) **Calorific** or heat - not seen but is felt - analogy to God the Holy Spirit.

LESSON 10 (4-3-25)

1 Timothy 6:16 (J.C) who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

James 1:17 Every good thing bestowed and every perfect gift is from above, coming down from the *Father of lights, with whom there is no variation, or shifting shadow.

The phrase *Father of lights appears in James 1:17 and is used to describe God's consistent and unchanging nature. This title “Father of lights” likely refers to God as the creator of celestial bodies, particularly stars, which were known for their regularity. James uses this metaphor to emphasize that God is unchanging in His character and actions. The passage contrasts God's constancy with the fluctuating nature of temptations and sin, asserting that while God allows situations that may be perceived as temptations, He Himself does not

tempt anyone. Instead, James portrays God as the source of "every good and perfect gift," highlighting His role in shaping experiences for the benefit of believers.

This concept of God as the "Father of lights" is part of a broader theme in James' letter, which praises God as the Creator and sustainer of the universe

In Scripture, light and darkness are very familiar symbols. "light" refers to biblical truth while "darkness" refers to error or falsehood.

John 8:12 Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life."

Psalms 119:105 Thy word is a lamp to my feet, And a light to my path.

1 John 1:6 If ^(3rd class) we say (v.pas) that we have fellowship with Him and yet walk (v.pas) in the darkness (Cosmic System), we lie (v.pmi - live a lie) and do not practice (v.pai) the truth;

1 John 1:7 but if ^(3rd class) we walk (v.pas) in the light (live by the filling of the Holy Spirit - in God's Divine Dynasphere) as He (Jesus) Himself is (v.pai) in the light, we have (v.pai) fellowship with one another, and the blood of Jesus His Son cleanses (v.pai) us from all sin.

Notice that verses 6, 7, 8, 9, & 10 all begin with “if”. They all are third class conditional clauses in the Greek and are sometimes called hypothetical clauses. They function in the same way that “if” is used in English – “maybe you will or maybe you won’t.” This is the only way “if” is used in English.

The “if” clause itself is called the protasis. Then there is the concluding clause, the “then” clause, and that is called the apodosis. The “if” clause expresses a condition or a supposition; the “then” clause expresses the results of the supposition.

The Greek language is much more precise in the way it expresses conditional clauses. It has four different ways and each expresses a different nuance. The first-class condition indicates that the condition was more probable or likely—if, and assuming it is true. In the second-class condition the “if” clause is not viewed as probable—if, and it is not true. The third-class condition is the condition of a possibility—maybe it will, maybe it won’t; it could go either way. The fourth-class condition is a wish—if it were so, I wish it were, but it’s not.

Various claims were made by the teachers at that time: that they really weren’t sinners, that they didn’t sin, that the sin didn’t really have an impact on their relationship with God because if Christ has already paid the penalty for all of my

sins then it really doesn't matter what I do. So this, then, became an excuse for continuing to sin in a licentious manner without ever having to honestly deal with the prohibitions of the Scriptures.

It is important to understand that Jesus Christ voluntarily took the punishment for the sins of the entire world on Himself. His sacrifice satisfied the justice of G.F. so those sins are no longer an issue. Therefore, no one goes to hell for their sins, but for rejecting the Lord Jesus Christ and what He did for them on the cross.

Note, all the sins of mankind were judged on the cross, but they were not forgiven. What does that mean? It means the payment for our sins was made and justice was satisfied, but our sins were not forgiven. Example: A court's duty is to find one either guilty or innocent, but they never forgive anyone

The believer sins after salvation which move him into carnality which causes him to temporarily lose fellowship with God, but he does not lose his salvation. When the believer acknowledges his sin to G.F., his sin/sins are forgiven and he regains his fellowship with Him.

1 John 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

Scripture commands mankind to do some things and not to do other things. We sin when we ignore His decrees or act contrary to them and He holds us accountable for it. We just covered what believers do when they sin, but what about unbelievers? They receive punishment from God so that they will learn that they are accountable to Him, even though they may not believe in Him. Hopefully they will hear the gospel and be saved, but they definitely do not go to hell for their sins because Christ paid for them on the cross.

LESSON 11 (4-8-25)

Many people think that our sins were forgiven on the cross so I asked the internet this question:

Were all the sins of men forgiven on the cross?

This was my first hit:

In Christian theology, Jesus's death on the cross is believed to be the ultimate sacrifice that atoned for the sins of humanity, making forgiveness possible for all who believe.

This was my second hit:

All Sins of All People for All Time Have Already Been Forgiven.

You are Already Forgiven: The sins of all people for all time have been forgiven because Jesus Christ died for you. Forgiveness happened on the Cross of Christ, not after like many teach. The Bible clearly says that without the shedding of blood there can be no forgiveness (Hebrews 9:22). You are forgiven, but new and eternal life comes only when you trust Jesus Christ as your Savior.

Heb 9:22 And according to the law {Mosaic Law}, nearly all things are cleansed by means of blood; and without the pouring out of {animal} blood pardon/forgiveness absolutely does NOT {ouk - strong negative} happen.

Note: In context we are discussing is the phrase "under the Mosaic Law," so this blood does not refer to the Blood of Christ here - only animal blood. This verse refers to the legitimacy of the Levitical system. The sacrificing of animals on the alter were symbolic of Christ's sacrifice for us on the cross. The blood was also symbolic of Christs sacrifice on the cross so, not pouring blood on animals would be analogous to rejecting Christ's sacrifice and not receiving forgiveness.

2 Corinthians 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their

trespasses against them, and He has committed to us the word of reconciliation.

Hebrews 10:18 Now where there is forgiveness of these things (sins), there is no longer any offering for sin.

Colossians 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Mark 3:28 "Truly I say to you, all sins shall be forgiven (v.fpi) **the sons of men** (mankind) and whatever blasphemies (to speak disrespectfully, demean, denigrate, malign) **they utter** (v.aas); (are open to God's gracious forgiveness with one exception—blasphemies against the Holy Spirit)

Mark 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin "--

Jesus was simply declaring in Verse 28 that the future sins and blasphemes of men will be forgiven as they always have. However, if they blaspheme the Holy Spirit, they will not be forgiven. Verse 28 sets up what is stated in Verse 29 which is in the same sentence. Those who blaspheme the Holy Spirit will not be forgiven.

The term "blaspheming against the Holy Spirit" means to reject the ministry of the Holy Spirit in convicting or

convincing an unbeliever of the truth when he hears the gospel (John 16:8-11).

It is a defiant hostility toward God that rejects His saving grace. Such a persistent attitude of willful unbelief can harden into a condition in which faith in Jesus Christ, which is mediated by the Holy Spirit, become impossible.

Romans 5:10a For if while we were enemies, we were reconciled to God through the death of His Son, ...

(Notice this verse says we were reconciled while we were enemies, not after we were forgiven.)

Colossians 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him [by faith in Christ], having forgiven us all our transgressions, (Forgiveness comes after we have believed in Jesus, not before .)

Hebrews 2:9b ... Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.

Hebrews 9:26b ... but now once at the consummation of the ages He (Jesus) has been manifested to put away sin by the sacrifice of Himself.

John 1:29 The next day he (John the Baptist) saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

The Unforgivable Sin is the Sin of Unbelief in Jesus Christ.

The Holy Spirit convicts the world of its unbelief. Since eternal life is found only in Jesus Christ, rejecting Jesus is the same thing as rejecting His eternal life. Also, and very important, the Holy Spirit does not convict you of your individual sins since God has already forgiven and forgotten all your sins (Hebrews 8:12). It is your own conscience, other people or religious systems that cause feelings of guilt and remorse.

Hebrews 8:12 "For I will be merciful to their iniquities, And I will remember their sins no more."

This is what will occur in the Millenium, not at the cross.

John 16:8-9a "And He (Holy Spirit), when He comes, will convict the world concerning sin, and righteousness, and judgment; [9] concerning sin, because they do not believe in Me; ...

Mark 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.

Luke 12:10 "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who

blasphemes against the Holy Spirit, it will not be forgiven him.

Note: These last two verses seem a little daunting with the phrase, "blasphemes against the Holy Spirit"; it simply means the rejection of Jesus Christ as Savior.

A few things to consider:

If all our sins were forgiven on the cross, why does 1 John 1:9 say the following:

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Also, why would God forgive our sins when we don't obey Him?

Christ's sacrifice on the cross satisfied the justice of God the Father so, those sins are no longer an issue.

LESSON 12 (4-10-25)

Now, Back to 1 John 1:7

The verses in **1 John** are written to believers, not unbelievers.

The **Cosmic System** is the alternative to living filled with the Holy Spirit. If you are not guided by the Holy Spirit, you are

guided by the World, live by the flesh, and walk in darkness. Satan's plan of the Knowledge of Good and Evil has two cosmic dynaspheres. **Cosmic 1** is the arrogance complex **Eph. 4:30**, it is called "**Grieving the Holy Spirit.**" **Cosmic 2** is the hatred complex and in **I Thes 5:19**, it is called "**Quenching the Holy Spirit.**"

and the blood of Jesus His Son cleanses (v.pai) us from all sin.

The blood mentioned in this verse is not literal blood, but is a representative analogy of Christ's sacrifice for us on the cross. The Lord Jesus Christ did very little bleeding on the cross. Some estimate that Ninety-five per cent of His blood was still in His body after he died physically.

John 19:30 *When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.*

John 10:18 *No one has taken it (life) away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."*

John 19:33 *when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced his side chest cavity with a spear, and*

immediately there came out blood clots and serum.”

(He was already dead.)

That is important. He did not bleed to death. Nor does literal human blood have anything to do with one of the most important biblical phrases, ***“and the blood of Jesus His Son cleanses us from all sin.”*** The blood of Christ is an extension of and the fulfillment of the animal sacrifices of the Old Testament. The physical death of the animals on the altar which represented the spiritual death of Christ on the cross.

1 John 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

It probably would be shocking if we knew how many people would say that they have no sin or how many would say they very seldom sin and the sin is minor. Mind you, this verse is referring to believers who reside in **Cosmic One** of the **Cosmic Dynasphere**. They have believed the lie of Satan that people are fundamentally good.

They know nothing about Adam's original sin that was imputed to everyone at birth which means that every person has an Old Sin Nature (OSN). All of us were born physically alive but spiritually dead. The (OSN) dominates the unbeliever but that ends when one becomes a believer. That doesn't mean that believers no longer sin, it means that the

H.S. indwells believers and gives them the power to resist the (OSN).

we are deceiving ourselves,

Proverbs 20:9 Who can say, "I have cleansed my heart, I am pure from my sin"?

Romans 3:10 as it is written, "There is none righteous, not even one;

Romans 3:23-24 for all have sinned and fall short of the glory of God, 24) being justified as a gift by His grace through the redemption which is in Christ Jesus;

Ecclesiastes 7:20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

Verse 8 is expressing an extreme position of a person who says he doesn't have one single sin in my life. John says such a person is in self-deception and is ignorant of doctrine.

God cannot have fellowship with such a person because he falls short of His righteousness. In fact, we all do. We have to make a distinction between imputed righteousness, which all believers receive from God when they are saved, and the righteousness we can develop **after** we are saved. The only kind of righteousness we have **before** we are saved is self-righteousness which God rejects.

There is another distinction we must make between our eternal relationship and our temporal fellowship with God.

Our eternal relationship is immutably secure because it depends on God's perfect veracity. However, our temporal fellowship with God changes from time to time because it depends on us.

The Gnostics believed the material body has nothing to do with the spiritual body, so whatever was done in the body was sinful anyway so why exercise any kind of moral restraint on physical activity. In verses 6 and 7 is the person who denies that sin affects his relationship with God at all. There are believers who teach that today because, they say, since Christ died on the cross for our sins and our sins are paid for, it really doesn't matter what you do.

The contrast here is between the person who claims to not have sin [sing.] in verse 8 and the person who admits sins [pl.] in verse 9.

LESSON 13 (4-15-25)

1 John 1:9 *If (3rd class) we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

Again notice "***If***" is a 3 Class conditional clause meaning some will confess their sins and some will not.

If we don't confess our sins, we stay out of fellowship, we continue to walk in darkness, and continue to regress in our spiritual life. But the solution to post-salvation sins is confession. Post-salvation sins break our fellowship with God. Any sin violates the character of God so fellowship is broken and the ministry of God the Holy Spirit squelched.

Confess does not mean to confess the fact that you are a sinner or that you have a sin nature; it means to specifically acknowledge the sin or sins that you have committed.

There are other words to use other than “Confess”, such as acknowledge, admit, come clean, declare, or affirm.

He is faithful and righteous to forgive us our sins

The first part of this, ***faithful***, emphasizes God’s character. He is always faithful to do the same thing every single time we confess our sins, He forgives them. This is related to His immutability and His righteousness. It doesn’t matter how many times you acknowledge your sins or how deplorable our sins may be, He will forgive them.

He is also ***righteous***, which also emphasizes His character. Some people have a real problem when they hear that God is righteous by forgiving our sins just for acknowledging them. Most of the time, these people wrongly believe that they can do penance to receive forgiveness for sins. This idea is blasphemy!

There is NOTHING man can do, to have his sins forgiven, except by humbling their-selves to admit their sins to God the Father.

God is righteous to forgive man’s sins because Jesus Christ has already paid for all man’s sins on the cross and G.F. was satisfied with His sacrifice. So, when man sins, all he has to do is humble himself to admit his sins to God and He is always faithful and righteous to forgive their sins which renews the fellowship between man and God.

and to cleanse us from all unrighteousness.

God's grace is so wonderful that He *cleanses us from all unrighteousness. This unrighteousness refers to sins we committed, but forgot about, or sins we committed that we didn't know were sins, and the ones we didn't confess—so that we are restored to fellowship with God, and we now are walking by the Spirit and walking in the light again.

***to cleanse** - God cleanses us "*from all unrighteousness.*" He cleanses us. The Greek word is katharizo [kaqarizw] and it indicates that He wipes the slate clean and we are purified from all unrighteousness so we are restored to fellowship, walking by the Spirit and walking in the light again. God purifies us from all wrongdoing until you decide to sin again.

Unfortunately, millions and millions of believers don't know about the power of **1 John 1:9**. It is the way that God designed to bring believers back into fellowship with Him after they have sinned.

It is so important to note that no believer can be in fellowship with God, nor be filled with the Holy Spirit, nor learn Bible doctrine or apply it, nor execute God's plan for our life, if we don't "**Rebound**" which is a term used to describe a believer who acknowledges his sins to God the Father.

That means that believers who refuse to Rebound, or who don't know about **1 John 1:9**, remain in carnality, estranged from God, living as a slave inside Satan's Cosmic System, until they Rebound or until they go into Reversionism which leads to the sin unto death. Those who don't know how to get back into fellowship with God, so they try by their own efforts to be right again with God. They try to make it up to

God through doing penance, self-flagellation, fasting, making promises to God, help others by volunteering etc.

God hates all of man's efforts to be forgiven for his sins. It is super arrogant for man to even try, because God offers His forgiveness through His grace alone and nothing else!

LESSON 14 (4-17-25)

When we name our sins to God on the basis of grace, we must leave out emotion, guilt, feeling sorry, and doing penance for our sins because all that is blasphemy!

Forgiveness is God's work, and if you attempt to add anything to it, you are not forgiven. Furthermore, we don't need to ask God to forgive our sins because when we acknowledge them to Him, they are immediately forgiven.

Believers who fall away from the grace of God, reenter the Cosmic System, making them the enemy of God. However, rebound is God's gracious provision to break the power of the Cosmic System and decontaminate us from sin, human good, and evil. Rebound frees us to get back into fellowship with God and to keep on moving towards spiritual maturity.

Synonyms for Rebound in the Bible

1. Self-Judgment

1 Corinthians 11:27-31 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28) But let a man examine himself (rebound), and so let him eat of the bread and drink of the cup. 29) For he who eats and drinks (without rebounding), eats and drinks judgment to himself, if

he does not judge the body rightly. 30) For this reason many among you are weak (warning discipline) **and sick**, (intensified discipline) **and a number sleep** (dying discipline). **31) But if we judged ourselves rightly, we should not be judged.**

2. **Lay aside every weight** (sin caused by stress)

Romans 12:1, “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight (rebound), and the sin which so easily entangles us, and let us run with endurance the race that is set before us.”

3. **Lift up the hands that hang down,**

Hebrews 12:12 “Therefore, strengthen the hands that hang down and the knees that are feeble.”

How? By restoring of your strength through Rebounding and the filling of the Holy Spirit.

4. **Lay aside the old man**

Ephesians 4:22 “That, with reference to your former lifestyle [post-salvation sinning], you yourselves lay aside your old man (rebound), you who are becoming corrupted (falling into reversionism) on the basis of the lusts of deceit (strong pressures from the sin nature in your area of weakness).” This emphasizes rebound as the means of victory over the old sin nature.

5. **“Arise from the dead”**

Ephesians 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

Believers can turn away from God and His plan to the extent that he behaves like an unbeliever. It seems that he is temporally, spiritually dead. The way to get back on track is to "arise from the dead" through rebounding.

As a procedure, rebound is a mode of action in carnality. The procedure comes in two stages. In the first stage, you simply identify the sin. In the second stage you simply name the sin.

1. Rebound is a modus operandi you cannot do without.
2. The sin decision results in loss of the filling of the Spirit. The rebound procedure recovers the filling of the Spirit. Without the filling of the Spirit, you do not have a spiritual life. The filling of the Spirit is the power that makes the spiritual life work.
3. The sin decision results in walking in darkness. The rebound decision results in walking in the light.
4. The sin decision results in sin nature control of the soul. The rebound decision results in God the Holy Spirit once again taking over control of your soul and your life.
5. Failure to rebound means no spirituality, no spiritual life, the sin continues to control your life, this eventuates in false doctrine replacing true doctrine in the soul.

Reasons why we need to Rebound:

- a. Becoming an enemy of the cross,

Philippians 3:18 For many walk of whom I have told you often, and now tell you even weeping, that they are the *enemies of the cross of Christ*:

- b. Becoming the enemy of God,

James 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore, wants to be a friend of the world makes himself *an enemy of God*.

- c. Becoming a hater of God,

John 15:23 He who hates Me *hates My Father* also.

- d. Becoming double-minded,

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, *you double-minded*.

- e. Becoming anti-Christ,

1 John 2:18 Little children, it is the last hour; and as you have heard that the *Antichrist is coming* (in the Tribulation), *even now* (Church Age) *many antichrists have come, by which we know that it is the* (favorable) *last hour* (to advance in the Divine Dynasphere to maturity.)

1 John 2:22 Who is a liar but he who denies that Jesus is the Christ? *He is antichrist* who denies the Father and the Son.

1 John 4:3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit of the Antichrist*, which you have heard was coming, and is now already in the world.

2 John 1:7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and *an antichrist*.

f. Becoming carnal,

Romans 8:7 Because *the carnal mind is enmity against God* (carnal or reversionistic believers); **for it is not subject to the law of God, nor indeed can be (unless they rebound)**

1 Corinthians 3:1-2 And I, brethren, could not speak to you as to spiritual people *but as to carnal*, as to babes in Christ. 2) I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

g. Becoming a disciple of the devil,

1 John 3:8 He who *sins is of the devil*, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1 John 3:10 In this the children of God (believers in the Divine Domain) and the *children of the devil* (believers in the Cosmic System) **are manifest: Whoever does not practice righteousness is not of God, nor**

is he who does not love his brother (a believer but outside the DD).

h. Drifting off course from grace,

Galatians 5:4 *You have become **estranged from Christ**, you who attempt to be justified by law; you have fallen from grace.*

i. Falling from grace,

Galatians 5:4 *You have become estranged from Christ, you who attempt to be justified by law; **you have fallen from grace.***

j. Becoming a tortured and unstable soul,

2 Peter 2:7-8 *and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked 8 (for that righteous man, dwelling among them, **tormented his righteous soul** from day to day by seeing and hearing their lawless deeds) –*

2 Peter 2:14 *having eyes full of adultery and that can- not cease from sin, **enticing unstable souls.** They have a heart trained in covetous practices, and are accursed children.*

k. Becoming shipwrecked,

1 Timothy 1:19 *having faith and a good conscience, which some having rejected, **concerning the faith have suffered shipwreck,***

Rebound is the grace function to the believer which accomplishes the following results.

- a. Restoration to fellowship.
- b. Recovery of the filling of the Holy Spirit.
- c. Reentry into the spiritual life.
- d. Recovery from cosmic influence, i.e., grieving the Holy Spirit in Cosmic One, and quenching the Holy Spirit in Cosmic Two.

Apart from Rebound, there can be no function for the believer in the spiritual life. Rebound is recovery of fellowship with God or reentry into the spiritual life for the continuation of the Christian way of life.

1 John 1:9 isn't the only verse that declares the way to get back into fellowship with God when we sin:

Psalm 32:5 *I (David) acknowledged my sin to Thee, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And Thou didst forgive the guilt of my sin. Selah.*

Psalm 51:1-4 *For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Thy lovingkindness; According to the greatness of Thy compassion blot out my transgressions. 2) Wash me thoroughly from my iniquity, And cleanse me from my sin. 3) For I know my transgressions, And my sin is ever before me. 4) Against Thee, Thee only, I have sinned, And done what*

is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge.

Psalm 66:18 *If I regard iniquity in my heart, The Lord will not hear.*

Proverbs 28:13 *He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion.*

Matthew 3:6 *and they were being baptized by him in the Jordan River, as they confessed their sins.*

LESSON 15 (4-22-25)

When God forgives our sins, it means that we are right with Him again, but that is not a guarantee that there will be no suffering or punishment for our sins. God is our judge and He will decide what to do. If you committed a crime, you will usually be put in jail or prison, but you will be able to take it in stride because you are now right with God and you're operating on the Holy Spirit's omnipotent power rather than your own paltry power.

Once we are forgiven, there is something that can get us right back out of fellowship, which is getting bitter toward those who have wronged us.

God is the supreme Judge of the universe and He has commanded us:

Matthew 7:1 *Judge not, that you be not judged.*

Our job is to forget it and move on! God will take care of it.

Philippians 3:13, ***“Brethren, I do not evaluate myself to have attained it (Ultra Super Grace), but I do concentrate on one thing, **forgetting what lies behind and pressing forward to what lies ahead.**”***

Hebrews 12:15 ***See to it that no one comes short of the grace of God; that no root of bitterness springing up which causes trouble, and by it, many are defiled;***

LESSON 16 (4-24-25)

Recalling past failures can only cause guilt reaction, denial, projection, and personality disorder. The greatest problem is self-preoccupation, related to guilt. Believers who still have guilt after they have acknowledged their sins and received forgiveness, simply do not believe God's promise that He has forgiven our sins.

Philippians 3:14 ***“I keep advancing toward the objective for the prize of the upward call from God in Christ Jesus.”***

There are Four Mechanics of Rebound

- 1. Name it, 1 John 1:9**
- 2. Isolate it, Hebrews 12:15**
- 3. Forget it, Philippians 3:13**
- 4. Keep moving, Philippians 3:14**

“1 John 1:9 “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” How do we connect this verse to Eph 5:18 “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.”?
Ephesians 5 does not mention confession and 1 John 1 does not mention the Holy Spirit so why do we connect these two concepts?

The first thing we have to understand is the process of revelation. Nowhere in Scripture does God reveal Himself in the form of what we would call a systematic theology. He doesn't say everything there is to say about any particular subject in any particular passage. As a matter of fact most topics that are covered in the Scripture are understood by comparing Scripture with Scripture. By comparing Scripture with Scripture in passages in similar contexts talking about the same subject we gain a full understanding of the doctrine that the Lord is revealing. So if there are similarities between two passages then we can draw certain conclusions even though there may be things in both passages that are different.

There is an acrostic that helps us to relate to this subject matter called **ICE**.

The **I** represents the **Isagogics** which is a method of using the historical context of the Scripture being studied.

The **C** represents the word **Categories** which compares Scripture with Scripture, along with their context.

The **E** represents the word **E**xegetical - relating to
*Exegesis; which is to explain and interpret the Scripture.

***Exegesis** is used by those who stick with the text. They consider the grammar, usage, and syntax as they compare Scripture with Scripture.

Eisegeses interprets of Scripture that expresses the interpreter's own ideas, bias, or the like rather than the meaning of the text.

*In the development of Scripture there are clearly absolutes; we are either in one position or the other position: abiding or not abiding, walking by means of the Holy Spirit or walking by the sin nature. If we exercise negative volition when we are walking by the Holy Spirit that is, what shifts us over to walking by the sin nature. We don't sin first and then that causes us to stop walking. What the grammar indicates here is that if we are walking, i.e. active, conscious dependence on God the Holy Spirit, it is impossible to bring to completion the lusts of the flesh. **You can't sin while you are walking by means of the Holy Spirit.** That means that we have to stop walking, stop depending on God the Holy Spirit, before we sin. Once we stop walking by the Spirit we will automatically operate on the sin nature and go into carnality.*

*We see in John chapter fifteen that John talks about two classes of believers: those who abide and those who do not abide. These are absolute states, you either abide or you do not abide. This is further emphasized in **Galatians 5:16** “**But I say, walk by the Spirit, and you will not carry out the desire of the flesh.**” This is a present*

active imperative, it emphasizes something that should be a habit pattern that should characterize the believer's life on a day-to-day, moment-by-moment basis. An aorist imperative tends to emphasize more the priority of the action. They both emphasize that it is an absolute, a mandate, that this is what we are to do. In the development of Scripture there are clearly absolutes; we are either in one position or the other position: abiding or not abiding, walking by means of the Holy Spirit or walking by the sin nature. If we exercise negative volition when we are walking by the Holy Spirit that is what shifts us over to walking by the sin nature. We don't sin first and then that causes us to stop walking. What the grammar indicates here is that if we are walking, i.e. active, conscious dependence on God the Holy Spirit, it is impossible to bring to completion the lusts of the flesh. You can't sin while you are walking by means of the Holy Spirit. That means that we have to stop walking, stop depend- ing on God the Holy Spirit, before we sin. Once we stop walking by the Spirit we will automatically operate on the sin nature and go into carnality.

LESSON 17 (5-1-25)

Then, **Galatians 5:16** goes on to describe characteristics of the person who is walking according to the sin nature in vv. 19-21, and v. 22 talks about the fruit of the Spirit. This is the character production in the life of the believer that results from walking. Now the Holy Spirit produces the fruit in this passage; Christ produces the fruit in **John 15**; they work together. The point is, that it is Christ, it is the Holy Spirit who produces fruit, it is not us.

We don't pull ourselves up by our moral bootstraps. It is produced by the Holy Spirit as a result of our walking. The mandate is to walk. As we walk the Holy Spirit eventually produces this kind of fruit in us.

Galatians 5:18 **“But if you are led by the Spirit, you are not under the Law.”** To be led you have to follow something. To follow something means there has to be something clear and objective in front of you. There has to be a path, something specific that you are following in order to be led. It is not guesswork. Then in v. 25 we have another change. **“If we live by the Spirit, let us also walk by the Spirit.”** The verb for “walk” in v. 16 is *peripateo* [*peripatew*] which is that step by step action that produces forward momentum; the word for “walk” in v. 25 is *stoicheo* [*stoixew*] which emphasizes following in someone's footsteps. If you are following in somebody's footsteps then you know exactly where to put your feet. That is the point of this verse. The Holy Spirit has laid out those footsteps for us; it is in the Word of God. All of the mandates, precepts, principles and promises in the Word of God outline for us those steps that the Holy Spirit revealed through the writers of Scripture through revelation and inspiration so that we know exactly where to step. So we have a path to follow. That path was laid down by the Holy Spirit through the objective revelation of God's Word and we are to walk that path in dependence on God the Holy Spirit. So what that tells us right here is, that the abiding, walking, the action is all going to be empowered by the Holy Spirit from objective revelation to

production. The entire process is going to be energized by God the Holy Spirit.

LESSON 18 (5-13-25)

1 Corinthians 2 is contrasting human viewpoint and divine viewpoint, the wisdom of God's Word versus man's wisdom.

1 Corinthians 2:6 “Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; [7] but we speak God's wisdom in a mystery, the hidden {wisdom} [divine viewpoint thinking] which God predestined before the ages to our glory; [8] {the wisdom} which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; [9] but just as it is written, “**THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND {which} HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.**”

The word “things” is a neuter plural referring to the doctrines of Scripture. They are not available through empiricism or through human observation. [10] “**For to us, God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God.**” What are the “things” here? They are the same as at the beginning of v. 9, the doctrines, the mind of Christ and the revelation of the canon of Scripture. [11] “**For who among men knows the {thoughts} of a man except the spirit [the immaterial part of man] of the man which is in him?**”

Even so the {thoughts} of God no one knows except the Spirit of God.” The point that Paul is making is that there is an analogy. Just as no one knows what is in you except yourself, no one can know God except the Holy Spirit. So the only way we can know God is if God reveals Himself to us through some kind of objective revelation. **[12] “Now we have received, not the spirit [attitude and thinking of the cosmic system] of the world, but the Spirit who is from God, so that we may know the things [doctrines] freely given to us by God, [13] which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual {thoughts} with spiritual {words.} [14] But a natural [soulish] man does not accept the things [doctrines] of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. [15] But he who is spiritual [pneumatikoj] appraises all things [doctrine], yet he himself is appraised by no one. [16] For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind (B.D.) of Christ.”**

LESSON 19 (5-15-25)

There is a connection between the fact that there is the ministry of Holy Spirit who reveals truth, and the understanding of doctrine has something to do with this absolute status. Where do we get the absolute status? It is in the next verse,

1 Cor. 3:1 “And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.” It seemed to us when looking at the last couple of verses that “spiritual” referred to as a person who was a believer, but when we get to 3:1 there is more to it than simply having a human spirit. Here Paul adds a new element. Are they believers? Yes. But because they are operating on the sin nature they are just like an unbeliever, so he can’t talk to them like a believer and he introduces us to a new word, carnal or fleshly, The Greek word **sarkinos** [sarkinos], based on the Greek word **sarx** [sarc]. We saw in Galatians 5 that if we are walking by means of the Holy Spirit we will not bring to completion the lusts of the flesh. So the person who is operating on the sin nature is characterized as someone who is fleshly. This tells us that there are three types of people: **1.** The **psuchikos** (the soulish) **person** who is an unbeliever and just has a soul; **2.** There is the **spiritual person** who is a believer, regenerate, and also operating on doctrine. **3.** Then the **sarkikos person** who is saved but lives in the flesh like an unbeliever because he is operating on the sin nature.

This introduces us to the fact that we have Spiritual versus Carnal. If we abide in Christ and are walking by means of the Holy Spirit, understanding and applying revelation which is leading to production because of the Holy Spirit, we are **spiritual**. However, if we are operating on the sin nature we are not abiding in Christ, so we are carnal. **1 Cor. 1:2** “I gave you milk to drink, not solid food; for you were not yet able (to receive it.) Indeed, even now

you are not yet able.” Why are they not able? Because they are fleshly. We can’t take in the Word while we are fleshly - sarkinos. There is something about operating on the sin nature that does not allow us to understand, apply and live in doctrine. So the sin nature is going to stifle all spiritual production.

Notice the result. 1 Corinthians 3:3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?” Walking like mere men once again emphasizes the momentum of the carnal believer is just like the unbeliever.

1 John 1:9 “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” It is this verse then that provides the solution to the sarkinos believer, the sin nature, and walking in darkness.

Ephesians 5:1-2 Therefore be imitators of God, as beloved children; 2. and walk in love, just as Christ also loved you...

Jesus said that if we love Him we will keep His commandments. So how do we know if we love God? By how we feel? No! It is by our obedience to Him. Walking in love is characterized by work. Notebook: Dr. Robert Dean NT-23-1 John

The Exordium: Video (1 John 1-4)

Ben Witherington III

Probatio, Part 1, Video (1 John 1:5-10)

LESSON 20 (5-20-25)

*Most people in the world do not know what a Christian is or how they can become Christians. They trust in religious works and good intentions, depending on the energy of the flesh. God says that a Christian is someone who has been born again. It is faith in the finished work of Christ that makes a child of disobedience into a child of God (see **John 1:12–13; James 1:18; 1 Peter 1:3**).*

John 1:12-13 *But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13) who were born not of blood (natural descent), nor of the will of the flesh, (natural human desire for children), nor of the will of man, (nor is it the result of a husband's will), **but of God**.*

James 1:18 *In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.*

1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,*

*John uses the phrase “**born of God**” seven times in his first epistle and describes the “birthmarks of believers”: (1) they practice righteousness, **2:29**; (2) they do not practice*

*sin, 3:9; (3) they love other Christians, 4:7; (4) they overcome the world, 5:4; and (5) they keep themselves from Satan, 5:18. Again, John emphasizes **love**, **obedience**, and **truth** as the tests of true sonship. If we have God as our Father and love Him, then surely we will also love His other children.* Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 776–777.

John 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

This verse should be read in direct connection with verse 9. By contradicting His Word, a person rejects it and refuses to give it the proper “place” in his life.

Job 15:14-16 What is man, that he should be pure, Or he who is born of a woman, that he should be righteous? 15) "Behold, He puts no trust in His holy ones, And the heavens are not pure in His sight; 16) How much less one who is detestable and corrupt, Man, who drinks iniquity like water!

This is a strong statement with regard to the sinfulness of man (**Rom. 3:23**). Verse 15 refers to holy angels who fell by betraying God which brought impurity into the heavens (**Rev. 12:1–4**).

1 John 5:10-11 The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar, because he has not believed in the witness that God has borne concerning His Son. 11) And the witness is this, that God has given us eternal life, and this life is in His Son.

Anyone who disbelieves God's witness about His Son, not only has he sealed his fate for all eternity in the Lake of Fire, he has also called the Sovereign of the universe a liar. For John, there was no middle ground, one either believes in the Lord Jesus Christ, or he sticks with his opinion of Christ that He is not who He says He is, which impugns God's veracity.

and His word is not in us.

John 5:38-40 "And you do not have His word abiding in you, for you do not believe Him (J.C.)whom He (G.F.) sent. 39) "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; 40) and you are unwilling to come to Me, that you may have life."

The people John was addressing were trying to be saved by obeying the Scriptures. Example: Keeping the Law. In doing so, they missed the main point of the Scriptures which was to reveal the Son of God, Jesus Christ who was the only One who could save them by taking the sins of the world on Himself.

It is tragic that millions and millions of people will spend eternity in hell because they believe Satan's lies about how to be saved. They reject God's Word and blaspheme Him with slander that defames His holy name.

CHAPTER 2

The purpose of this epistle is to instruct the recipients in how they can enjoy and maintain fellowship with God. What was happening among these churches was that they were being impacted and affected by certain false doctrines that were coming in from the surrounding pagan culture. John is

talking to a group of believers to warn them against the influence of pagan thought and to teach them how to maintain truth and their walk of fellowship without losing it, because they had been taken in and sought false doctrine. So fellowship with John is not merely a matter of relationship, or losing fellowship being the idea of committing sin, but it is breaking fellowship again with learning and applying false doctrine.

For John, fellowship is not the term we tend to use, “in fellowship,” which implies almost a passive idea that we are just in fellowship, in a position, in Christ; but he uses the words “having fellowship,” that suggest an active fellowship. It is a much more active concept, something we are enjoying and participating in. The concept of fellowship has to do with a partnership.

It starts with doctrine, fellowship is grounded upon sound doctrine; by that, we should understand that he is talking about basic doctrine, not every little fine-tuned point of doctrine in the Scriptures.

The passive side of the partnership is our fellowship with God where we are enjoying the benefit of that relationship with God which is primarily activated through the ministry of God the Holy Spirit, and it is through the fellowship of the Holy Spirit that we are matured and spiritual growth in us is activated. So fellowship is more than just being in a position, it is an active process. It is what Paul calls in **Galatians 5:16** - walking by means of the Holy Spirit. There is something active about it; there is forward momentum in it.

LESSON 21 (5-22-25)

1 John 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

My little children – This phrase gives us what John's relationship was with those to whom he was ministering; he considered them to be his little children. It is a term of endearment that a parent would use for a young child.
Children Gr.- “teknia” little children.

That tells us that John is addressing them as believers. This is important because there are those who will say that in this epistle, John is contrasting the life of the genuine believer with the life of the unbeliever. That is false for a number of reasons, but this indicates that He is writing to them as believers. The issue isn't believer versus unbeliever; it is the believer in fellowship versus the believer who is not in fellowship.

Galatians 4:19 My children, with whom I am again in labor until Christ is formed in you—

1 John 2:12 I am writing to you, little children, because your sins are forgiven you for His name's sake.

1 John 2:28 And now, little children, abide in Him...

1 John 3:7 Little children, let no one deceive you;

John presents us with a very clear and emphatic testimony to the doctrine of full and free forgiveness of sin. He declares that the blood of Jesus Christ, God's dear Son, cleanses us from all sin.

1 John 1:7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

that you may not sin – This phrase is found sixteen times in the ^{NASB} Bible. **sin** – “harmartano” (v.aa**s2p**)

And if^{3rd} anyone sins - “harmartano” (v.aa**s3s**)

we have an Advocate with the Father, - It is most evident that John is not afraid by stating this truth too broadly; on the contrary, he makes this statement with the view of promoting the sanctity of his “little children.”

Advocate – parakletos, **παράκλητος**, one who appears in another’s behalf, mediator, intercessor, helper. **Gr. Parakletos**, one called alongside to help or Intercedes for another.

The thought here of an advocate is of a defense attorney who takes up the case of his client before a tribunal. Satan goes periodically to heaven to charge believers of sins and wrong doing and our advocate, Jesus Christ dismisses them all by reminding Satan that He took on Himself the sins of the entire world.

The doctrine of advocacy

1. Every believer continues to sin after salvation, **1 John 1:8, 10.**
2. Satan accumulates a sin file on every believer and periodically accuses every believer in heaven. **Job 1:9ff; Revelation 12:9, 10.**

3. Jesus Christ, then, is retained as the believer's defense attorney in the court of heaven, and He wins every case.
4. The basis for our Lord's defense is the fact that all of our sins were judged at the cross in Him by God the Father. **2 Corinthians 5:21; 1 Peter 2:24; Psalm 22:1-6; 1 Peter 3:18.**
5. Under the law of double jeopardy those sins can't be judged again. **Romans 6:10.**
6. Every case is thrown out of court by God the Father. **Zechariah 3:1, 2.** Nevertheless, the believer doesn't get off Scott free from his sins, there is still divine discipline. But the sins of the believer are not a court matter anymore, but a family matter for the imputation of divine discipline. **Hebrews 12:6.**
7. The believer who has acknowledged his sins to (J.C.) will be able to take the discipline because he is filled with the Holy Spirit and knows that he deserves whatever discipline he receives and he learns from it.

The Holy Spirit is also a Helper (*paraklete*) which God sent after Jesus Christ ascended into heaven to sit at the right hand of God the Father on His throne.

But if anybody does sin, we have One who speaks to the Father in our defense—Jesus Christ the Righteous One.

John 14:16-17 And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17) that is the Spirit of truth (the Holy Spirit), whom the

world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you (the indwelling of the H.S.).

John 14:26 "But the **Helper, the Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

John 15:26 When **the Helper comes**, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He (H.S.) will bear witness of Me (J.C.),

Romans 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who **also intercedes for us**.

LESSON 22 (5-27-25)

Luke 22:31-32 Simon, Simon (Peter), behold, Satan has demanded permission to sift you like wheat; 32) but I (J.C.) have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

Read: **Luke 22:31-35** (**John 21:15-17**)

Part of the Christian life is that we should be doing battle with the sin nature and not sinning. It is the battle in the soul between the sin nature and the Holy Spirit. When we sin we grieve and quench the Holy Spirit, we stop the sanctifying growth producing ministry of God the Holy Spirit, so that means don't sin.

We should not condone these sins, but while condemning them, we should not fear to confess them to God and He will forgive them.

Probatio, Part 1, Video (1 John 2:1-6)

Ben Witherington III

1 John 2:2 and He (J.C.) *Himself is the propitiation* (satisfac-tion of His atoning sacrifice) *for our* (believer's) *sins; and not for our* (sins) *only, but also for those of the whole world.*

John emphasizes the fact that it is Jesus Christ Himself who is the propitiation for our sins—not just His work on the cross, but it is Christ Himself who is the propitiation. He was the propitiatory sacrifice. This introduces a couple of extremely crucial doctrines to understand the person and work of Jesus Christ.

Definition: Propitiation refers to the saving work of God through the substitutionary spiritual death of Jesus Christ on the cross, whereby the Justice and Righteousness of God were satisfied concerning the sins of mankind.

The judgment of Christ on the cross was a substitute for every sin committed in human history by every member of the human race.

LESSON 23 (5-29-25)

Some allege that if Christ paid for all human sin, all would be saved, but that is a misconception. The removal of sin does not automatically bring regeneration and eternal life. The sinner remains spiritually dead and “alienated from the life of God”

Example: (*Ephesians 4:18*).

Ephesians 4:18 being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;

But just because the penalty of sin is paid for, doesn't mean that everyone goes to heaven. They still don't have eternal life and they still lack perfect righteousness. But sin is actually and truly paid for; this is the emphasis in unlimited atonement. The work of Christ made salvation available to all, but it did not actually assure salvation of anyone.

God gave us volition, free will, and we can use it to put our faith alone in Christ alone to be saved, or we can use our volition to reject Jesus Christ and what He did for us on the cross, which means to be separated from God in the Lake of Fire for all eternity.

Satisfaction is the key word because God's Righteousness and Justice had to be satisfied before there could be any salvation. Another key word we have to look at is “*hilasmos*”. It means propitiation or satisfaction and it translates the Hebrew word in the Old Testament, “*kapporeth*”, from the verb “*kaphar*” which means to atone. Kapporeth is a noun, and it is a fascinating noun because it refers to a specific

location and that is the Mercy Seat on the Ark of the Covenant.

PP The Mercy Seat

FACTS ABOUT THE BLOOD OF CHRIST

- 1) The shedding of blood when animal sacrifices were made in Old Testament times were a visual aid depicting the spiritual death of Christ on the cross.
- 2) The term, “the blood of Christ” does not refer to Christ’s literal blood but is a representative analogy relating the physical death of animals in the O.T. to the spiritual death of Christ on the cross.
- 3) Christ did not bleed to death on the cross. The fact that Jesus was still physically alive when He said, “It is finished!” John 19:30, proves the following:
 - a. Mission accomplished, our debt was paid, the work for salvation was completed.
 - b. Jesus’ statement proves in itself that it was not His physical but His spiritual death that saved us.
- 4) No one caught His blood in a bowl and took it to heaven. (a misconception of Hebrews 9:6-7)
- 5) Christ died twice on the cross, and it was His spiritual death, not his physical death, that provided salvation. (Genesis 2:17)

LESSON 24 (6-3-25)

In propitiation, both Righteousness and Justice were satisfied by the judgment of Christ on the cross. Every righteous demand of the integrity of God ***was propitiated or***

satisfied by the imputation of our sins to Christ on the cross and their judgment.

Propitiation is related to the ***anthropopathism** of love as an expression of divine motivation in **1 John 4:10 - In this is love, not that we have loved God, but that He loved us and sent his Son to be the propitiation for our sins.**

God did not send his Son to die on the cross to pay the penalty for our sins and thus, propitiate the justice of God because of His love for us. It is true that God loves us more than we can ever imagine, but his motivation to send his Son to be judged on the cross was to satisfy his Righteousness and Justice for our sins. The cross was a judicial issue, not a loving issue.

***ANTHROPOPATHISM** – Definition: An anthropopathism ascribes to God a human characteristic which God does not actually possess, but is used to reveal and explain God's policy toward mankind in terms of human frame of reference by the use of language of accommodation.

For example, in **Psalms 106:45** we are told that God changed His mind or repented, but God is immutable and cannot change His mind. But **1 Sam. 15:29** says, ***“the glory of Israel [Jesus Christ] will not lie or change His mind; for He is not a man that He should change His mind.”***

The Greek word **ANTHRO** means man; **“PATHISM”** means a function of the soul with outward manifestation. Hence, an anthropopathism ascribes a human characteristic to God which God does not possess and which is not a divine attribute.

There is also another word that ascribes to God a human characteristic which he doesn't actually possess. It is an ANTHROPOMORPHISM which ascribes physical attributes to God, who does not actually possess, but is used to reveal and explain God's policy toward mankind in terms of human frame of reference by the use of language of accommodation.

Example: **Mark 16:19 So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God.**

God is a Spirit; He doesn't have a right hand, eyes, a mouth, a heart, etc. God uses words like these to accommodate the language that man can understand.

Hebrews 2:17 Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people.**

Propitiation is related to Unlimited Atonement.

1 John 2:2 and He (J.C.) Himself is the propitiation (satisfaction of His atoning sacrifice) **for our** (believer's) **sins; and not for our** (sins) **only, but also for those of the whole world.**

The way this is constructed is for emphasis. He (J.C.) is the propitiation for our sins (referring to believers). But He is also the propitiation for the sins of the whole world of unbelievers. They will either choose to believe in (J.C.) and

be eternally saved, or they will choose to reject Him and rely on their own works to be saved.

They will be judged by their works at the Great White Throne by (J.C.) at the end of human history (**Revelation 20:11-15**). Notice that they will not be judged by their sins. Why not? Because Jesus took their sins on Himself on the cross and (G.F.) was satisfied with His sacrifice. They will find that trusting in their own good works to be saved is a devastating mistake because God rejects all human efforts to be saved. They will be eternally separated from God and will be tossed into the Lake of Fire forever.

Atonement in the Old Testament refers to the use of animal sacrifices to portray the work of Christ on the cross. Atonement in the New Testament refers to the actual saving work of Christ on the cross, including redemption, reconciliation, propitiation, imputation, and justification. The Old Testament atonement was presented through the verb “*kaphar*” which means to cover, to pass over. The animal sacrifices and their blood was used as a temporary cover for sin and the communication of the saving work of Christ on the cross before it actually occurred historically.

LESSON 25 (6-5-25)

We all have personal sins which were imputed to Christ on the cross and judged and this imputation is possible only because when man is born into the world, he receives the imputation of human life and simultaneously, the imputation of Adam's original sin as the basis for his condemnation before God.

Condemnation always precedes Grace. Grace is the unmerited favor of God including His mercy, pardon, and forgiveness that is freely given to sinners. It is all that God can do for mankind, bearing in mind the cross of Christ.

Every person who has been born, or will be born, receives the imputation of Adam's original sin which condemns us before God. Many think that is a horrible thing to do, but actually it is the very best thing God could do because it puts all mankind under of God's Grace! Remember, condemnation always precedes grace.

Adam was the head of all mankind, he represented all the humans that would come after him, so his original sin was imputed to all of us, So man is born physically alive but spiritually dead. **PP**

LESSON 26 (6-10-25)

Needless to say, these words firmly contradict the ultra-Calvinist view that Christ died only for the elect. The tortured efforts made to defend that view in the face of this are futile. The contrast here is explicitly between the believers John is addressing and the whole world of mankind which John later says “***lies under the sway of the wicked one***” (**1 John 5:19**). Johannine thought and terminology leave absolutely no room for any such concept as “**the world of the elect**.” Christ's death, therefore, covers the totality of human sin from the beginning of creation until the end of history when eternity begins. For the apostle John, Jesus Christ is “***the Lamb of God who takes away the sin of the world***,” just as John the Baptist announced Him at the beginning (***John 1:29***).

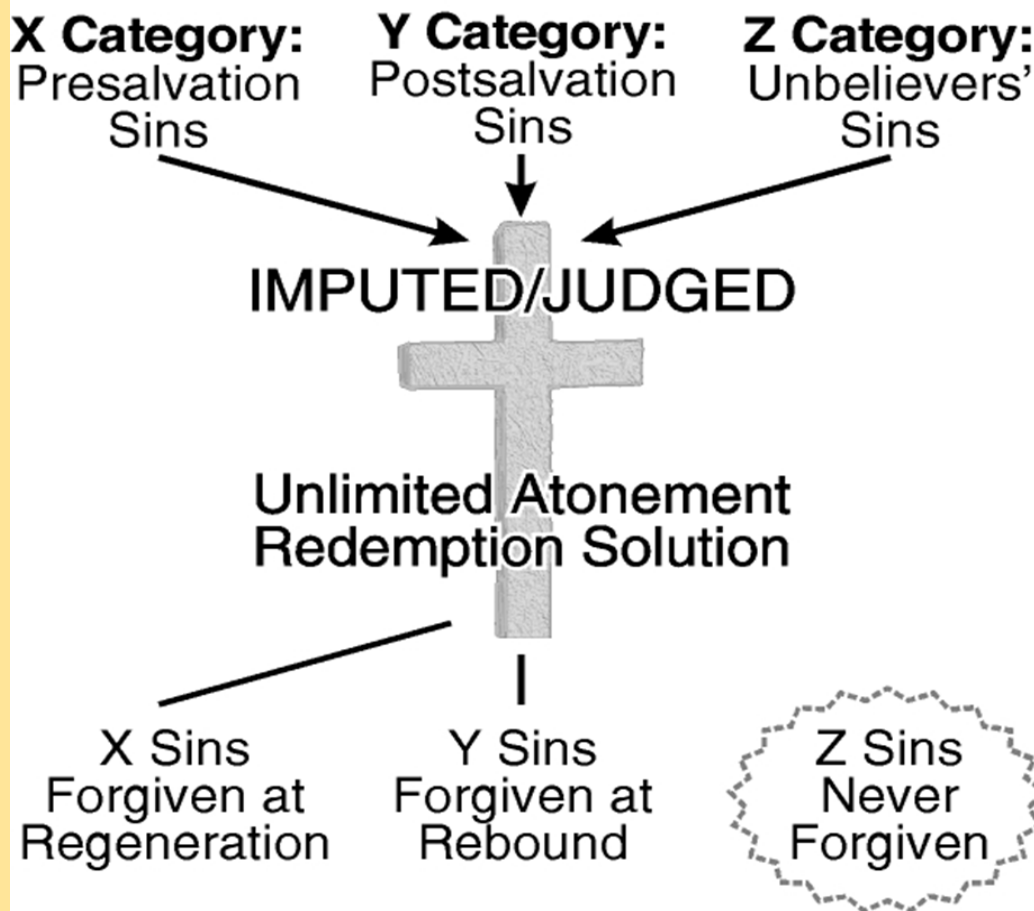
The argument is, if Christ paid for all human sin, then all would be saved, is a misconception. The removal of sin as a barrier to God's saving grace does **not** automatically bring regeneration and eternal life. While God's holy and just requirement that sin receive His judicial retribution was fulfilled at the cross, the sinner remains spiritually dead and "alienated from the life of God"

Ephesians 4:18 - being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;

Faith is the prescribed way for this alienation to be bridged. At the final judgment of the lost (Revelation 20:11-15), sin as sin is not considered. Instead, men are "judged according to their works" (Revelation 20:12) to demonstrate to each that their "works" give them no claim on God's salvation.

LESSON 28 (6-19-25)

CATEGORIES OF FORGIVENESS



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Since so many have supposed that their “works” will win them God’s acceptance in the final judgment, each person will “have his day in court,” demonstrating that **“by the deeds (“works”) of the law no flesh will be justified in [God’s] sight” (Romans 3:20)**. But even these “works” are not made the basis for the final judgment. Instead, people are condemned because they do not have God’s life in them: **“And anyone not found written in the Book of Life was cast into the lake of fire” (Revelation 20:15)**. Hell is

the appropriate environment for all who chose to live apart from God on earth; they will be separated from God for all eternity. Our Savior's universal sacrifice for sins make eternal life available, but not automatic. PP

God is fully propitiated/satisfied that all sin has been done away with on the cross, so that He (G.F.) can have mercy on anyone who believes in His Son. The worldwide extent of God's love is proved by the worldwide extent of this propitiation (**John 3:16**)!

THE LAST JUDGMENT

The Last Judgment is the alternative to salvation by faith alone in Christ alone (John 3:36). Also called the second death or Great White Throne Judgment (Rev. 20:12), this is the culmination of human history in which every unbeliever is judged by Jesus Christ for his human good works and condemned to the lake of fire for eternity (Mt. 25:41; Rev. 20:14).

		+R of Jesus Christ			
NAME	DEBITS		CREDITS	BALANCE	
	SINS	GOOD WORKS			
Unbeliever		1,254	None	Condemnation	
Believer		2,000	+R	SALVATION	
Believer		2,000	+R	SALVATION	
Unbeliever		1,000	None	Condemnation	
Believer		2,000	+R	SALVATION	
Believer		2,000	+R	SALVATION	

BOOK OF LIFE

		+R of Jesus Christ			
NAME	DEBITS		CREDITS	BALANCE	
	SINS	GOOD WORKS			
Unbeliever		56	None	Condemnation	
Unbeliever		876	None	Condemnation	
Unbeliever		8,430	None	Condemnation	
Unbeliever		2,345,776	None	Condemnation	
Unbeliever		3,456	None	Condemnation	
Unbeliever		3,232,554	None	Condemnation	

BOOK OF WORKS

At the moment of birth every person's name is entered into the Book of Life. All believers receive the imputed credit of God's righteousness (+R) at the moment of salvation, guaranteeing eternal fellowship with the +R of Jesus Christ. No believer will be present at the Last Judgment, only unbelievers. Their names are blotted out of the Book of Life and transferred to the Book of Works (Rev. 20:15).

Since the unbeliever has rejected the work of Christ on the cross, he must rely solely on his own merit for salvation. All the good works of the unbeliever add up to man's relative righteousness or -R (Isa. 64:6) which cannot have fellowship with +R and is the basis for his condemnation. Since all personal sins were judged at the cross, sin is not the issue in condemnation (Rev. 20:13).

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See *Slave Market of Sin* (1994)

The scriptures below, demonstrate what God thinks about those who rely on their own deeds to be saved, rather than believing in Jesus Christ and His sacrifice for on the cross for the entire world.

Isaiah 64:6 *For all of us have become like one who is unclean, And all our righteous deeds are like a filthy*

garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away. (NASB)

Isaiah 64:6 We are all infected and impure with sin. When we display our righteous deeds, they are nothing but filthy rags. (NLT)

LESSON 29 (6-24-25)

REDEMPTION: GOD'S DECISION FORGIVENESS: MAN'S DECISION

ATONEMENT: Christ atoned for
of the world through His
al death on the cross.

REDEMPTION: an act of
rescued from the
/ of sin.



PROPITIATION
God's satisfaction with
Christ's atonement for
all sins on the cross.

RECONCILIATION
Sinners brought into
favor with God.

TETELESTAI - "It is finished" Christ's
sacrifice opened salvation for everyone.

FORGIVENESS

- 1) Faith alone in Christ alone.
All presalvation sins are forgiven.
- 2) "If we acknowledge or name our sins..."
Postsalvation sins are forgiven.



Even Christians have feelings of guilt that often persist after confession is made and Satan can use such feelings to make believers wonder if their sin is somehow too serious to merit effective intercession from our Advocate (J.C.) with the Father.

When we fail, we are not to be overwhelmed by our failure; that leads to more problems with sin. The verses below will help us to forget about the sins we have acknowledged to God and move on

Psalm 103:12 *As far as the east is from the west, So far has He removed our transgressions from us.*

Isaiah 43:25 *"I, even I, am the one who wipes out your transgressions for My own sake; And I will not remember your sins.*

Isolate the sins you have confessed and put them in the past where they belong. Only then will you be free to keep moving toward spiritual maturity.

It is reassuring to be reminded of the universal sufficiency of our Lord's sacrificial work on the cross, so that God sees in Him a perfect propitiation for every human being who ever has, or ever will, live on earth. This includes the most depraved sinners, such as monsters like Nero, Caligula, Hitler, Stalin, etc. In the fullest possible sense, "Jesus paid it all," even for such maniacs as these.

We now start the section of **1 John 2:3-11**, which teaches us how to "Live in Fellowship with God," which enables *us to come to know the God of lights*.

1 John 2:3 *By this we know that we have come to know Him, if we keep His commandments.*

Expanded Verse

And by this principle, we know we have come to know Him [have a relationship with Him], if we keep His commandments.

“By this” refers to keeping God’s Commandments which enable us to ***“know that we know Him.”***

“if we keep His commandments.” The ***“if”*** is a third class conditional clause which means maybe we will keep His commandments or maybe we will not. Only those who keep His commandments will ***know that they know Him.***

It is at this point that some people jump the tracks of this verse by taking it as a way of knowing whether or not we are really saved. But that view flies directly into the face of all of John’s theology, according to which we are saved by believing in Christ for eternal life – John 3:16, 5:24, 6:35, Ephesians 2:8-9, etc.

The response often made is that although salvation is by faith, we cannot know whether our faith is real unless we keep His commandments. The idea that a Christian can believe in Christ, without knowing whether he or she has really believed in Christ, is complete nonsense. Of course, we can know whether or not we believe. That we can know this is both common sense and completely biblical.

Jesus asked Martha, *“Do you believe in me?”* (John 11:57) She said to Him, *“Yes, Lord; I have believed that You are*

the Christ, the Son of God, even He who comes into the world." (John 11:27)

Jesus asked a blind man from birth, *"Do you believe in the Son of God?"* The blind man asked, *"Who is He, Lord, that I may believe in Him?"* Jesus said, *"You have both seen Him and it is He who is talking to you* (John 9:36-37). The blind man does not respond to this by saying, "I hope I believe" or "Whether I believe or not will be seen from my works!" Such responses would have been nonsense. Instead, he said, *"I believe"* (John 9:36).

The idea that a believer cannot really know he has believed is a theological construct without a shred of support from God's Word.

In human relationships, the word **know** is quite flexible. I may **know** people in the sense that I recognize them or am acquainted with them, but at the same time, I may not know them in the sense of intimate knowledge or real perception of their character or nature.

The Christian who does know God as the true and living God and who **knows** His Son as his Savior (*John 17:3*), may be very much a stranger to God in terms of intimate knowledge of His character and ways.

It is sad that so many believers hope they are saved, some think they are saved, but very few know little more than that. Millions go to church once a week on Sunday and feel that they have done their duty to God. They strive to live a moral life, but know nothing about the spiritual life of the believer.

Christians who know God as the true and living God and who knows His Son as his Savior (*John 17:3*) may be very much a stranger to God in terms of intimate knowledge of His character and ways.

LESSON 30 (6-26-25)

1 John 2:3 is **NOT** about the ****saving knowledge*** of the gospel of God or His Son, but of ****experiential knowledge*** of God and His Son. To get this wrong, as many commentaries have, is to lay the groundwork for a complete misreading of the epistle!

There is a huge difference between:

- **saving knowledge*** – is knowledge that one has when he knows how to be eternally saved, **by believing** in the Lord Jesus Christ and His work on the cross. (Faith alone in Christ alone)
- **experiential knowledge*** – is knowledge acquired **after** one is saved, by the consistent intake of the Word of God. The goal is to be Experientially Sanctified as a Mature Believer. That means to be set apart for special blessings such as Super Grace blessings, Escrow blessings, rewards, decorations, and special opportunities.

It is certainly true that any claim of knowing God is forfeited if we live neglectful of His Commandments. Just as a claim to fellow-ship with Him is false if we “*walk in darkness*,” so too, a disobedient lifestyle falsifies any claim to intimate knowledge of Him.

John 14:21-23 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him." 22) Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?" 23) Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.

1 John 2:4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;

Notice that the verse did not start by saying, "If we say." (referring to John's flock), but "he who says," that is, whoever they may be, Christian or not.

Also, notice that the phrase "I have come to know Him" in this verse is nearly the same phrase found in verse 3, "we have come to know Him"

As in 1 John 1:6, someone may profess a fellowship with God which his life shows he does not possess. John was not afraid to call this kind of claim what it really is: a lie. Furthermore, it may be said of the same person that the **truth is not in him**.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

The challenge is to remain in fellowship, to enjoy fellowship with God, and to live consistently applying doctrine. The way John emphasizes this in terms of the structure is found in 1 John 1:5-2:2. He emphasizes the negative by three false claims:
1. 1:6 – *Lying about having fellowship with God.* **2. 1:8** – *Saying that we have no sin.* **3. 1:10** -saying that we have not sinned which makes Him a liar.

These negatives show the importance of maintaining fellowship, maintaining the Christian life and living in fellowship with God.

Then John is going to advance beyond that, starting in 2:3, to show that it is not merely being in fellowship, enjoying fellowship, but it is also:

1. Knowing God and developing an intimate personal relationship with Him.
2. Which is the basis for moving into the Advanced Adult Spiritual Life. It is not just being in fellowship; it is staying in fellowship.

1 John 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

In contrast to the false claim made in verse 4, John now observes the person who keeps His word (a collective way of referring to “His commandments” (verse 4).

Obviously, a newly saved individual does not immediately possess the instructions in God’s commandments that he needs. That takes time, but when he is taught God’s Word, he starts applying what he has learned to his circumstances.

It is at this point that the Lord lays down two conditions for Him to manifest Himself to us: 1. He who has My commandments, and 2. Keeps them.

John 14:21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."

List of verses that demonstrate the importance of obeying God's commandments:

1 John 3:24 And *the one who keeps His commandments* abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

1 John 5:2 By this we know that we love the children of God, when we love God and *observe His commandments*.

John 14:15 "If you love Me, *you will keep My commandments*.

John 15:10 "*If you keep My commandments*, you will abide in My love; just as I have kept My Father's commandments and abide in His love.

1 John 3:22 and whatever we ask we receive from Him, because *we keep His commandments* and do the things that are pleasing in His sight.

1 John 3:24 And *the one who keeps His commandments* abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

1 John 5:3 For this is the love of God, that *we keep His commandments*; and His commandments are not burdensome.

Revelation 12:17 And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, *who keep the commandments of God* and hold to the testimony of Jesus.

Revelation 14:12 Here is the perseverance of the saints *who keep the commandments of God* and their faith in Jesus.

LESSON 31 (7-1-25)

What follows below was written by Dr. Robert Dean, Pastor of West Houston Bible Church. Dr. Robert Dean NT-23-1 John

What does John mean by knowing God? This is the important interpretive problem in this passage. What are the options? The **first option** is that knowing God might mean to know about God, i.e. know certain academic truths about God, certain facts about God, to ascertain certain theological information about God or to know what the Bible teaches about God.

This is nothing more than knowing something about someone but it doesn't involve any kind of personal or intimate knowledge or having a relationship with that person. That doesn't seem to mean what John is talking about here. He is talking about a more intimate relationship because the context is fellowship.

The **second option** is one that is more often chosen by people and it equates knowing God to salvation, that to know God is to have saving faith and to be actually a member of the royal family of God. We could paraphrase this perhaps by saying: “We know that we are saved if we keep His commandments.” So that this becomes a test of salvation, and this is the position of Lordship salvation. If you are a believer over a period of time, according to Lordship salvation, you will manifest an obedience to the commandments of God; if you claim to be a believer at one point in life but then fail to keep His commandments they will say, well the faith that you had was not a genuine saving faith, it was a false faith.

But the Bible never really categorizes that kind of faith and there is no biblical basis for it. This is part of what Calvinists call the perseverance of the saints. John 11:25 NASB “*Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies’*”—notice He doesn’t say he who believes in Me and keeps my commandments—[26] “*and everyone who lives and believes in Me will never die. Do you believe this?*” The key word here is **believe**. Martha’s response: “*She said to Him, ‘Yes, Lord; I have believed,*” imperfect active indicative to express the fact that imperfect is past action with results that go on forever. Salvation is not lost.

What is LORDSHIP SALVATION? John MacArthur, pastor-teacher of Grace Community Church, wrote a book called, *The Gospel According to Jesus*, that addresses Lordship Salvation. In MacArthur’s opinion [cheap grace in the church today] is due to the well-meaning but misinformed teaching that salvation is being

offered without the necessity of accepting Christ as both Savior and Lord at the point of saving faith. He feels that many leading Bible teachers are saying “the only criterion for salvation is knowing and believing some basic facts about Christ.” The fallout of this thinking, he says, is a deficient doctrine of salvation; justification is not necessarily and inevitably linked to sanctification. People feel they can pray a prayer, receive eternal life, and then go on sinning. The answer, MacArthur feels, is to include the notion of submission to the lordship of Christ as the antidote to a defective view of faith.

John Calvin and the Reformers who followed him told their readers and parishioners that faith alone saves, but true faith is a faith which results in a life which results in a life of works. In fact, the final proof of the reality of faith is whether or not a man perseveres in good works to the end of life. Under a great burden to defend the Reformation against the criticism that a faith alone, grace alone gospel would lead to moral laxity.

Faith is redefined to include submission, and a man becomes Christian **not** by “hearing” and believing” but by believing and promising God he will submit his life to Christ. This view is that a man must resolve to turn from all known sin and follow Christ absolutely. This God created submission to lordship is a work, and works in the human heart whether from God or man do not save.

Arthur Pink has maintained that God requires that true Christians must “keep themselves” or risk eternal damnation. Yet he unequivocally maintains the “absolute and eternal security of the saints.”

More than 160 times in the New Testament conditions eternal life upon faith alone. Neither the *quality* of faith nor the *evidence* of

faith affects the *reality* of faith. The only relevant factor when it comes to securing eternal salvation is the *object* of faith.

A common error is to confuse the idea of lordship as a condition of salvation with perseverance in holiness. Some seem to think they will solve the problem of carnality in our churches by teaching (1) that obedience is part of saving faith; and (2) that, in order to be saved, we must turn from all known sin and submit ourselves to the lordship of Christ. But both definitions include works as a condition necessary for faith to be valid, for faith to be effectual? *ibid*

But it should be obvious that, even if this is granted, which it is not, the act of submitting to the lordship for Christ at the point of saving faith in no way guarantees that a person will continue to submit to the lordship of Christ throughout the rest of his life.

Faith is synonymous with obedience.” And so Lordship Salvation faith goes beyond trusting in Jesus Christ as Savior. Lordship faith includes obeying Him as Lord as a condition of eternal salvation.

Therefore, Lordship faith requires works as a necessary condition of faith. MacArthur said, “The true test of faith is this, does it produce obedience? If not, it is not saving faith.” And Mueller says, “The true faith that saves (justifies) is the faith that also produces appropriate works. Charles Bing, “Why Lordship Faith Misses The Mark For Salvation,” *Journal of the Grace Evangelical Society* Volume 12 12, no. 22 (1999): 25.

We know that Roman Catholicism teaches that we are saved by works. Lordship Salvation teaches that we are saved by faith plus works, plus obedience, by turning away from known sins, plus promising submission to Christ, and persevering in holiness.

LESSON 32 (7-3-25)

The **third option** for understanding this is that to know God is to advance in the spiritual life where the believer has enjoyed fellowship with God and come to know God in a more intimate way. John would then be saying: “And by means of this principle, we know that we have come to have a more intimate, personal knowledge and relationship with God, if we keep His command- ments.” Having a more intimate knowledge of God and a relation- ship with Him is characteristic of an advancing believer who has gone from spiritual childhood and is at least in spiritual adolescence.

And what is the sign of that? It is that we keep His commandments. One way we can tell whether a believer is advancing or not is whether they are consistently obeying the mandates and principles of the New Testament. The point is that a person can clearly be saved and still not know God. **Knowing God is beyond salvation. John 14:15** NASB ***“If you love Me, you will keep My commandments.”*** Jesus continually emphasizes in that chapter that knowing God is related to keeping His commandments. He is talking to the disciples as saved believers; He is not talking to them about becoming saved. **John 14:21** NASB ***“He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”***

Notice that there is an additional revelation—not apart from the Scriptures—of understanding of spiritual truth that comes as a result of obeying and applying what we know in the spiritual life. God is not going to increase His fellowship until

we first begin to walk with Him and apply what we know. He doesn't give us everything at the beginning.

It is true that ***“For all have sinned and come short of the glory of God. Romans 3:23***. We all continue to be sinners even after we are saved so there are interruptions of sin in our fellowship with God and Christ. That is what is true in the life of every believer. We get to a point where we keep His commandments but we still sin by disobeying God, so we are out of fellowship and need to confess our sins and get back in fellowship.

When a believer is walking in the light with God, all is well, but eventually he will commit a sin which is very easy to notice because of the light. When the believer acknowledges his sin, all is well again. But if he refuses to confess it, he immediately will no longer be walking in the light, but in darkness.

Teaching doctrine is extremely important. The purpose of teaching is to drill things into people so that they learn, so that they think in a completely different manner from that which they thought prior to salvation. “... teaching them to observe “[keep]” what they have learned. Pastors are to teach people to keep all the mandates of the New Testament. There are hundreds and hundreds of imperative verbs in the New Testament.

Expanded verse

1 John 2:5 ***but whoever keeps*** ^(pas) (to persist in obedience, keep, observe, fulfill, pay attention to) ***His word, in him*** (the believer residing in the Divine Dynasphere) ***the love of God***

has truly been perfected/accomplished. By this
(momentum from the love from God) ***we know*** ^(pai) ***that we are***
in Him:

This verse emphasizes the connection between love and obedience which is shown throughout *John 13–16*.

“When every word of His is precious to us, and when we strive to live according to His precepts, then we know that “we are in him.” This is even more than knowing that we know Him, for it is the assurance that we are united to Him by a living connection that can never be broken.” Charles

Spurgeon, Spurgeon Commentary: 1 John, ed. Elliot Ritzema, Spurgeon Commentary Series (Bellingham, WA: Lexham Press, 2014), 1 Jn 2:5.

This verse focuses on God’s love for us and our response to His love for us. Knowing God implies keeping his Word; and keeping his Word involves loving Him; and all this implies being in Him, i.e. having that fellowship with Him and his Son in which the Christian’s life consists, (which is eternal life).

LESSON 33 (7-8-25)

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 768–769.

1 John 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

I want to make a distinction that I find very few expositors make. Even The Scofield Reference Bible does not make this distinction. I feel there is a difference between the Word of God and the commandments of God. Somebody is going to call my attention to the fact that the commandments are the Word of God. Well, commandments are the Word of God, but the Word of God is not all commandments. It is more than that. I hope you see the distinction. There are commandments in the Word of God, but the

Word of God is not only, commandments. The Word is the expression of the will of God, either by commandment or otherwise. In the Word of God you have His complete revelation to us about His will for our lives.

In John 14:15 the Lord made this statement: ***“If ye love me, keep my commandments.”*** In John 14:23 He said, ***“... If a man love me, he will keep my words....”*** What is the distinction here? Let me illustrate this. Suppose the home of a young boy is in the country. His father is a farmer. One day, when the boy is on his way to school, his father says, “Son, I’ll milk the cow when I come in from the field each day, but when you get home from school, I want you to chop wood, put it on the back porch, and tell your mama so she can make a fire in the cook stove and in the fireplace.” When the boy comes home, he obeys his father’s commandment that he chop wood. He spends about an hour and a half chopping wood after school, and he stacks it on the back porch. Then one morning at the breakfast table, the father says, “I don’t feel well today. I feel so bad that I don’t think I can go out and work in the field today.” But he goes out anyway. Now when the boy comes home from school, although his only commandment is to chop wood, he knows that his father is sick and doesn’t feel like milking the cow, so he not only chops the wood but he milks the cow also. He chops the wood because he was commanded to do so, but he milks the cow because he loves his father.

In just this way a child of God not only wants to obey the commandments of God but he also wants to obey the Word of God.

He wants to please his Father in everything that he does. I get the impression from many folk that they want to live as much like the unsaved as possible and still be Christians. I would never give an answer to a young person who asked me if a Christian could do this or that and still be a Christian—because they were asking the wrong questions. The right question to ask is this: **“What can I do to please my heavenly Father?”** You see, a genuine child of God wants to please Him; he does not try to live right on the margin of the Christian life.

There are many Christians in our day who feel that they need to be broad-minded. They are against whiskey, but they use beer and they use wine, which gives them the feeling of being broad-minded. And, of course, they feel that I am very narrow-minded. Well, it is not a question of a thing being right or wrong—I hope you are above that plane, my Christian friend—the question is: does it please my heavenly Father? I want to do the thing that will please Him, bring joy to His heart and fellowship and joy to my own life. All of this, you see, is on the basis of love: “*If you love me, keep my commandments,*” and “*If a man love me, he will keep my words.*” If you love Him, you will do more than keep His commandments; you will do something extra for Him.

I feel that a great many folk have in their thinking only the sins of commission and forget about the sins of omission. James said, “... *to him that knoweth to do good, and doeth it not, to him it is sin*” (James 4:17). There are many things I know I should do, but I neglect to do them. These are sins of omission. The Bible makes no distinction between the gravity of sins of commission and sins of omission. They are equally bad.

My friend, verse 5 is very important. Let me repeat it: “But whoso keepeth his word, in him verily is the love of God perfected [that is, realized in practice]: hereby [by this] we know that we are in him.” When the love of God is perfected in you, it means that you have passed the commandments and you just want to please God.

I suggest that you take an inventory of yourself. What is your attitude toward sin? Does it trouble you? Does it break your fellowship with the Father? Does it cause you to cry out in the night, “Oh, God, I’m wrong, and I want to confess the wrong I have done. I want fellowship with You.” On that basis God will restore fellowship with us, and the assurance of salvation comes to our hearts.

1 John 2:6 the one who says he abides in Him ought (has an obligation) *himself to walk in the same manner as He* (J.C.) *walked.*

We will start exegeting this verse by showing parallel verses.

“1 John 2:4 is a parallel: he is a liar and doctrine is not in him as a result of claiming to know Him and not keeping the commandments. So the claim to know Him and not keep His commandments is tantamount to the same claim made earlier of fellowship which isn’t backed up by the lifestyle. The statement is the same: a liar, self-deceived and Bible doctrine is not operational in that person. He has no relationship to the truth, no relationship with doctrine.” Dr. Robert Dean NT-23-1 John

“Knowing God and walking in fellowship are not the same things, but they are parallel in the structure of the verse. John is building a concept. First he starts off talking about the importance of walking in fellowship, then the ultimate purpose of that is to know God, so we are at the next level up. It is a parallel structure, either one of which is negated by a lifestyle of disobedience.

Not keeping the commandments is parallel to walking in darkness. So in the structure of the two sentences there is a parallel. In one there is a claim to fellowship and in the other there is a claim to know God. In one failure is evidenced by walking in darkness and in the other by disobedience. These are related concepts. The foundation is having fellowship. The length of time in fellowship, which John is going to call abiding, produces the knowledge of God. And the claim to know God and to have fellowship is going to be evidenced by one’s obedience or consistent walking in the light.”

LESSON 34 (7-10-25)

A believer can know and understand Bible doctrine and at the same time be living in the Cosmic System. A believer in Christ can learn some basic doctrine and claim to reside in Him when he does not. He possesses Eternal Salvation and is in Union with Christ, and knows it, but he has distorted those by thinking that he cannot help but live the Christian way of life. Understanding that you have eternal life and are in Union with Christ, doesn't automatically mean that you are abiding in Christ, nor residing in the Divine Dynasphere, (D.D.) nor that you are obeying God's mandates.

The last part of the verse above interjects an obligation for the Royal Family of God. This obligation is based on our Union with Christ which demands on our part, an obligation/responsibility, as Royal Family of God. Believers are to reside and function inside the (D.D.) in contrast to being a slave in the Satanic System, the Cosmic Dynasphere.

We are free as the Royal Family of God, but we have certain obligations whereby we often choose our responsibility over our freedom. Our duty and obligation to God and His plan, is to abide in the (D.D.). Since we are the royal family of God, we ought to have class. Christ set the precedent for how class is manifested in the royal family of God. Part of having class is having a Relaxed Mental Attitude (RMA), staying humble, switching to unconditional love when necessary, being peace makers, and standing firm for God and His Word. We are royalty, but it will only show if we reside and function inside the (D.D.).

The (D.D.) is being emphasized because the main idea here is fellowship and that abiding in fellowship with God is a critical aspect to the whole concept of fellowship, but if believers are not abiding in God's sphere of power, the (D.D.), then there is no fellowship with God or anyone else.

Let's go back and look at the steps that have been developed. As John is expanding his ideas he starts off with **Fellowship** (by walking in the light), in 1John 1:4- 5, goes to **Walking** (in darkness) 1:6, goes to **Knowing Him** (if we keep His commandments) in 1John 2:3, 4, goes to the **Love for God becomes a reality** (by whoever keeps His Word) in 2:5, goes to being **In Him** (by knowing we are in Him) in 2:5, goes **to Abide in Him** (by voluntarily dwelling with Him) in 2:6. goes back **to Walking in the Light** (in the way our Lord walked) in 2:6.

The point is that these are all related ideas. He is using every word in his vocabulary in order to encompass the idea of **Our Personal Walk** and **Relationship** with **Jesus Christ** on a day-to-day basis.

LESSON 35 (7-15-25)

1 John 2:7 Beloved, I am not writing a new commandment to you, but an old commandment (stressing the need for repetition) ***which you have had from the beginning*** (of the Church Age); ***the old commandment is the word which you have heard.***

“Beloved” is the correct word here; it *is* the vocative plural from the adjective “ἀγαπητός”. However, some translations

use the word “**Brethren**,” which is incorrect. John is a man who has rapport with his unseen congregation to whom he is writing.

Whenever the vocative of *ἀγαπητός* is used, it always refers to the Royal Family of God, emphasizing Positional Truth, which includes Eternal Security, even though we reside in the devil’s world and we are to complete God’s mission for us.

Definition. The **Divine Dynasphere** (D.D) is God’s plan for the royal family of God or Church Age believer. It is God’s game plan for the Church Age; the boundary for the Christian way of life. The (D.D) is the power of the Christian way of life. It is God’s will and plan for your life. It is the spiritual life of the believer.

Principles

1. The mandate to reside and function in the (D.D.) has been clearly communicated to the royal family of God and will continue to be clearly communicated to every generation until the Church Age is terminated by the resurrection of the Church by the Rapture. This mandate concerns only the Royal Family of God, it has no reference to the Old Testament believer, the believer in the Tribulation, or even to the Millennial believer.
2. Essentially then, the old mandate is the same as the new mandate, it is the divine command to reside and function inside the (D.D.) plus negative commands — do not get involved in Satan’s Cosmic System.

3. The believer involved in Cosmic One, the arrogance complex, is categorized as Grieving the Holy Spirit while the believer involved in Cosmic Two, the hatred complex, is classified as Quenching the Holy Spirit. Therefore we have negative commands as well as positive commands in God's mandates. The positive commands say reside in the sphere of the love complex, do certain things in the love complex — like the daily intake of doctrine. But there are negative approaches — Quench not the Spirit; Grieve not the Spirit.

4. Our Lord's initial policy statement is given in **John 15:9-17** ←
Read

5. God's command to us is: "***Love one another.***" This phrase is found 12 times in the New Testament. Example:

John 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

The phrase "love one another" is amplified by the New Testament epistles from three of the apostles: John, Paul, and Peter.

6. Many of the references to love in the Petrine, Johannine, and Pauline epistles are simply references to the (D.D.), especially the Gr. word "*agape*" (love) which is often preceded by the preposition "*en*" and translated "**in the sphere of the love complex**" which is associated with the (D.D.).

7. The “old commandment is the word which you have heard.” The word which you have heard is about the sphere of God’s Divine Domain vs Satan’s Cosmic System.
8. The old mandate is old in that it began with the Church Age and therefore, it is for every generation. But old becomes new when a new generation hears about the (D.D.) for the first time.
9. **Impersonal Love** functions only in the (D.D.). We will learn what Impersonal Love is all about, but first we must understand what **Divine Impersonal Love** is all about.
10. **Divine Impersonal Love**
 1. God’s love directed toward spiritually dead mankind is an unconditional love based entirely on His own Virtue Love and His perfect character which is expressed through His grace.
 - a. **Virtue Love** - Respect and devotion by man yet based on a power greater than man himself.
 - b. Love based on the character of God and expressed from the source of divine truth in the soul.
 2. All members of the human race are born fallen from God, having nothing within themselves to commend them to God or make them worthy of His love.
 3. God’s Unconditional love emphasizes who and what God is, not who and what we are. In this love, God’s grace towards us is revealed.

4. Divine Unconditional love is extended to every unbeliever until the end of human history.
5. Christ's Unconditional love for the entire human race was proved by His death on the cross for all mankind.
6. Divine Impersonal Love was demonstrated toward the Father's perfect righteousness imputed to us at salvation.
7. Divine Love means giving Logistical Grace support to every believer.
8. Divine Personal love is demonstrated by the special rewards for mature believers at the Judgment Seat of Christ.
9. Divine Impersonal Love is demonstrated by every believer receiving a resurrection body.
10. Divine Impersonal Love is extended to all believers. So, when you look at people, you don't see their prejudices, failures, etc.; instead, you see those for whom Christ died. It is called "Impersonal Love" because it is based on the integrity and character of (you), the subject, not of (others), the object.
11. The Holy Spirit is the one who produces fruit in us. Unconditional Love is the hallmark of the believer; it is that above all else that distinguishes the believer who is truly maturing and following doctrine.

LESSON 36 (7-17-25)

God Offers Bonuses to Believers Who are Interested

1. Being obedient to the commandments of God is imperative to spiritual advancement.

- a. **John 14:15 "If you love Me, you will keep My commandments."**
- b. Such believers reside in the Divine Domain and are hungry for Bible doctrine.
- c. Those who keep His commandments, really get to know Him (Jesus Christ).
- d. Believers who disobey, usually are not interested in advancing spiritually.
- e. They live most of their life in Carnality, – Satan's Cosmic System.
- f. Their life is full of fear, anger, hate, arrogance, guilt, revenge, hopelessness, & emptiness.

2. The love of God has truly been adopted by whoever perseveres in His word.

- a. The one who knows he has God's love, tries in every way to please the Lord.
- b. By knowing God and His love, we know that we are in Him, (we abide in Him).
- c. **1 John 3:24 And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.**
- d. It seems that abiding in Him is different from the indwelling of the Godhead because, abiding in Him

has a condition, but the indwelling of the Trinity does not. (Rom. 8:11)

3. **1 John 2:6 the one who says he abides in Him ought himself to walk in the same manner as He (J.C.) walked.**

- a. Jesus always walked in a way of thinking about others, not about Himself.
- b. **Psalm 89:15 How blessed are the people who know the joyful sound! O LORD, they walk in the light of Thy countenance.**
- c. **Isaiah 2:5 Come, house of Jacob, and let us walk in the light of the LORD.**
- d. **1 John 1:7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.**
- e. When we walk in the light of the Lord as He walked, we receive benefits, such as having fellowship with one another, and Jesus cleanses us from all sin.
- f. We also can have fellowship with the Father and the Son.

1 John 1:3 what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed, our fellowship is with the Father, and with His Son Jesus Christ.

- g. Believers who walk in the light still sin from time to time, but they acknowledge it right away and they continue walking in the light, but those who don't, see the light turn immediately to darkness and they fall into Satan's Cosmic System

LESSON 37 (7-22-25) (Number 12 is continued from number 11 located just above **Lesson 36**)

12. It is the basis for solving problems in human relationships. Human relationships will never be what they could be because we are always involved with somebody else who is an arrogant self-absorbed sinner just like we are.
13. The only way to get past the natural inclination and drive of the sin nature to be arrogant and self-absorbed is to have a standard outside of us that calls us to a higher standard that gives us the ability to overcome the sin nature which is relying on the power of the H.S.
14. Unconditional Love is the ability to accept all people as they are, despite all their problems, all their difficulties, all their blemishes. It is not merely the absence of mental attitude sins and the absence of prejudice, but it is the presence of a genuine concern, compassion, kindness, gentleness, a regard for even those who may be treating us the worst.
15. Unconditional Love will have no strength or stability without Grace Orientation (relying on God's Grace) and by trusting in the Holy Spirit's power through Faith Rest. A baby believer is going to vacillate a lot when he is

struggling to learn these things and apply them. But it is through consistent intake of Bible doctrine, Unconditional Love, and spiritual maturity that we develop the capacity for life, love and happiness in every situation of life.

John 15:12 *"This is My commandment, that you love one another, just as I have loved you."*

We can love one another by employing Unconditional Love.

God commands us to love one another no matter how crude, obnoxious, overbearing, arrogant, selfish, bitter, hateful, etc.

“Unconditional Love” means that we do not love others based on their ability to love us, we love them because God commands us to love them in the same way He loves us – Unconditionally! As we grow in grace and knowledge, we develop the capacity to love others unconditionally, regardless whether they are in a good mood or if they are out of control.

CHARACTERISTICS OF

IMPERSONAL LOVE / UNCONDITIONAL LOVE

1. Impersonal Love changes into Unconditional Love when it endures despite unfavorable circumstances.

- a. Impersonal love employs God's command to not judge others, but to love one another.
- b. It doesn't matter who they are, what they are like, whether you know them or not, whether they are mean or nice, male or female, believers or unbelievers, rich or poor, we are not to judge them but to love them.
- c. Unconditional love is employed when unfavorable circumstances develop where we keep our composure by loving them, even when they are angry or unreasonable to us.
- d. Of course it should be evident that we don't have the power or the ability to love someone who hates us and all they want to do is to argue with us and be a jerk. But this doesn't mean that unconditional love is impossible, it may be for us in certain circumstances, but it certainly not impossible for the Holy Spirit. He gives us the power and guidance to love anyone unconditionally.

2. This is love in action - rather than feeling.

- a. Most people believe that love is a feeling, an emotion, but that is not what true love is. True love is sacrificing one's self for the one you love.
- b. It is our nature to argue with other people and to gossip about them which is carried out in Satan's Cosmic System. But when we are in the Divine Dynasphere, we have the power to treat others with unconditional love.

LESSON 38 (7-24-25)

3. A new decision for each set of circumstances.

- a. Unconditional love is not used the same way when facing the real world. Each situation has a different way of addressing people and different kinds of circumstances.
- b. The situation is usually different every time we employ unconditional love, so we need to be flexible as to how to handle the issue at hand.

- c. The people that are involved will surely be different and we need to know how to handle them. If you don't know them, it's a good idea, is to ask them questions.
- 4. This love helps others to grow.
 - a. When a believer treats others with unconditional love, they notice that these people are different than most other people. They don't get angry. They don't argue. They don't try to belittle other people. The behavior of these people can make a person want to calm down and even have better behavior themselves and to treat others in a way they would want to be treated.
 - b. Believers who use unconditional love can also help fellow believers to be inspired to treat others that way as well.
- 5. Unconditional love forgives rapidly and then moves on!
 - a. There are times when people get angry and they say things they regret and they want to make amends. That is a time that

we should graciously accept their apology and not make a big deal out of it.

b. Unfortunately, some people will never acknowledge their faults and wrong doings and continue to make a scene. The best way to handle such a situation is to just leave.

6. Unconditional love means you love without conditions or reservations.

a. Unconditional love is not making a deal. We are not to make conditions or reservations when we are talking about love. Some people will try to manipulate those who love them in order to get something of value from them. They do this because they don't know how to love others, so they use people instead of loving people. They never learned that it is better to give than to receive.

7. This is unselfish love - not imitation or false love.

a. Unconditional love is something that helps people stay together; it certainly has

nothing to do with selfishness. False love is where you find selfishness. True love is self-sacrificial and volunteers to do whatever is needed by the one he loves.

b. Some people use others to act as if they love them, but it is just a con job to get what they want.

8. Love without requiring anything in return.

a. Loving unconditionally does not require anything in return. One doesn't have true love if they make demands for something in return. There are no strings attached nor anything that is required in true love.

b. There was a wife who was complaining that she was the one who was doing everything to keep her marriage together; her husband was contributing hardly anything to keep the marriage going. She told him that he needed to contribute 50% towards their marriage. Do you think that solved the problem? One thing is certain; she had never heard of unconditional love before nor that we are to do what we do, as unto the Lord. If she was doing things as unto

the Lord, she wouldn't be complaining to her husband, she would do everything she could to please God and her husband. She is responsible to God to be the best wife she can be, regardless of what her husband does, she is not responsible for him. The more she tries to please her husband, being humble, kind, and loving, the more there is a chance that he will recognize how valuable she is. That is when he might start contributing more to their marriage himself. That is somewhat like unconditional love.

9. The believer in the DD has Personal Love.
 - a. Personal love for the Lord Jesus Christ makes impersonal love for others possible.
 - b. Impersonal love is virtue directed toward people.
 - c. Personal Love is never virtue, but a reality – we personally love certain individuals.
 - d. When Personal Love is directed toward people, it is always directed toward a few – (family and friends)

- e. Personal love toward people can be a great thing, when there is integrity toward God.
- f. But personal love toward people has weakness and problems. The only way to have objectivity is to have impersonal love toward people.

LESSON 39 (7-29-25)

- g. Personal love toward friends and loved ones should be significant and meaningful – we may not be a very loving person, without first having impersonal love.
 - h. Impersonal love is unconditional. Personal love is conditional.
10. Personal love is always conditional.
Remember: **"I Love You"**? Subject, verb, object!
- a. Unconditional love always emphasizes the SUBJECT! We are the Subject, and we direct Virtue and Integrity toward the Object of our love. Whereas, Personal love is governed by the conditions made by the object.

- 1) Personal love is the basis, not for happiness and security, but for tremendous problems in life. Why? Because our love for them is conditioned by them, not us.
 - 2) Without stability and integrity from a standard greater than that of the human nature, personal flaws eventually destroy personal relationships.
 - 3) This is one reason why learning Bible doctrine is so important; it gives us a standard (like an **RMA**) that works when facing the faults and transgressions of others.
- b. Unconditional love makes it possible to get along with all kinds of people – obnoxious or gracious.
 - c. Personal love always depends upon the relationship of the subject to the object – the attractiveness of the object!

- d. Personal love has the highest form of emotion – Impersonal love has a limited form of emotion.
- e. Impersonal love is related to the believer's ambassadorship for Christ, whereas Personal love is related to the believer's personal norms and standards – or lack of them.

From the Thieme Bible Doctrine Dictionary:

I (subject)	LOVE (transitive verb)	YOU (object)
Impersonal Love		Personal Love
Emphasizes subject		Emphasizes object
Demands integrity in subject		Demands attractiveness in object
Requires no personal acquaintance		Requires personal acquaintance
Directed toward all		Directed toward few
Unconditional		Conditional
<p>In the sentence <i>I love you</i>, “love” is the verb, “I” is the subject, and “you” is the object. The subject is the one who loves; the object is the recipient of that love. This distinction between subject and object helps to explain the difference between impersonal love and personal love. <i>Impersonal love</i> emphasizes the honor and virtue of the subject, the one who loves. <i>Personal love</i> emphasizes the attractiveness, capacity, and response of the object, the one who is loved.</p>		

Figure 18 IMPERSONAL VS. PERSONAL LOVE

Personal Love	Impersonal Love
Emphasizes object	Emphasizes subject
Demands attractiveness in object	Demands integrity in subject
Requires personal acquaintance	Requires no personal acquaintance
Directed toward few	Directed toward all
Conditional	Unconditional

Figure 22 PERSONAL VS. IMPERSONAL LOVE

personal love, divine God’s love directed toward His own perfect righteousness.

Personal love is a conditional love, requiring merit on the part of its recipient. For God to personally love a member of the human race, the object of His love must possess perfect righteousness. Man acquires that righteousness simply by accepting the free gift of salvation. At the moment anyone expresses faith alone in Christ alone, God imputes His own righteousness to that person (Rom. 3:22; 4:3). God is free to do so because Christ paid the full penalty for human sins at the cross (Rom. 3:24–26; 2 Cor. 5:21). From the point of salvation through all eternity, the believer is the object of God’s personal love, not because of anything he is or does but because he possesses the imputed righteousness of God.

LESSON 40 (7-31-25)

personal love for God the Father (a)

respect and gratitude for God that develops in the advancing believer and provides the motivation and problem-solving skills for perseverance and maturity; (b) the foundational virtue of the spiritual life that provides capacity for all other relationships. Personal love directed toward God is the only form of human personal love that is an inherent virtue, because only God is worthy of unlimited trust and reverence.

Every believer of every dispensation is commanded to love God (Deut. 6:5; Matt. 22:37). Yet in the Church Age, loving God with “all your soul” takes on an added significance. We have received the power of the Holy Spirit for understanding the full knowledge of God and glorifying Him to the maximum. It is through “spirit and truth,” the filling of the Spirit and Bible doctrine, that we come to love God (John 4:24; 16:13–14). As we discover His perfect essence, the love that motivated Him to sacrifice His Son, and the remarkable spiritual assets He has provided to execute His plan, we respond with respect, appreciation, and an inexpressible happiness (1 Pet. 1:8; 1 John 4:10, 19). This love for God motivates us to think His thoughts, apply His viewpoint to every aspect of life, and remain oriented to His matchless grace. As our capacity to love God increases, so does our confidence in the fact that He directs even the problems of life for our benefit and blessing (Rom. 8:28; 1 Cor. 2:9).

First John 2:5 confirms that “whoever keeps His word, in him the love for God has truly been brought to completion” (corrected translation). Maximum doctrine in the soul equals maximum love for God, “because the love for God has been poured out within our hearts through the agency of the Holy Spirit” (Rom. 5:5b, corrected translation). Every Church Age believer is empowered to love the Father just as the human nature of Jesus Christ loved Him. And no believer can truly love and respect himself or anyone else until he attains that love for God (1 John 4:20–21). In this virtue is the basis for all true works of all Christian service, all glorification of Christ, and all personal relationships in life.

- f. Impersonal love is manufactured inside the DD from the perception of God's Word.
- g. Impersonal love is motivated by personal love for God inside the DD.

LESSON 41 (8-5-25)

- 11. Unconditional love is **not** sustained by the object of love, but by Truth in the Soul. Therefore, unconditional love does not depend upon rapport with the object, nor being attracted to the object.

- a. Unconditional love is a Relaxed Mental Attitude (RMA) that resists all temptation related to arrogance, jealousy, bitterness, self-pity, hate, revenge, or guilt subordination.
- b. Personal love is optional in life - Impersonal love is a command in the Christian way of life to love one another.

John 13:34-35 "A new commandment I give to you, that *you love one another*, even as *I have loved you*, that you also *love one another*. 35) "By this all men will know that you are My disciples, *if you have love for one another*."

- c. The object of impersonal love can be enemy or friend - someone who is worthy or someone who is unworthy. Someone who has integrity or someone evil.
- d. Therefore impersonal love always functions the same, no matter who the Object is, or how they behave, there is no compromising unconditional love.

- e. You never compromise God's Word when employing unconditional love, because it relates to people, the fact that they are human beings, not to what they do, or what they don't do.
- f. Personal love is optional in life - Impersonal love is a mandate that is influenced only by your integrity, not by what people do to you.
- g. Impersonal love is not influenced by the attitude of others but by the Truth residing in the soul.

LESSON 35 (already covered)

1 John 2:7 *Beloved, I am not writing a new commandment to you, but an old commandment* (stressing the need for repetition) *which you have had from the beginning* (of the Church Age); *the old commandment is the word which you have heard.*

Current

1 John 2:8 *On the other hand, I am writing a new commandment to you, which is true in Him* (Christ in the Divine Dynasphere (DD)) *and in you* (believers residing and functioning in the (DD)), *because the darkness* (Satan's Cosmic System) *is passing away, and the true light* (Bible Doctrine) *is already shining.*

The only person who used the divine dynasphere in the Jewish dispensation was our Lord Jesus Christ. But in the Church Age one family uses it — the royal family of God.

which is true in Him – Which refers to the residence of Christ in the divine dynasphere during the incarnation, and also in us, the residence of the Church Age believer in the divine dynasphere during this dispensation.

The mandate is old because Christ first used the divine dynasphere in the Old Testament dispensation of Israel. The humanity of Christ resided and functioned in the original divine dynasphere.

This is a new mandate because the divine dynasphere did not exist in Old Testament times, except during our Lord's incarnation. It was an unused dynasphere until the prototype was invented by God the Father to sustain the humanity of Christ during His incarnation. No matter where He went, He never left behind the sanctity and the purity of the D.D. His entire life on earth.

The doctrine which was reliable in Christ, inside the divine dynasphere, is the same doctrine which is reliable in us. The doctrine is the means of momentum — both perception and application of doctrine — and therefore the mandate to reside and function inside the divine dynasphere is reliable doctrine for the royal family of God in the Church Age, just as it was reliable when our Lord first used it during the incarnation.

God's plan is apropos (a fitting opportunity) to the fact that only in the Church Age do we have a royal family, and the

opportunity for this dispensation is absolutely phenomenal, there has never been anything like it in all of history.

When the Rapture of the Church occurs, the divine dynasphere will be removed permanently from history. It therefore becomes the greatest opportunity and the greatest plan that God has ever devised for believers in the human race.

LESSON 42 (8-7-25)

1 John 2:7-11 is the final paragraph in John's introduction. The first part of the introduction focused on staying in fellowship, walking in the Light, and advancing as an infant. Now he is going to get into the advanced skills and there are three that relate to the concept of love. The final and ultimate one is that we share the happiness of Christ. As we learn grace orientation we begin to respond in love for God. In doctrinal orientation we learn more about Him and that love for God grows. But it becomes a major factor here, it reaches a maturity when we get here; that is what John is talking about when he says **in verse 5, “*but whoever keeps His word, in him the love of (for) God has truly been perfected* (brought to completion).”**

That is a process. So now, we get to Personal Love for God the Father and that is going to be the foundation for being able to have Impersonal or Unconditional love for all mankind which is the new commandment that Jesus gave the disciples.

This is what is going to characterize the Mature believer. He takes one of the most difficult concepts, the most difficult of the spiritual skills that we can't get any other way other than through the Holy Spirit. We can't produce it on our own, we can't wake up in the morning and say that today we are going to start loving people, it is a production of the Holy Spirit; and we get there by studying doctrine, learning doctrine under the filling of God the Holy Spirit, day in and day out, and as the Holy Spirit works He produces maturity. And one day we wake up and begin to realize that we are executing this mandate in our life, it is produced by God the Holy Spirit, it is not self-generating.

“because the darkness”

Principles:

1. The darkness refers to the influence of Satan as the ruler of this world, specifically his influence through Cosmic One (interlocking systems of arrogance) and Cosmic Two (the hatred complex).
2. The darkness refers to the influence of the Cosmic Systems on the believer prior to his salvation. As unbelievers we are said to be walking in darkness. This influence continues unless the believer obeys the mandates of God.
3. The darkness is only passing away for that believer who continues to reside and to function inside the divine dynasphere — entry and re-entry through the filling of the Spirit.

4. The combination of the old and new mandate is the challenge to every generation of believers in the Church Age — a challenge, an opportunity such as God has never given in all of human history, and never will again — to advance to spiritual maturity through the momentum the perception and application of Bible doctrine.
5. The same power package of the Divine dynasphere that our Lord used, is available to us. It is commonly known as the Christian way of life, but in reality, it is residence and function inside the divine dynasphere.
6. When this occurs in the case of the Church Age believer, the darkness or previous influence of the Cosmic System is passing away or is disappearing or is being destroyed. This is replaced by the light of Bible doctrine which is already shining in our souls

“and the true light (Bible Doctrine) is already shining.”

This phrase is wonderful! It represents the believer who has reached Spiritual Maturity by the consistent intake of doctrine and is abiding in the D.D. and is walking in the light.

Remember, every believer is either walking in darkness or walking in light. No one walks between darkness and light. There is no such thing! There is only darkness and light and WE CHOOSE the one that we will make the most of.

John often uses a contrast between good (as light) and evil (as darkness).

Satan's Cosmic System is darkness.

God's Divine Dynasphere is light.

John 8:12 Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life."

Romans 13:12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.

Ephesians 5:8 ...for you were formerly darkness, but now you are light in the Lord; walk as children of light

1 John 2:9 The one who says he is in the light (the Divine Dynasphere) **and yet hates** (mental attitude sin) **his brother is in the darkness** (out of fellowship until he Rebounds) **until now.**

This believer thinks he is in the light of the D.D. but hates his brother. He is so preoccupied with his arrogance and self-righteousness, that he assumes that his system of morality, fulfills the divine mandate from God.

There are millions of believers who think they are living the Christian way of life, but they are walking in darkness, inside Satan's Cosmic System. They don't have a clue how to how to be eternally saved, nor do they know anything about the grace of God, Supergrace, acknowledging sins to God for forgiveness, escrow blessings, faith-rest, Bible doctrine,

dispensations, the rapture, the Tribulation, the great white throne, fruit of the spirit, spiritual gifts, etc.

A man called into KHCB in Houston to ask a pastor a question about how to be saved. He said that he had a bad habit of going over the speed limit so he started driving behind cars who were going the speed limit. Then he asked, "Would that make him a Christian?"

LESSON 43 (8-12-25)

Principles:

1. Believers who are not living the Christian life, even though in their state of mind, they think they are living the Christian life. It can be very difficult for them to change their mind about that.
2. These believers possess eternal life, and therefore eternal security, however, they are not functioning in the plan of God in Phase Two (*the believer's life **after** salvation*).
3. God's plan for the believer in this life is to reside and function inside the Divine Dynasphere (God's sphere of power.)
4. Millions of believers reside in Satan's Cosmic System, living a life of unreality because they vehemently contend that they are living the Christian way life. Most of them will never humble themselves to see the truth, because it is more important to them to be right than to acknowledge that they are wrong.

5. Verse 9 is a good example of a believer being stubborn by declaring that he is in the light (the Divine Dynasphere), even though he is in the darkness because he hates his brother.

“until now.” These are the last two words of the verse. As long as a believer stays in the Cosmic System, he will remain a loser living a miserable life. But at any given time, he can humble himself and acknowledge his sins to G.F. and he will be forgiven and instantly be residing in God’s Divine Domain. This is what the words ***“until now”*** means. The believer was still residing in Satan’s Cosmic System, but the door was still open to the Lord if he decided to go there.

1 John 2:10 The one who loves his brother abides (remains) ***in the light*** (the Divine Domain) ***and there is no cause for stumbling in him*** (and there is no cause for ruin in it).

When it says ***“The one who loves his brother”*** is talking about unconditional love which should be your attitude toward the human race in general and those in your periphery specifically.

Unconditional love is the basis for resolving all problems of human relationships. The illustration of unconditional love is in the function of constantly loving the brethren. The ability of unconditional love depends on the believer’s perception of Bible doctrine which is part of the Royal Family Honor Code.

The thing that causes us to handle every situation in life, not only personal relationships, but also in difficult times, pressures, and disasters — is Unconditional Love.

How do you demonstrate your love for your fellow believer? Well first of all we don't have any unkind thoughts about him. You don't hate him, you don't dislike him, you are not antagonistic toward him or involved in inordinate competition with him.

Secondly, we recognize that he has a right to his own privacy. We should respect their privacy which is a function of unconditional love, so we respect their freedom, and their rights.

Unconditional Love is the quintessence of humility, of thoughtfulness for other people, as well as courtesy and kindness.

But what kind of people are the object of our unconditional love? They may be nitwits, weirdos, obnoxious, antagonistic, insulting, boorish, odious, self-centered, etc. When we are residing and functioning in the Divine Domain, we can overcome the most tremendous obstacles of life with the help of the Holy Spirit.

LESSON 44 (8-14-25)

We can love the unlovely and the unattractive as well as the personable and the attractive. Unconditional Love depends on the honor and the integrity of the subject (us), rather than the attractiveness and the *ne'er-do-wells* of the object of our love.

“and there is no cause for stumbling in him.”

stumbling – SKANDALON, σκάνδαλον. n.nsn; ① a device for catching something alive. ② an action or circumstance that leads one to act contrary to a proper course of action or set of beliefs, temptation to sin, enticement to apostasy. This Greek word is where we get the English word “scandal.”

That is, you can't be ruined when you are functioning inside of the divine dynasphere. You can only be ruined when you are functioning outside of the divine dynasphere.

Principles:

1. Therefore, every siren song, every Satanic trap, is a direct appeal to your personal volition from the Cosmic System; but none of these temptations originate from inside the divine dynasphere, they all come from the outside. You can sit in the divine dynasphere and have all these temptations coming up from the cosmic system and you can say no to them! You will never be tempted from inside the divine dynasphere.
2. What God has invented [the Divine Dynasphere] cannot become the source of sin, the excuse for sin, the basis for sin, or even the means of temptation.
3. It is **not** residence and function inside the divine dynasphere which causes ruination or enticement to the believer, but the numerous appeals of Cosmic One and Cosmic Two. Therefore no one ever leaves the Divine Dynasphere apart from his own will.

4. Satan lays many traps along our path in order to cause us to stumble. We all will face Satan's many temptations at various points along the way, but we can stand firm because of Bible doctrine, God's promises, and the power of the Holy Spirit.

1 John 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

Psalms 119:105 - Thy word (Bible Doctrine) is a lamp unto my feet, And a light unto my path.

Psalms 119:165 Those who love Thy law have great peace, And nothing causes them to stumble.

1 John 2:11 But the one who hates his brother is in the darkness (Cosmic System) and walks in the darkness, and does not know where he is going (disorientation to God's plan) because the darkness has blinded his eyes (not open to truth).

There is always someone who falls into this category of **hating the brethren**, and this is hatred in a state of persistence because of involvement in the Cosmic System.

Principles:

1. We are commanded to love one another 12 times in the N.T. This is not personal love, this is unconditional love where our honor and integrity kicks into gear, loving all the brethren.

2. Hate is a basic manifestation of residing and functioning in the Cosmic System.
3. To the extent that we entertain at any given time, hatred in our soul, that hatred was motivated by the Cosmic System and to the extent that you have hatred, you have wiped out your integrity.
4. Hatred is also the function of Cosmic Two which is the Hatred Complex. "Hate" is found 13 times in the N.T. Here are a few examples:

- a. **Matthew 5:43-44** *"You have heard that it was said, 'You shall love your neighbor, and **hate** your enemy.' 44) "But I say to you, love your enemies, and pray for those who persecute you.*
- b. **Luke 6:22** *Blessed are you when men **hate you**, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man.*
- c. **Luke 6:27-28** *But I say to you who hear, love your enemies, do good to those who **hate** you, 28) bless those who curse you, pray for those who mistreat you.*
- d. **Revelation 2:6** *Yet this you do have, that you **hate** the deeds of the Nicolaitans, which I also **hate**.*

is in the darkness - The **darkness** is the Cosmic System which is composed of Satanic power systems by which Satan controls so much of the human race whom he rules.

LESSON 45 (8-19-25)

The Christian way of life moves forward by momentum which is found in the perception of Bible doctrine.

Principles:

1. Ignorance of God's game plan means that life loses meaning, purpose, definition, and direction.
2. In anticipation of the doctrinal principle of **The Blackout of the Soul** is negative volition, but it is more than that, it is making a decision to be miserable for life. No matter how you use your talent or how you succeed as far as human viewpoint is concerned, you have made a decision to be miserable for life.
3. Blackout of the Soul is the inevitable result of emotional revolt of the soul and locked in negative volition to Bible doctrine.
 - a. In the emotional revolt of the soul, emotions take control of the mentality of the soul and blot out reason and the ability to face reality.
 - b. The person cannot define his problem and so he cannot resolve it.
 - c. This results in cultural disaster, establishment disaster, and religious disaster. Emotion has no capacity for

thought, no relationship with reality, and no discernment.

d. Without the mentality of the soul, emotion is blind, unreason- able, immoral, arrogant, unrestrained, and contributes to misery.

4. The blackout of the soul, brings to a halt, previously metabolized Bible doctrine.
5. Blackout of the Soul is the status of the believer with negative volition to doctrine, which results in becoming a slave to Satan and his atrocious (*shockingly wicked*) Cosmic System.
6. One cuts himself off from truth and eventually forgets any truth he has learned in the past. Rejection of the content of doctrine is usually the secondary reason for negative volition; the primary reason is preoccupation with self or others.
7. In Cosmic One, the believer rejects doctrine because he is preoccupied with self, while in Cosmic Two, he rejects doctrine because of his preoccupation with erroneous human thinking which conflicts with doctrine.
8. Since the cosmic system is called a domain of darkness and those believers who reside and function in cosmic two are said to "walk in darkness," this is the basis for the term **"Blackout of the Soul,"**

The verse that we are about to study is where the term "Blackout of the Soul" came from: "is in the darkness,"

“walks in the darkness,” “the darkness has blinded his eyes,” all found in (1 John 2:11).

1 John 2:11 But the one who hates his brother is in the darkness (Cosmic System) **and walks in the darkness, and does not know where he is going** (disorientation to God’s plan) **because the darkness has blinded his eyes** (not open to truth).

- a. Every believer has equal opportunity to learn Bible doctrine, represented here by the light (1 John 2:10).
 - b. The Blackout of the Soul is residence and function inside Cosmic One and Cosmic Two. It occurs in both believers and unbelievers, (2 John).
 - c. When an unbeliever rejects Jesus Christ as Savior, he enters into the cosmic system, and under certain circumstances, he will get into blackout of the soul. Prolonged blackout of the soul leads to scar tissue of the soul.
9. In the blackout of the soul, the stream of consciousness is described in four ways.
- a. "Darkened in their way of thinking," **Eph 4:18**.
 - b. "Walking in darkness," **1 John 2:11**.
 - c. "The darkness has blinded his eyes," **1 John 2:11**.
 - d. "He who walks in darkness does not know where he is going," **John 12:35**.

10. Once you reject Bible doctrine, you lose your common sense, your instincts for what is right, and whatever integrity you possessed as an unbeliever.

LESSON 46 (8-21-25)

11. Negative volition to doctrine naturally follows. You are apathetic or hostile to doctrine or its communicator. The result is often personality conflict with the pastor or with those who are positive.
- a. Apathy always becomes by entering into iconoclastic (*attacking or ignoring cherished beliefs and long-held traditions*) arrogance toward the communicator.
 - b. Sometimes the problem is preoccupation with prosperity, where believers spin out into cosmic one or cosmic two and lose their priorities.
 - c. Once you get to blackout of the soul, you are an evangelist for unhappiness. You try to make others as unhappy as you are. You are only satisfied when you know you've made others unhappy. In fact, your life is devoted to making others unhappy.
 - d. Your priorities are never completely destroyed until you get to blackout of the soul. At that point, you have no true sense of freedom, for you call yourself a free spirit, i.e., you recognize only your freedom to the exclusion of the freedom of everyone else.
 - e. Blackout of the Soul can become a stage of the Cosmic System.

- 1) It is the stage of demon influence in which satanic propaganda is sucked into the vacuum created by negative volition.
- 2) The vacuum is called **MATAIOTES** in the Greek which means nothingness, worthlessness, futility, emptiness, and therefore refers to a vacuum that sucks in garbage into the soul.
- 3) By comparing **Eph 4:17-18** with **1 Tim 4:1**, we find the believer, concentrating on doctrine of demons, rejecting any form of truth instinctively and emotion-ally react to it. Demon influence is anti-truth in thought.

Ephesians 4:17-18 This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, 18) being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;

1 Timothy 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

- 4) The vacuum opens when the believer rejects Bible doctrine. When you reject truth, a vacuum opens in your mind and sucks in what is false.

f. Satan's kingdom is one of darkness:

- a. **Ephesians 5:11** *And do not participate in the unfruitful deeds of darkness, but instead even expose them;*
- b. **Ephesians 6:12** *For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.*
- c. **Colossians 1:13-14** *For He delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, 14) in whom we have redemption, the forgiveness of sins.*

LESSON 47 (8-26-25)

1 John 2:12 *I am writing to you, little children* (new believers), *because your sins are forgiven you for His* (Jesus Christ's) *name's sake.*

This can refer to “little children” who are new believers. They could be children or adults, you see, they are spiritual children whose age doesn't matter. Some believers stay in that position of little children and never move out of that area.

Another way to explain “little children” is to refer it to all believers, regardless of their age or their maturity as believers. The basis on which all believers rest is the forgiveness of sins because Jesus Christ took the punishment of our sins, and the sins of all mankind on the cross.

Also, “little children” could be used by John to show his affection for all those who were in his flock. He used the term “little children” seven times in 1 John.

When one starts their spiritual life, he should be under the authority of the communicator of doctrine. There is no such thing as one pastor being everyone’s right pastor (1 Peter 5:2-3), but whoever your right pastor may be, two factors must exist: 1. he must teach under a system of authority and 2. he must communicate Bible doctrine.

He may not be the best speaker you’ve ever heard; but it is far better that he is a plugger and that he communicates what is there. It is the content that counts, not his scintillating personality or unusual ability as a public speaker.

Some things immediately become an issue in one’s spiritual life. That is when many believers do some introspection to answer questions about themselves. For example: What is your number one priority? What is your motive in life? What do you really think down deep in your soul? — not what you appear to be to other people.

It is imperative that new believers learn as much as they can about their spiritual life. For example: When one is saved, he enters the Divine Dynasphere; he also receives the indwelling of the Holy Spirit; he needs to learn how to recover from his sins by acknowledging them to God the Father and He immediately forgives him. (1 John 1:9); we are not to judge others, but we are commanded to love them with unconditional love; he must learn how important it is to

consistently learn Bible doctrine with the goal to become spiritually mature.

Even new believers are tested in motivation regarding authority. Can you, regardless of your personal opinion, regardless of your personality, and your problems of subjectivity, listen to the communication of doctrine with authority? You are free to be positive or negative, but your freedom is no good unless you get under someone's authority who is a prepared pastor-teacher.

Biblical training is crucial to make it to spiritual maturity and supergrace, but training is impossible without submission to authority. There are several people who don't go to church or listen to a pastor-teacher because they say they can "read the Bible" for themselves. Most of them think they know more about the Bible than they really know. It's rare to find a self-taught person who knows the original languages. Since they don't go to church, they aren't under the authority of a pastor-teacher, so they can't grow beyond what they think is right.

Hebrews 10:24-25 and let us consider how to stimulate one another to love and good deeds, 25) **not forsaking our own assembling together**, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.



God didn't give the spiritual gift of pastor-teacher simply to get us into heaven, and to have eternal life. God uses prepared pastors to train believers to be conformed to the image of His Son, the Lord Jesus Christ (Rom. 8:29). He wants us to live the abundant life, which includes reaching spiritual maturity,

supergrace blessings, escrow blessings, surpassing grace blessings, residence in the Divine Dynasphere, walking in the light and having fellowship with God, enjoying a strong relationship with Him, having unconditional love for others, receiving rewards, crowns, decorations, and privileges, etc.

LESSON 48 (8-28-25)

“for His (Jesus Christ’s) ***name's sake.*”**

This phrase ended **1 John 2:12**. The verses below explain how “His name’s sake” is used in God’s Word.

Acts 10:43 ***“Of Him all the prophets bear witness that **through His name** everyone who believes in Him receives forgiveness of sins.”***

Psalms 25:11 ***For **Thy name's sake**, O LORD, pardon my iniquity, for it is great.***

John 1:12 ***But as many as received Him, to them He gave the right to become children of God, even to those who believe **in His name**,***

Colossians 3:17 ***And whatever you do in word or deed, do all in the **name of the Lord Jesus**, giving thanks through Him to God the Father. 1 Corinthians 6:11, Philippians 2:9,***

We read **2 Peter 1:3-8** in **LESSON 47**

Now we will read **2 Peter 1:9-13** in **LESSON 48**

Pastor Mike started teaching 2 Peter, March 08, 2008.

2 PETER 1:8-9

For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9) For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.

1. ***For if these qualities*** is a reference to the seven positive things that should be added to faith/resident doctrine in the soul.
2. ***are yours*** . . . HUPOERCHO (upoercw) part. pa, is not a conditional clause but a circumstantial conditional participle. Whereas EIMI is a verb meaning to be, HUPOERCHO is a participle meaning to come into existence. Those seven things are not automatically there. They must come into existence.
3. ***and are increasing*** . . . PLEONAZO (pleonazw) part. pa, is another circumstantial conditional participle. To greatly abound, increase, enlarge.
4. **Expanded translation: *For if these , (7) things are coming into existence in your life, and abounding . . .***
5. ***they render you*** . . . KATHISTEMI (kaqistemi) v. pai. KATA = norm or standard + ISTEMI = to stand.
It means to stand according to a norm or standard.

6. ***neither useless . . .*** ARGOS (agros) adj. apm; A = not, negative + ERGON = works. It means to be idle, neglectful, lazy, worthless. There are two types of believers who are useless:
- 1) Those who are apathetic, lazy, complacent, not motivated to grow or serve the Lord.
 - 2) Those who could be described as Christian activists, who are very sincere and active in producing human good.
 - 3) Both are useless when it comes to glorifying God or receiving rewards at the JSC.
7. ***nor unfruitful. . .*** AKARPOS (akarpōs) adj. apm, A = not, negative + KARPOS = fruit, barren, unfruitful, unproductive.
8. ***in the true knowledge of our Lord Jesus Christ . . .***
EPIGNOSIS (epignōsis) n. asf, full knowledge, knowledge that is believed.
9. **Expanded translation: *For if these , (7) things are coming into existence in your life, and abounding, causing you to stand according to an absolute norm [of doctrine], then you are not useless nor unproductive in the [EPIGNOSIS] knowledge of our Lord Jesus Christ.***
10. These verses posit a strong apologetic for the existence of believers who are not diligent regarding their faith and therefore, become useless and unfruitful.

LESSON #14 (4-24-08)

11. **9) For he who lacks these qualities . . .** ME (mh) = not adv. + PAREIMI (pariemi) present v. pai. Notice the present tense. It is he who keeps on lacking these qualities.
12. **is blind . . .** EIMI (eimi) v. pai = is, TUFLOS (tuflos) adj. nsm = blind. The believer who keeps on lacking these qualities keeps on being blind. Being blind means being spiritually ignorant.
13. All believers are spiritually alive but unfortunately, most are spiritually ignorant this verse describes as being blind. They are blind to what the Christian way of life is all about.
14. Most of these ignorant believers lack assurance of their eternal salvation and think being moral, obeying the 10 Commandments, and getting emotionally high in church, is how one becomes spiritual.
15. Apathy and ignorance combined becomes the biggest problem in the life of Christians.
16. **or short-sighted . . .** MYOPAZO (muwpazw) part. pa; to shut the eyes or squint as one who cannot see clearly. The English word “myopia” comes from this Greek word describing those who can see nearby objects clearly while distant objects appear blurred.
17. Believers with “spiritual myopia” can see/understand nearby objects like the physical aspects of this life, but distant objects like “spiritual things”, such as an eternal sense of destiny, appear blurred. The cure for physical myopia is

glasses or contact lenses; the cure for spiritual myopia is the consistent growth in B.D.

18. **having forgotten** . . . LAMBANO (lambanw) part. aa; to take. LETHE (lhqh) n. asf; forgetfulness. The believer who lacks the seven qualities of **II Pet.1:5-7** is blind, ignorant, and has forgotten something.
19. **his purification** . . . KATHARISMOS (kaqarismos) n. gsm; purification, cleanness, decontaminated.
20. **from his former sins** . . . PALAI (palai) adverb. HARMARTIA (armartia) n. gpf; sins.
21. This type of believer has forgotten that all his past sins were forgiven when he or she believed in Jesus Christ. They forgot, or maybe never learned, that their OSN was crucified with Christ and should consider themselves to be dead to sin, **Rom. 6:2-14**.
22. Many of these believers are ignorant of the fact that they received God's own righteousness at salvation, so they go about trying to produce a righteousness of their own they think is acceptable to God. These are legalistic believers who can never have a true sense of eternal security or of being right with God.

LESSON 49 (9-2-25)

2 PETER 1:10-11

Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this

way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

1. This is one of the more controversial scriptures in the Bible. The first thing we want to notice is that Peter is addressing believers: ***Therefore, brethren. . .*** Also note that the conjunction ***therefore*** connects what is about to be said with what has just been said.
2. Most of the confusion concerning this verse comes from the idea that this is salvific and has to do with eternal salvation. But, this verse:
 - a. Is **not** about believers being concerned about their eternal security and in need of doing periodic checks on their own behavior to make sure they are really saved.
 - b. Is **not** about believers who are in danger of stumbling and therefore becoming disqualified from entering the kingdom of our Lord.
3. ***be all the more diligent . . .*** SPOUDAZO (spoudazw) v. aam; to be diligent, earnest, eager. We have the adverb ***more*** preceding ***diligent*** which adds emphasis to the zeal we should employ in making our calling and election sure.
4. ***to make certain . . .*** POIEO (poiew) inf. pm; to do, or to make. BEBEIOS (bebeios) adj. asf; steadfast, sure, stable, firm.
5. ***about His calling and choosing . . .*** KLESIS (klhsis) n. asf; a calling, or invitation. EKLOGE (eklogh) n. asf; election, choice, selection.

6. So what does it mean ***to make our calling and choosing certain***? Is it a warning that we should make sure we don't wander off too far from the faith so we won't lose our salvation? Is it doing enough good works by adding the various qualities of the preceding verses to our faith in order to prove in our own conscience that we are really saved? Must we have this external evidence to prove we are really saved?
7. ***for as long as you practice these things*** . . . POIEO (poiew) part. pa; to keep on doing, keep on practicing. What things? The 7 things mentioned before that we should keep on adding to our faith.
8. ***you will never stumble*** . . . What does it mean to stumble? Does it mean to lose salvation? Does it mean that stumbling is an indication you never were really saved to begin with? Does it mean to become stagnant, carnal, or possibly reversionistic? As long as you keep on practicing the seven virtues of verses three through seven, you will not become spiritually blind or short-sighted, and you will never stumble into reversionism.
9. The certainty mentioned here is the certainty we will not stumble. It is not a sensation or proof of salvation. Some believe Peter wrote this for people who were professing to be Christians but not true Christians, and they would become aware of that fact because they were not living godly lives cleansed from sins.

LESSON #15 (4-29-08)

11. **Making our calling and election sure** is another way of saying **to persevere to the end**. The idea of perseverance dominates **2 Peter**.

2 Peter 3:17 - *You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, You Fall from your own steadfastness,*

BE ON YOUR GUARD = **MAKE YOUR CALLING AND CHOOSING [ELECTION] SURE**

YOU FALL FROM YOUR OWN STEADFASTNESS = STUMBLE

12. To *make* [our] **calling and election sure** means that our calling and election will be guaranteed to achieve their intended aim by our adding to our faith the character qualities of **2 Peter 1:5-7**. What is that? “Reign of the Servant Kings”
Joseph Dillow, p. 297

1 Peter 2:20-21 - *For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if, when you do what is right and suffer for it, you patiently endure it, this finds favor with God. ²¹⁾ For you have been called for this purpose,*

1 Peter 3:9 - *not returning evil for evil, or insult for insult, but giving a blessing instead; **FOR YOU** were called for the very purpose that you might inherit a blessing.*

13. The aim of our calling and election appears to be holiness in this life, perseverance in suffering, and inherited blessings in the life to come.

LESSON #16 (5-1-08)

Choosing / chosen / elected / elect are used in a technical sense for believers only.

Colossians 3:12 - And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness,

. . . Because God is omniscient, He knew in eternity past who would accept the gospel and those He predestined, called, chose, and elected.

Rom. 8:29-30 - For whom he did foreknow, he also did predestinate to be conformed to the image of his Son . . . Moreover whom he did predestinate, them he also called . .

.

The aim of our calling and election is to conform us to the image of Christ, for holiness in this life, perseverance in suffering, and for inheriting blessings in the life to come.

LESSON 50 (9-4-25)

15. **2 Cor. 13:5** is quoted as a parallel verse to **2 Pet. 1:10-11**.

LESSON #17 (5-6-08)

2 Corinthians 13:5 - Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this

about yourselves, that Jesus Christ is in you, unless indeed you fail the test?

- a. The object of this examination was **not** to find out if they were truly Christians but to find out if they were “***in the faith.***”
- b. So the test of **2 Cor. 13:5** is not to discern if they were saved or not, but to discern if they were in the faith and Christ was manifested in their words and deeds.
- c. The following verses demonstrate that “***in the faith***” is synonymous with applying Bible doctrine.

1 Cor. 16:13 - . . . ***be on the alert, stand firm in the faith, act like men, be strong.***

Rom. 14:1 - ***Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.***

Titus 1:13 - ***For this cause reprove them severely that they may be sound in the faith,***

1 Peter 5:9 - ***But resist him [the devil], firm in your faith,***

In each case, being “***in the faith***” refers to consistency in the Christian life, **not** possession of it. Every time we hear something that is contrary to our beliefs, we should examine it closely in the Bible to make sure we ***are “in the faith”*** in that what we believe lines up with the Word of God.

- 16. **Verse 11** - ***in this way . . .*** By continuing to add the seven virtues to your faith, something is guaranteed to happen.

17. ***the entrance . . .*** EISODOS (eisodos) v. fpi; entrance, access, reception, welcome. This same Greek word is translated “***reception***” in ***1 Thes.1:9***.

18. ***into the eternal kingdom of our Lord and Savior Jesus Christ . . .*** What kingdom is this? The phrase, ***the kingdom of our Lord*** is also used in ***Rev.11:15*** for the second coming of Christ that will start off His millennial reign.

Revelation 11:15 And the seventh angel sounded; and there arose loud voices in heaven, saying, "The king- dom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."

19. It is at that time, after the Judgment Seat of Christ has already occurred, that believers will return with Christ back to earth, ***Zech. 14:5, Rev. 19:14***.

20. ***will be abundantly supplied to you . . .*** PLOUSIOS (plousiws) adv.; richly, abundantly; a high point on any scale and having the implication of value as well as abundance; great, abundant, abundantly, greatly, extremely. *Greek-English Lexicon of the New Testament : Based on Semantic Domains, 1:685.*

21. ***will be abundantly supplied to you . . .*** EPICHOREGEO (epicorhgew) v. fpi; supply, provide, give, furnish, and grant. Notice the passive voice. It emphasizes the grace of God. Believers who exploit God’s grace, reaching spiritual maturity by enduring to the end, have only done what they should do. The fact God rewards them and supplies an abundant entrance into the kingdom of our Lord is another illustration His great love and grace.

22. Every believer will receive an entrance into the millennium. Most entrances will be common which will be for believers who will **inhabit heaven**; however, some will receive a fabulous entrance; those are called the METOCHOI (companions), the **inheritors of heaven**.

CONCLUSION OF VERSES 10-11

The phrase “make your calling and choosing/election sure: for if you do these (7) things, you will never fall” has been interpreted by some to mean that one’s good works gives assurance that he is among the elect, that his faith was a “saving faith” not a “temporary faith” or “just a head belief and not a heart belief”.

Rom. 4:5 - But to one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.

“If faith is the opposite of works of obedience and is the opposite of work, by what mental alchemy can men seriously argue that, while faith is apart from works of obedience, faith itself includes works of obedience! If faith plus works does not save, then it is illegitimate to include obedience as a part of faith and then say faith alone saves when you mean that faith plus works saves.” *Reign of the Servant Kings* by Joseph Dillow, p. 273.

LESSON 51 (9-9-25)

“In God’s entire plan for human history, the Church Age stands out as the era of unique privilege. God chose or elected each Church Age believer to be spiritual royalty, just as in the

previous dispensation He selected Israel to be His client nation, chose the line of David to bring forth the Messiah, and elected Christ to be the Redeemer of mankind. Divine election bestows special privilege, the honor of having an impact on history until Jesus Christ, the Messiah, restores Israel to client nation status at His second advent, God's purpose is for each Church Age believer to influence history as part of the spiritual pivot of a Gentile client nation. The believer fulfills his election by advancing to spiritual maturity." *Christian Integrity, R. B. Thieme, Jr. p.106.*

*Conclude by Reading: **2 Peter 1:12-15***

1 John 2:13 *I am writing to you, fathers* (mature believers), *because you know Him* (occupation with Christ) *who has been from the beginning. I am writing to you, young men* (believers growing to maturity), *because you have overcome the evil one* (Satan and the lure of the cosmic dynaspheres)]. *I have written to you, children* (baby believers positive to doctrine), *because you know the Father.*

The apostle John is the one who was righting and it is to the benefit of those who do not have a resident pastor to derive the same benefit from non-resident teaching. It is always to the advantage of any believer to hear doctrine.

This verse is a challenge to three categories of positive believers. Some believers never get past the fact that their sins were forgiven at the cross, therefore, they have lost their motivation as far as God's plan is concerned. Whatever

motivation they have, it has nothing to do with the plan of God, so they lose out on all the wonderful things that God has prepared for them because they are not interested in doctrine.

But there are three kinds of positive believers: “fathers” those who have cracked the maturity barrier, young men, and infants. All three of these positive believers have used their high priority of doctrine and their self-motivation, to be consistent in the perception and application of doctrine.

“**fathers**” (mature believers), are the saints who have known the Lord Jesus for many years and have grown and matured.

“**young men**” (*believers growing to maturity*) The “young men” were not as mature as the fathers, that is, they haven’t had the experience the fathers have had, but they have learned the secret of overcoming the enemy by what John said to the young men. John said that the young men were strong, and they were able to overcome the wicked one. But now he gives the secret: “***the word of God abides in you.***” My friend, how can you and I overcome the wicked one? With the Word of God!

“**Children**” (baby believers positive to doctrine) in this case is the Greek paidia, immature little folk. They are the ones who know they are the children of God, but that is about all they know—and some of them feel that is all they want to know. Oh, how many children of God fall into this classification In some churches you feel as if you are in a spiritual nursery? Although the folk are physically full-grown, some of them with gray hair are still spiritually immature. They never grew up.

“My friend, how do you get to know somebody? By living with him day by day. I have discovered that my wife knows me. She has been living with me for over forty years, so she knows me very well. And in the summer, I was forced to stay home because of illness, she and I sat on our back patio and really got acquainted with each other. We talked about many things from the time we met down to the present. Although I was sick during that time, it was the greatest summer I have ever spent. I know her better now, and she knows me better.

Now how are we going to know the Lord Jesus Christ? My friend, the only way you can know Him is in the Word of God. That is where He is revealed. Many folk feel that if they go to a Bible study once a week, they will become super-duper saints.

But the Word of God is like food. I’ve conducted Bible studies once a week over the years, and I certainly approve of them, but imagine going in and eating a good meal and then saying, “I’ll be back for another meal in a week.” Well, if you don’t get any food in the meantime, you will be in bad shape.”

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 772.

LESSON 52 (9-11-2025)

1John 2:13 because ***you know Him*** - This is a good translation because it emphasizes the fact that they have learned these things in the past and they have now arrived at the point where learning all this doctrine has great meaning to them. They now see the purpose for the days when they were not motivated. They didn’t want to go to Bible class; they

didn't want to hear doctrinal teaching and yet they went anyway and they learned a lot.

Principles:

1. Spiritual maturity comes to the believer who is consistent in keeping his priorities straight. Number one priority: Bible Doctrine. Only Bible doctrine resident in the soul can cause spiritual growth or momentum in the Christian way of life.
2. Consistency in the residence and function inside the Divine Dynasphere is characteristic of the believer who attains maturity.
3. Consistency is the key to success, no matter what we are pursuing. Example: Parents who consistently punish their children when they are disobedient are successful in rearing obedient and respectful children, but parents who threaten their children for being disobedient, but seldom or never do anything to punish them, rear horrible disrespectful children that blame their miserable lives on everyone except themselves.
4. Consistency in the spiritual lives of believers is important indeed! Believers who consistently learn Bible doctrine will eventually grow in grace and knowledge and reach spiritual maturity which opens the big-time grace that God prepared for every believer in eternity past with blessings that last forever. This includes Escrow Blessings, Surpassing Grace Blessings, Occupation with Christ, a strong relationship with God, Crowns, and Rewards.

5. Believers who don't care about their spiritual lives remain biblically ignorant which will be exposed at the Judgment Seat of Christ. Their relation to the world is much stronger than their relation to God. These believers are still loved by God, but He will never force them to adopt the unique spiritual plan that He made for them in eternity past because He gives every person volition, the right to make their own decisions.
6. We must be consistent in rebound and reentry into the Divine Dynasphere. Before we can return to the (D.D.), three categories of contamination must be dealt with: **1.** unknown sin in our life, **2.** human good in our life, **3.** and evil in our life.
7. Rebound also results in the filling of the Spirit which means reentry into the Divine Dynasphere, the place for building momentum.
8. In addition to perception of doctrine, there must be consistent application of doctrine in two categories: Category #1, the testing of the distraction of Thinking; Category #2, the distractions of People. This demands the switching from whatever our attitude may be, to Unconditional Love.
9. Knowledge is the key and the key word in describing perception of doctrine in Spiritual Knowledge. The word "Wisdom" is used for the application of doctrine.

LESSON 53 (9-16-25)

Random Thoughts

1John Ch. 2 has no mention anywhere of unbelievers, it is talking strictly about believers, and believers in connection with the conflict of the Dynaspheres.

This is one reason why it is very important to identify your right pastor and stick with him even if you live a distance from his church. Many people choose a church by its geographical location from their house. They consider a short drive more important than growing in grace and knowledge from the teaching of their right pastor-teacher.

The apostle John is the human author of this epistle; however, this letter was written under the ministry of God the Holy Spirit. John also functions, again, as the non-resident pastor for advancing believers by providing in written form, non-face-to-face teaching. It is best to have face-to-face teaching, but today, we have Live Streaming which comes in second place.

1John 2:14 I have written to you, fathers, (mature believers) **because you have known Him** (occupation with Christ) **who is from the beginning. I have written to you, young men,** (positive advancing believers who continue their momentum inside the Divine Dynasphere), **because you are strong** (through the Holy Spirit), **and the word of God abides** (remains) **in you, and you have overcome the wicked one.**

“the word of God” is a reference to Bible doctrine contained in the canon of scripture that resides in the soul of the believer in the form of *epignwsis* (Greek) – full knowledge of Bible doctrine. Our virtue is related to epignosis doctrine. One could say that the full knowledge of

doctrine from epignosis is our virtue. You don't lose your virtue by sinning, you lose your fellowship, you lose your relationship with the members of the Trinity.

Being out of fellowship and losing your virtue are two different things. Losing your virtue is negative volition toward doctrine, which causes us to lose our integrity as well.

Satan loves to rob us of our virtue. The fact that you sin doesn't make you different from anyone else; we all sin. We don't lose our virtue by sinning, we lose our virtue by being negative toward doctrine.

The loss of virtue is in the phrase "doctrine is not in us." The type of sins we commit, therefore, are symptomatic; they are symptoms of loss of virtue — e.g. jealousy, arrogance, bitterness, vindictiveness, implacability, hatred, revenge tactics, gossip, maligning, judging. These sins are symptomatic of loss of virtue.

At first glance, you can see that this verse is similar to the verse just before this one. John, in verse 13, was writing to the fathers, young men, and Children; in verse 14, he was reminding them that he had already written them about some things in verse 13.

The first sentence of verses 13 and 14 are the same except verse 13 begins with "*I am writing to you*" and verse 14 begins with "*I have written to you*".

The rest of the first sentence starts out in both verses with the same differences. Also, the rest of the sentences dealing with "fathers", are exactly the same.

The second sentence addressing the “young men” are different. Verse 13 says, *“I am writing to you, young men, because you have overcome the evil one.”*

Verse 14 says, *“I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.”*

We will not cover “fathers” because they are essentially the same in both verses.

I have written to you, young men, (positive believers who continue their momentum inside the Divine Dynasphere),
because you are powerful/strong (through the filling of the Holy Spirit plus walking by means of the Spirit).

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

And you have overcome the wicked one. “Overcome” is simply a synonym for winning — “and you have defeated [won over] the evil one.”

These are the people for whom the command “*love not the cosmic system*” is not given; they have already passed that point.

Neither people nor false teaching have lured the advancing believer from the straight path of his momentum, by the Grace System of Perception that he uses daily.

The “*evil one*” is the last word in the verse.

(**Evil**) PONEROS, πονηρός, (adj. accu. sing. mas.). being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate

The evil one of course refers to Satan as the inventor of evil. He is called the evil one because he invented the system called “evil.” The evil one is Satan and his cosmic Dynasphere.

LESSON 54 (9-23-25)

1 John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

Extended verse:

1 John 2:15 Stop loving the world (Cosmic System) or anything in the world! If anyone keeps loving the world (Cosmic System), the love from the Father (Unconditional Love and Personal Love) is not in him.

The believers involved in the Cosmic Dynaspheres cannot live the Christian way of life which is residence and function inside the Divine Dynasphere. The greatest hindrance to glorifying the Lord Jesus Christ and fulfilling the plan of God for phase two is to become involved in the Cosmic System.

Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2) And do not be conformed to this world, but be transformed by the renewing of your mind,

that you may prove what is that good and acceptable and perfect will of God.

A believer's consecration to God and his transformed lifestyle is demonstrated in his exercising his spiritual gifts in the body of Christ.

All natural abilities and spiritual gifts are from God. As a result every Christian should have a proper sense of humility and an awareness of his need to be involved with other members of Christ's body.

James 4:4 You adulteresses, do you not know that friend- ship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

John 15:19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

Principles

- 1, Without Unconditional Love from residence and function in the Divine Dynasphere the believer becomes a flawed character and suffers personality disaster.
- 2, The believer who resides in the cosmic system without use of rebound not only loves the cosmic system but is classified as antichrist, hater of God, enemy of the cross, and therefore a flawed character.

- 3, The believer inside the cosmic system who has reverse process reversionism is incapable of either category of love — personal or impersonal love.
- 4, The love from the Father includes both Personal and Unconditional Love which could only be developed inside the Divine Dynasphere.
- 5, Without residence and function inside the divine dynasphere the believer is a flawed character incapable of the necessary honor and integrity to fulfill the impersonal love mandates.
- 6, No one improves his personality without the development of Unconditional Love. Unconditional Love is the sum total of your honor, your integrity, and your advance and momentum in the spiritual life. Without Unconditional Love, Personal Love cannot be sustained or perpetuated in life.

1 John 4:5-6 They are from the world; therefore they speak as from the world, and the world listens to them.

6) We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

1 John 5:4-5 For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith. 5) And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

1 JOHN 5:10-11 The one who believes in the Son of God has the witness in himself; the one who does not believe

God has made Him a liar, because he has not believed in the witness that God has borne concerning His Son. 11) And the witness is this, that God has given us eternal life, and this life is in His Son.

Read: **Ephesians 2:1-7**

LESSON 55 (9-25-25)

1 John 2:16 *For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but from the world.*

Extended verse:

1 John 2:16 *“Because all that (from verse 15) is in the Cosmic System, the lust from the flesh (OSN), the lust from the eyes (mentality of the soul), and the arrogant pattern of life (residence and function in Cosmic One), is not from the Father, but from the cosmic system.”*

All that is in the Cosmic System will fall into two separate categories corresponding to the Two Cosmic Dynaspheres. We have the lust category which will portray Cosmic Two and we have the pride category which will portray Cosmic One.

the lust of the flesh - This is one of those passages which helps to explain that even though the Old Sin Nature is found in the cell structure of the body, it also has a strong influence on the soul.

the lust of the eyes – This is referring to the “eye” but it doesn’t mean simply the physical eye, it also refers to mental perception, and mental lust as well. So we have the lust of the

eyes which involves the mentality of the soul. This is one of those passages which helps to explain that even though the old sin nature is found in the cell structure of the body, it has as strong an influence on the soul

the boastful pride of life – This is clearly under the classification of Cosmic One which is noted for its ***pride and arrogance*** = *bios* -which means the pattern of life. ***Life*** = *Zwh* - means the function of life. *The arrogance of life as a pattern is what is in view here. So this is a reference to residence and function inside of Cosmic one.*

is not from the Father, - The believer residing and functioning inside the cosmic system cannot live the Christian way of life and cannot fulfill the plan of God. God the Father is the inventor of the Divine Dynasphere, and He invented it out of the two systems of divine love that had existed in all eternity past — personal and impersonal love.

The two cosmic dynaspheres are not from God the Father.

but from the world. – Of course, God has nothing to do with the Cosmic Dynaspheres except to condemn them.

1 John 1:5 ...God is light, and in Him there is no darkness at all.

Satan is the originator of the Cosmic Dynasphere, and he is against everything that is good, righteous, and loving.

Proverbs 2:11-15 Discretion will guard you, Understanding will watch over you, 12) To deliver you from the way of evil, From the man who speaks perverse

things; 13) From those who leave the paths of uprightness, To walk in the ways of darkness; 14) Who delight in doing evil, And rejoice in the perversity of evil; 15) Whose paths are crooked...

Darkness is found 163 times in the (NASB).

Principles

1. This means that the Christian way of life can only be lived inside the Divine Dynasphere, and there is no Christian way of life apart from the Filling of the Spirit.
- 2, It further implies that all believers who reside and function inside the Cosmic Dynaspheres cannot live the Christian way of life.
- 3, God's will, God's plan, God's policy, God's purpose for your life can only be realized inside the Divine Dynasphere.
- 4, Residence and function inside the Cosmic Dynaspheres prevents the believer from fulfilling the plan of God and glorifying the Lord Jesus Christ and has tragic results in eternity as well as in time. However, no believer can lose his or her salvation.

We cannot dodge troubles or testing:

Many organizations in this life are rotten to the core – like the judicial system which favors the criminal and tries to make a jackass out of the police officer. Today it is not the citizen that has the rights, it is the criminals.

A bad system has its victims. When the believer is the victim of a bad system (and sooner or later if you stay with the

Divine Dyna- sphere you will be) you are going to have to pass the system test.

You have a boss who is unfair. That is a rotten system. You do a good job, but he fires you. You got a rotten deal. What are you going to do? Be bitter? Are you going to get even? Are you going to become vindictive? In such a situation you have the chance to have the greatest power and victory over that rotten deal.

Where does the power and victory come from? We all should be able to answer that question:_____

Everyone fails in life. If you don't fail, how are you going to succeed? No one ever succeeds in life without failure. It is failure that determines your metal and grit, not success. You have to avoid self-pity and bitterness. **Life is not fair**, we shouldn't think otherwise because we know that we live in the devil's world.

Millions of unbelievers and believers never get over the trials and tribulations they face in life. Their lives are colored by bitterness, resentment, and revenge.

So what are you going to do when you face testing from a rotten system or something worse?

1. Cast your problems on the Lord
2. Trust in the Lord to take care of your troubles, in His way and in His time.
3. Our job is to “**Pray**”, “**Wait**”, and “**Trust**”
4. Keep your focus on the Lord, **not** on your troubles!

5. Consistently, keep on learning Bible Doctrine.
6. God will show you His faithfulness and His power when you continue to pray, wait, and trust in Him.
7. If you become a victim of evil and wicked people, it should be the making of you, never the breaking of you.

LESSON 56 (9-30-25)

1 John 2:17 *And the world is passing away, and also its lusts; but the one who does the will of God abides forever.*

Extended verse:

1 John 2:17 *In fact, the world/'cosmic system' and its lusts will all pass away, but anyone who executes the will of God* (self-motivation/positive volition toward God and His Word) *keeps residing forever*** (in a superior resurrected body - rewards in eternity future).**

(Note: Pastor-Teacher R.B. Thieme says) this is NOT an 'eternal security' verse. Instead, this verse indicates there will be at least two different categories of resurrected bodies. A 'lesser' resurrection body for believers who lived in the cosmic system and never advanced in spiritual maturity.

Read: **1 Corinthians 3:11-15**

The cosmic system promotes “**human good**” which is wood, hay and stubble and burned away so they go into eternity 'naked'. Next a superior resurrection body for those who 'execute the will of God' and live and function primarily in the

Divine Dynasphere. “**Divine Good**” production of gold, silver and precious stones remain with you in eternity. This is probably also connected with the wreaths/crowns of righteousness, life, and glory.

The following is by: The Pulpit Commentary, H. D. M. Spence-Jones

Seeing, then, that the love of the world and the love of the Father are absolutely incompatible, which must we choose? Not the former, for its object is already passing away; while not only does the Father abide forever, but he who loves him and does his will abides forever also. The world is passing away, it has its sentence of death in itself; its decay has begun. And even if it did not pass away, our capacity for enjoying it would certainly come to an end.

Read: **Isaiah 24:3-6**, **2 Peter 3:10-20**

Zephaniah 1:18 Neither their silver nor their gold Will be able to deliver them On the day of the LORD's wrath; And all the earth will be devoured In the fire of His jealousy, For He will make a complete end, Indeed a terrifying one, Of all the inhabitants of the earth.

Isaiah 66:22 For just as the new heavens and the new earth, Which I make will endure before Me," declares the LORD, "So your offspring and your name will endure.

Isaiah 65:16-20 Because he who is blessed in the earth Shall be blessed by the God of truth; And he who swears in the earth Shall swear by the God of truth; Because the

former troubles are forgotten, And because they are hidden from My sight! 17) "For behold, I create new heavens and a new earth; And the former things shall not be remembered or come to mind. 18) "But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing, And her people for gladness. 19) "I will also rejoice in Jerusalem, and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying. 20) "No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Shall be thought accursed.

LESSON 57 (10-2-25)

To love the world is to lose everything, including the thing loved. To love God is to gain him and his kingdom. The world is waning, (diminishing) it is God alone and his faithful servants who abide. The will of God is the exact antithesis of "all that is in the world." The one is the good power "that makes for righteousness;" the other is the sum of the evil powers which make for sin.

The contrast is not between "passing away" and "lasting forever," but between "passing away" and abiding till "the age" comes. But as "the age" is the age of eternity as distinguished from this age of time, the rendering "abides forever" is

justified. H. D. M. Spence-Jones, ed., 1 John, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 25.

According to interpretations of the Bible, unbelievers will spend an eternity in hell, which is described as a place of eternal punishment. This is based on verses like Matthew 25:41, which speaks of "eternal fire," and Revelation 20:15, which says those not in the Book of Life will be thrown into the "lake of fire". The punishment is described as eternal, not finite.

Matthew 25:41 Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.

Revelation 20:15 identifies the "lake of fire" as the place where those whose names are not in the Book of Life will be thrown into the lake of fire .

Revelation 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

1 John 2:18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.

Extended verse:

1 John 2:18 Children/Students, it is the last hour, (Refers to the time preceding Jesus' second coming) **and just as you have heard that the antichrist will come (in the Tribulation); **even now** (in the Church Age) **many antichrists** (have come). **Therefore we have come to****

realize that it is the last (favorable) ***time*** (to advance in the Divine Dynasphere to spiritual maturity).

“it is the (favorable) ***time*”**

Romans 13:11 ***And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.***

1 Timothy 4:1 ***But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,***

1 Peter 4:7 ***The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer.***

“the antichrist is coming”

Matthew 24:4-5 ***And Jesus answered and said to them, "See to it that no one misleads you. 5) "For many will come in My name, saying, 'I am the Christ,' and will mislead many.***

1 John 2:22 ***Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.***

LESSON 58 (10-7-25)

1 John 4:2-3 ***By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3) and every spirit that does not confess Jesus is not from God; and this is the spirit of***

the antichrist, of which you have heard that it is coming, and now it is already in the world.

2 John 1:7-8 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. 8) Watch yourselves, that you might not lose what we have accomplished, but that you may receive full reward.

God has put a restrainer on the antichrist so that he cannot come when ever Satan decides, but when God decides. It is important for us to know that the antichrist will not come on the scene until the Tribulation. Until that time, the Holy Spirit will keep on restraining him until the time is right.

I have covered this in **2 Thessalonians 2:1-10** (2-10-2011) and there is much to learn in these verses.

2 THESSALONIANS

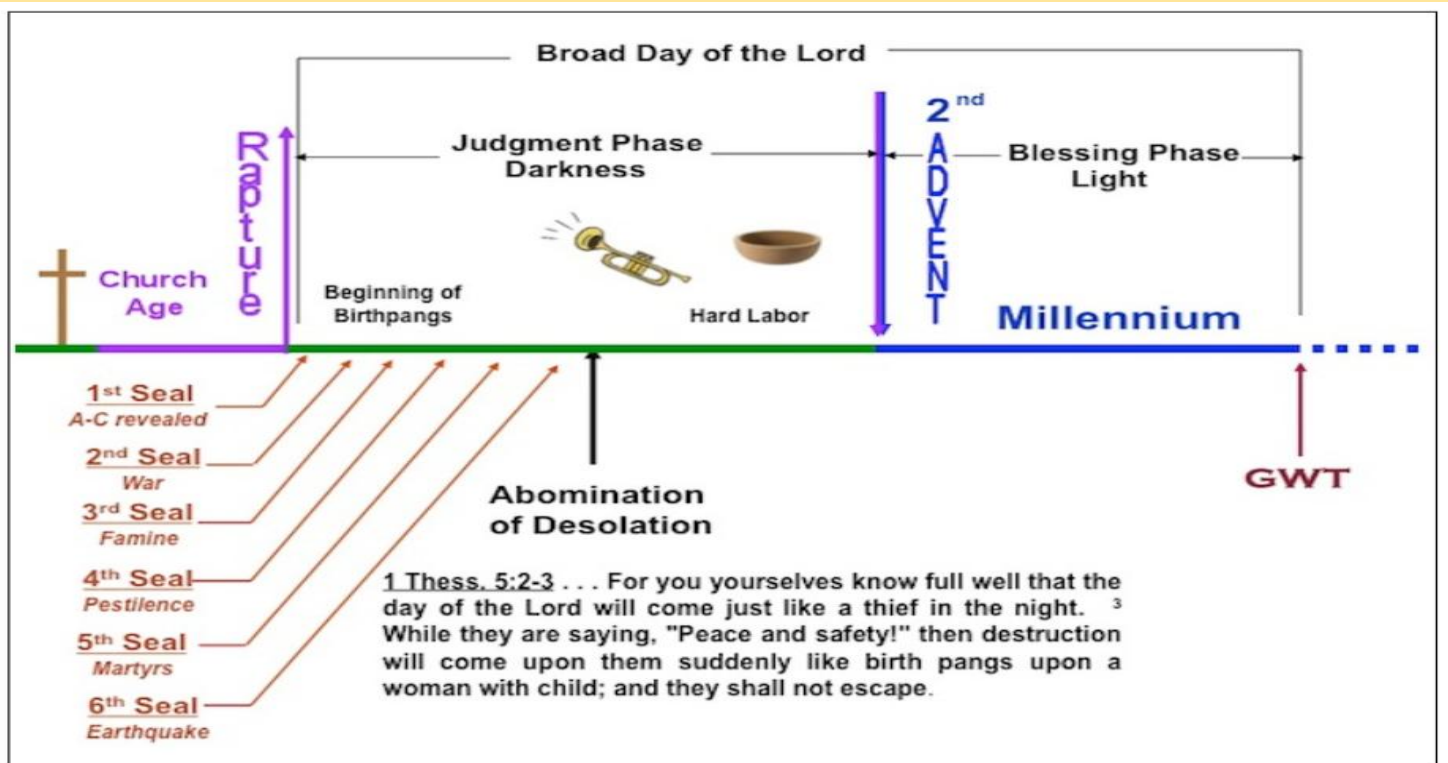
CHAPTER 2

LESSON #19 (2-10-11)

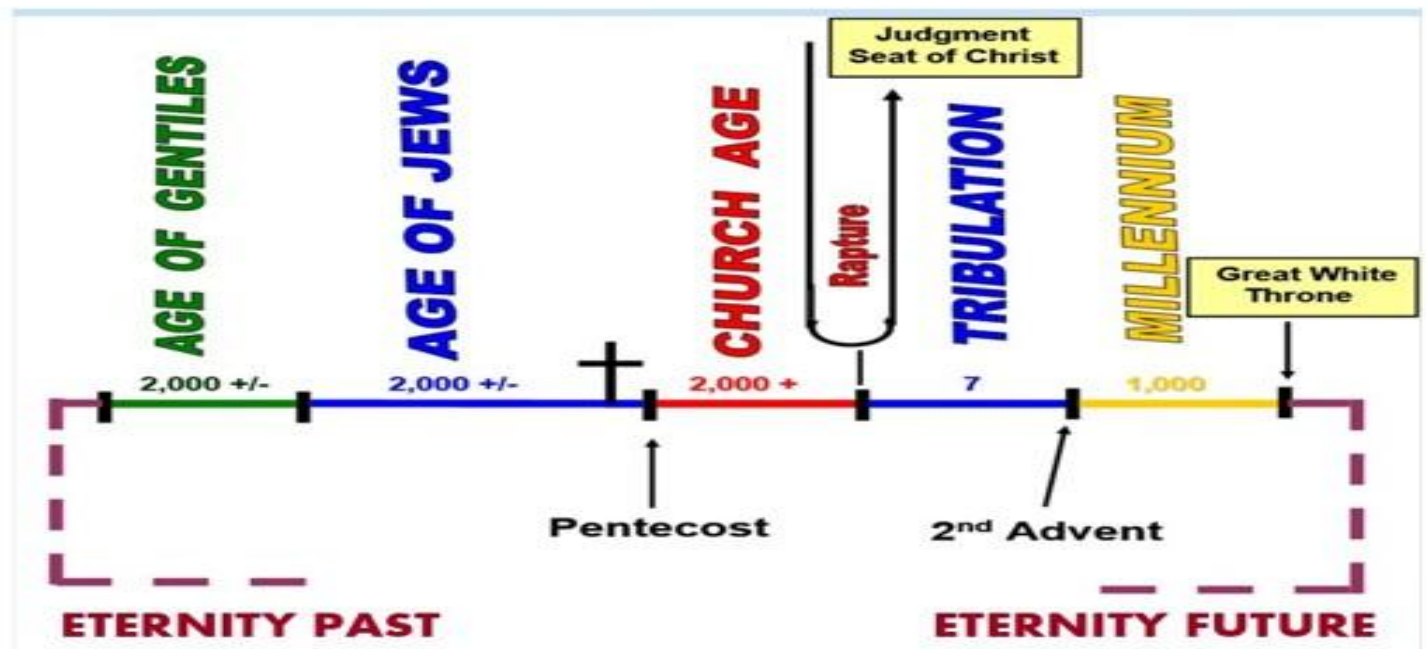
We learned from Paul's first epistle to the Thessalonians that he had informed them about the Rapture but they were unclear about what would happen to believers who had already died. Would they miss the Rapture or would they be included? Paul addressed this in **1 Thess. 4:13-18**. He also told them they would be delivered from the wrath to come,

1 Thess. 1:10 ...and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.

Read: 1 Thess. 5:1-10.



DISPENSATIONS



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Here, in this epistle, Paul again addressed their concerns. Liars and conspirators led them to believe the Day of the

Lord had already begun. Had Paul lied to them? Had they missed the Rapture and had to go through the judgments of the Day of the Lord after all? It's easy to see why they were so shaken. The first part of this chapter was written to straighten out this matter.

LESSON 59 (10-9-25)

2 Thessalonians 2:1-2

Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, 2) that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

Now . . . DE, conj. used as a transition to introduce something else. The preceding subject dealt with what will take place at the Second Advent, now Paul addresses their concerns concerning the Rapture and the Day of the Lord.

. . . we request you, brethren . . . EROTAO, v. pai; to request, entreat, beseech.

He addressed them as **brethren** which could have had a calming effect on them. Some may have started to doubt whether they were truly believers and the fact that Paul called them **brethren** would be reassuring to them.

. . . with regard to the coming of our Lord Jesus Christ . . . PAROUSIA, n. gsf; to be present, to arrive; technical term used for the coming of Christ. One may

ask, “Which coming, the Rapture or the Second Advent?” The answer to the question is determined by the context of the verse. The Thessalonian believers were badly shaken in their composure. Why were they so shaken? Because they were afraid that the Day of the Lord had already started.

If **the coming of our Lord Jesus Christ** referred to the Second Advent and not the Rapture, they would not be upset or shaken. They knew that the judgments of the Day of the Lord had to precede the Second Advent so why all the distress? Furthermore, if they were experiencing the suffering associated with the Day of the Lord, the Second Advent would cause them to celebrate, not be upset. Their suffering would be over.

On the other hand, if **the coming of our Lord Jesus Christ** referred to the Rapture, they would have great cause to be alarmed. If the Day of Lord had begun, it would mean they either missed the Rapture or Paul had lied to them and they would not be delivered from wrath to come.

Paul told them in **1 Thess. 1:10** to wait for Jesus who would deliver them from the wrath to come. He told them that they were not destined for wrath because Jesus would deliver them from it **1 Thess. 5:9**. They rightly understood Paul to mean that they would not suffer any judgment Day of the Lord.

. . . and our gathering together to Him . . .

EPISUNAGOGÉ, n. gsf; to assemble, to cause to gather together,

"It occurs elsewhere only in Heb 10:25, where it refers to assembly for worship. D. E. Hiebert says: "These assemblies are a precious foretaste and anticipation of that future assembly of the saints 'unto him' when our Lord will be present, not as now by His Spirit only, but in the visible glory of His person." The Thessalonian Epistles

Chicago: Moody, 1971], 301). Martin, D. M. (2001). Vol. 33: 1, 2 Thessalonians (electronic ed.). Logos Library System; The New American Commentary. Nashville: Broadman & Holman Publishers.

Church age believers will be gathered together with Him at the Rapture, **1 Thess. 4:13-18** and therefore, will not be gathered together with Christ at the Second Advent because they will already be with Him when He comes from heaven to defeat His enemies on earth. Read: **Rev. 19:11-16**.

2 Thessalonians 2:2

... that you may not be quickly shaken ... SALEUO (σαλευω) inf. ap; to move to and fro, to wave, shake, or waver. Metaphorically, to move in mind, agitate, disturb; to be unsettled, deeply distressed, upset.

... from your composure ... NOUS (vous) n. gsm; mind, mental perception and apprehension, "While, in the OT, the heart (kardía) is used to represent man's whole mental and moral activity, the word "mind [noús]" in the NT is used to denote the faculty of thinking." Zodhiates, S. (2000). The Complete Word Study Dictionary

James 1:5-8 ... But if any of you lacks wisdom, let him ask of God, who gives to all men generously and

without reproach, and it will be given to him. ⁶ But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. ⁷ For let not that man expect that he will receive anything from the Lord, ⁸ being a double-minded man, unstable in all his ways.

2 Peter 3:16 . . . some things [that Paul taught] are hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

. . . or be disturbed . . . THROEO (θροεω) inf. pp; the cry or noise of a tumultuous multitude; to make a clamor or tumult, meaning to disturb, trouble, or terrify. It doesn't matter how well things seem to be going on the outside, when a person is shaken and disturbed on the inside, things are unbearably awful for him. When the adversity and troubles of this life penetrate the doctrinal shield around your soul and your spiritual equilibrium is shaken, you're in trouble.

There were three ways they received lies and false doctrine:

1) . . . either by a spirit . . . referring to demon influence that is ever present in every generation. People spread lies but are usually influenced or possessed by demons to do so. It is the light of Bible doctrine that shines on false doctrines showing how bogus, counterfeit, and fake they are.

2) . . . or a message . . . LOGOS (λογος) n. nsm; word; both the act of speaking and the thing spoken. A word, as uttered by the living voice; a speaking, speech, utterance. There are always those who say something and claim that it came directly from God. Some call this “divine utterance” which is totally unbiblical. God reveals Himself by creation and by His Word. Now that the canon of scripture is competed, God no longer reveals Himself through prophets, angels, apostles, dreams, visions, or direct discourse. Those who claim He does are either ignorant or confused.

3) . . . or a letter as if from us . . . Evidently there was a pseudo letter circulating that supposedly came from Paul alleging that the Day of the Lord had begun. So, Paul made certain the Thessalonians would know for certain that this letter came from Him. He himself wrote the last part,

2 Thessalonians 3:17 *I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.*

. . . to the effect that the day of the Lord has come . . .
. Here we get the content of the letter and the words from the conspirators that were patently false.

Paul goes on to explain why the Day of the Lord could not possibly have come. The judgment phase of the Day of the Lord, the Tribulation, Daniel’s Seventieth Week, is for Israel and unbelievers, **NOT for Church Age** believers which included the Thessalonians who were

part of the body of Christ, soon to become the Bride of Christ.

LESSON #20 (2-15-11) Start this lesson by going to

1 Thess. 5:1-10 NOTES, then go to [*Visuals: Timeline of the Day of the Lord*](#)

LESSON 60 (10-14-25)

2 Thessalonians 2:3-4

Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawless- ness is revealed, the son of destruction, 4) who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

Let no one in any way deceive you . . . EXAPATAO v. aas; to deceive completely, beguile, or seduce. It is easy to deceive people these days because so many are spiritually illiterate. Most people live by their emotions and are easily duped by smooth-talking predators.

Romans 16:17-18 . . . Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. ¹⁸ For such men are slaves, not of our Lord Christ but of their own appetites [emotions]; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

*... for it [the day of the Lord] **will not come unless the apostasy comes first** ...* APOSTASIA n.nfs; departure, a falling or moving away from.

*“In **2 Thess. 2:3**, ἀποστασία is used in the absolute sense as an event of the last days alongside or prior to the appearance of [the man of lawlessness]. Vol. 1:*

Theological Dictionary of the New Testament. 1964- (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (513). Grand Rapids, MI: Eerdmans

There have been periods of apostasy since the beginning of the church, however this apostasy is referred to as “the” apostasy. It will be a worldwide, complete apostasy that is distinguishable from all the others.

*“The noun is from **aphístēmi**; Transitive “to remove” either spatially or within a relationship, “to win over,” “to seduce,” middle voice “to remove oneself,” “to resign,” “desist,” “fall away.” Kittel, G., Friedrich, G., & Bromiley, G. W. (1995).*

Theological Dictionary of the New Testament (88). Grand Rapids, MI: W.B. Eerdmans.

*“The Greek word that is here translated as “falling away” is **apostasía**. The root word actually means departure or removal from. Paul says that before the Day of the Lord begins there must first come a removing. There are two kinds of removal that are going to take place. First, the organized church will depart from the faith—that is what we call apostasy. But there will be total apostasy when the Lord comes, and that cannot take place until the true church is removed. The Lord asked, “... when the Son of man cometh [to the earth], shall he find [the] faith ...?” (Luke 18:8). When He says “the faith,” He means that body of truth which He left here. The answer to His question is no,*

He will not find the faith here when He returns. There will be total apostasy because of two things: (1) the organization of the church has departed from the faith—it has apostatized and (2) there has been another departure, the departure of the true church from the earth [the Rapture]. The departure of the true church leads into the total apostatizing of the organized church. The Day of the Lord cannot begin—nor the Great Tribulation Period—until the departure of the true church has taken place. . . . The organized church which is left down here will totally depart from the faith. We see it pictured as the great harlot in Revelation 17."

McGee, J. V. (1997). Thru the Bible Commentary (electronic ed.) (2 Th 2:3). Nashville: Thomas Nelson.

LESSON #21 (2-17-11)

Had they translated the word here instead of interpreting it, they would have rendered it by the word 'departure.'

"E. Schuyler English, to whom this present writer is deeply indebted for calling his attention to the word 'departure' as the correct rendering of apostasia in this context, also informs us that the following translators understood the Greek word to mean 'a departure' in this context:

Liddell and Scott in their classical lexicon give the above as the first definition of the word. When the context does not qualify the word by these meanings, as in the case of our Thessalonians

passage, where the context in which apostasia is embedded does not refer to a defection from the truth but **to the rapture of the church.**

and the man of lawlessness - ANOMIA n. gsf; violation of Law, i.e., transgression :or lawlessness. He is spoken of in Dan. 7:25, 8:25, 11:36, 2 Thess. 2:8, Rev. 13:5, This most evil person “*antichrist*” is known by the following names and titles:

is revealed, - APOKALUPTO v.aps; *To make manifest or reveal a thing previously secret or unknown* Zodhiates, S. (2000). *The Complete Word Study Dictionary : New Testament*

Names of the anti-christ

anti-Christ , 1 John 2:22

man of lawlessness, 2 Thess. 2:3

the bloody and deceitful man, Psalm 5:6

son of perdition, 2 Thess. 2:3

the mighty man, Psa. 52:1

the lawless one, 2 Thess. 2:8

the enemy, Psa. 55:3

the beast, Rev. 11:7

the adversary, Psa. Isa. 59:15

the king of Babylon, Isa. 14:4

the violent man, Psa. 140:1

the little horn, Dan. 7: 8-11

the prince that shall come, Dan. 9:26

the vile person, Dan. 11:21

the willful king, Dan. 11:36

the idol shepherd, Zech. 11:16-17

the head over many countries, Psa. 110:6

the wicked one, Psalm 10: 2 & 4

the son of destruction, - The antichrist will be exceedingly evil. After he has deceived the world into believing he is the Messiah and great peace-maker, he will cause havoc and destruction wherever he goes. However, he will be destroyed when the true Prince of Peace comes to earth, **verse 8**. He is doomed, and those influenced by him are doomed as well.

2 Thessalonians 2:4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

There will be a future Temple in Jerusalem that anti-Christ will enter and defile, claiming he is God and demanding every person on earth to worship him. This is the “abomination of desolation” mentioned in Dan. 6:27, Isa. 14:14, Ezek. 28:2, Dan. 8:13-14, Matt. 24:15, Rev. 13:6-7. The only way he will be able to convince people that he is God is through tricks and deception; he can never, ever become God.

LESSON 61 (10-16-25)

2 Thessalonians 2:5 Do you not remember that while I was still with you, I was telling you these things?

This seems to be a mild rebuke. The things Paul had already taught them were sufficient to refute the false teaching about the Day of the Lord. “**I was telling**” is an imperfect, active, indicative, which means it was ongoing or recurring instruction. He no doubt taught them with

much more detail in the past than he did here, and this was just a reminder.

Paul wasn't with the Thessalonians very long, but he still gave them in-depth teaching concerning things to come. Eschatology is important, even for new believers.

2 Thessalonians 2:6 - And you know what restrains him now, so that in his time he may be revealed.

Paul continues the thought presented in verse 3. Here, he presents the third thing that must take place before the Day of the Lord begins. He doesn't state who or what restrains him because the Thessalonians already knew that.

And you know what restrains him now, to hold fast, retain, hold down, or suppress. The present tense indicates that the restraining ministry was already in force and working during the time this epistle was written. This is also verified by verse 7.

so that in his time he may be revealed. Jesus Christ is in control of history. Anti-Christ will be revealed when Christ decides and not a moment sooner.

Ecclesiastes 3:1 . . . There is an appointed time for everything, and there is a time for every event under heaven.

he may be revealed Anti-Christ cannot come into power or be revealed by his own power. This means that Satan doesn't know when The Restrainer will be removed, so he must always have someone in mind and be grooming him to be the anti-Christ.

2 Thessalonians 2:7 . . . For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

For the mystery of lawlessness – MUSTERION, n. nsn; to make manifest or reveal a thing previously secret or unknown. The mystery is the fact that there will come a time when evil and wickedness will reach a peak and there will be no restraints on it.

is already at work – ENERGEIO, v. pmi; to be at work; to be effective or operative. The present tense indicates that the mystery of lawlessness was already working and indeed has continued to work up until the present time.

Notice that the spirit of anti-Christ was working even though The Restrainer was restraining. Things can get bad even before The Restrainer is removed.

2 Timothy 3:13 . . . But evil men and impostors will proceed from bad to worse, deceiving and being deceived.

1 Timothy 4:1 . . . But the Spirit explicitly says that in later times, some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.

2 Peter 3:3-4 . . . Know this first of all, that in the last days, mockers will come with their mocking, following after their own lusts, 4) and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."

"There is indeed iniquity recorded in the Old Testament, but nowhere is there an explanation of its cause, course, and consummation in the Man of Sin. Satanic attacks upon the written Word of God form by no means the least important aspect of the Mystery of Lawlessness. The Bible has been kept from the people, it has been publicly burned, it has been maliciously mistranslated, and its teachings diabolically contorted.

"When all these methods, used by the professing church itself, proved of no avail, the master mind of iniquity guided human minds into paths of the other extreme. Instead of the Bible being a closed book it became a wide-open book, and, incidentally, open to a new method of Satanic attack. Among men it became a virtue to be 'broad-minded,' 'liberal' in one's views, especially toward the Bible. This 'liberalism,' the opposite to the bigotry of ecclesiasticism, assumed a hypercritical attitude toward the Word of God, and now, three hundred years later, it has become almost universal. Its gospel is not the Gospel of our crucified Lord and risen Savior, but a 'social gospel,' the creed of which is human works and exaltation. The glory of man has eclipsed the glory of God, and the world is being prepared for a master mind among men, a superman. The Mystery of Lawlessness is thus gradually approaching its final consummation-in the Man of Sin."

Vol. 91: Bibliotheca Sacra Volume 91. 1934 (363) (361–362). Dallas, TX: Dallas Theological Seminary

Matthew 24 covers the Church Age, Tribulation, & 2nd Advent

The **Church Age** is covered in **verses 4 – 8**

The **Tribulation** is covered in **verses 9 – 26**

The **2nd Advent** is covered in **verses 27 - 51**

only he who now restrains - HO (art. nsm) KATECHO part. pa-snm; KATA, down + ECHO, to hold = to hold fast, retain, or hold down; quash or suppress. Notice that the article and the participle are in the masculine gender. The Holy Spirit is not a force or power but a person, a member of the Trinity, One of the Godhead.

Some believe that The Restrainer is human government, but the Greek word for “government” is not in the masculine gender but is in the feminine. Also, government is often the promoter of evil rather than the restrainer of it.

The active voice indicates that The Restrainer himself has the power and ability to restrain wickedness, Satan, and the revealing of anti-Christ until it is time to take him out of the way. Only God has the supernatural power and ability to do this.

will do so until he is taken out of the way – EK, prep. meaning from + MESOS (adj. gsn); used of time or place = from the midst; from among; away. This word does not mean to stand still, stand down, or let up. It means to be taken away.

When God decides to remove The Restrainer, the anti-Christ will be revealed. This will allow the judgment phase of the Day of the Lord where all unbelievers, Jew and Gentile will suffer the worst period of human history. The Church, the Bride of Christ, will depart via the Rapture before that happens.

LESSON 62 (10-21-25)

2 Thessalonians 2:8 *And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;*

Paul makes it very clear that nothing begins until The Restrainer, (*the H.S.*) is removed. This verse spans a seven-year period from the beginning of the Tribulation when Anti-Christ is revealed, to the end of it when Jesus Christ comes to set up His Millennial Kingdom.

Here we have another clear indication that God is in complete control. Satan has no power to bring the anti-Christ onto the world scene because Satan is being restrained and can do nothing about it.

This is the third time in this chapter that the word “revealed” is used, and every time, it's in the passive voice. This means that the anti-Christ will not be revealed or become a man of international prominence by his own effort. He will come out of obscurity and receive worldwide acclaim by the power and ability of someone other than himself.

The phrase, “***it was given to him***” is found in Rev. 6:2, 4, 13:5, 7, 15. In each case it refers to anti-Christ or one associated with him. This suggests that even after he has been revealed and is promulgating his reign of terror, he depends on the power and ability of someone else.

Who might this be? We know that Satan empowers Anti-Christ with his super abilities. (Revelation 13:3b-4a) ***the whole earth was amazed and followed after the beast; 4) and they worshiped the dragon [Satan], because he gave his authority to the beast [anti-Christ] . . .***

Anti-Christ has less power than Satan, but Satan has less power than God. Satan can do nothing unless God allows it. The only reason Satan will be able to manifest his evil power over the earth for seven years is because God allows him to do so. One reason is to bring Israel to her knees. However, God will not allow him to achieve certain goals, such as the complete annihilation of the Jews. God uses Satan and Anti-Christ to bring about His own will over the earth and it's people and allows them to temporarily steal the earth's title deed, but God will eventually dispatch them to the Lake of Fire.

whom the Lord will slay with the breath of His mouth

This dictator will subjugate the whole world to his tyranny. People will be saying, “***Who is like the beast, and who is able to wage war with him?***” Rev. 13:4.

This pompous, ruthless killer will claim himself to be God and demand that the entire world worship him, **2 Thess. 2:4**, **Rev. 13:8**. This mighty man of sin who makes the whole world tremble will be slain by nothing more than the breath of our omnipotent Lord.

Revelation 19:15 . . . And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

Isaiah 11:4 . . . But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips, He will slay the wicked.

The anti-Christ's demise is recorded in **Isa. 14:1-11 & 16-21**.

. . . and bring to an end by the appearance of His coming . . . The KJV says, “**by the brightness of His coming**”, and the NIV says, “**by the splendor of His coming**”. Jesus Christ's first coming (PAROUSIA) was somewhat obscure. Only a few shepherds saw the angels celebrating His birth. His next coming will be the Rapture, a spectacular event in which Church Age believers meet Him in the air. His final coming will be at the end of the Tribulation when He eradicates Anti-Christ in the resolution of the greatest thriller ever.

. . . appearance . . . EPIPHANEIA, , is used three times, one referring to the Rapture, **1 Tm. 6:14**, **2 Tm. 4:8**, **Titus**

2:13. One time refers to the First Advent, 2 Tim. 1:10, and one other time refers to the Second Advent, 2 Tm. 4:1.

LESSON 63 (10-23-25)

2 Thessalonians 2:9 the one whose coming springs from the power of Satan in every mighty deed and in signs and wonders that lie,

This is further description of the one who will come to an end, meaning Anti-Christ. He is the one who will be assisted by the activity of Satan. Satan uses his power to promote the anti-Christ. Notice the contrast of this to how God uses His power to make the worst of sinners a minister of the gospel.

And then that lawless one will be revealed . . . Paul makes it very clear that nothing begins until The Restrainer is removed. This verse spans a **seven year period** from the beginning of the Tribulation when **Anti-Christ** is revealed to the end of it when Jesus Christ comes to set up **His Millennial Kingdom**.

Philippians 3:20-21 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21) who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

God uses His power to transform puny, corrupt bodies into glorious resurrection bodies like our resurrected Savior's body.

Matthew 24:24 . . . For false Chris. . . with all power and signs and false wonders . . . Satan will pull out all the stops to empower Anti-Christ to perform supernatural feats that will convince most all people that he is God. Jesus warned that false prophets would come producing signs and wonders in:

ts and false prophets will arise and will show great signs and wonders so as to mislead, if possible, even the elect.

In **Exodus 7:11**, Pharaoh's sorcerers turned their staff into serpents just as Moses had done, but they were pseudo. The serpent that came from Moses' staff ate the serpents that came from the sorcerer's staff. This was an illustration and preview of how God's power will prevail over Satan's power when all of Satan's efforts come to naught and he is cast into the Lake of Fire.

2 Thessalonians 2:10 and in every wicked deceit for those who are perishing because they have not accepted the love of truth so that they may be saved.

. . .every wicked deceit . . . APATE, n. dsf; deceit or delusion; deceptive. Many people believe that the devil is red, has horns and a tail, and that he carries a trident. Actually, quite the contrary is true. The Bible describes him as an angel of light:

Those who are perishing. . . APOLLUMI, part. pa. to destroy, void, perish, or bring to naught; to put to death

physically. It also speaks of eternal death which is called “**the second death**” in **Rev. 20:14**. However, it does not carry the meaning of annihilation or of being caused to cease to exist.

People who do not know the Bible are suckers for signs, visions, and wonders. When you combine signs and wonders with deception and wickedness, you have something power- fully evil.

The Word of God is more reliable than what we see. Satan is the great deceiver who will easily deceive the entire world.

There is an old saying, “*Those who do not stand for something will fall for anything.*” People who are not rooted and grounded in the Word of God will fall for all kinds of signs. There is only one way to distinguish whether something is true or false, and that is to hold it up to the light of the Word of God.

because they have not accepted the love of truth, . . .

have not accepted DECHOMAI v. ami; to accept an offer deliberately and readily; to take to oneself what is presented or brought by another; to receive. Zodhiates, S. *The Complete Word Study*

Dictionary: New Testament

The middle voice highlights volition. It signifies that the subject is being affected by its own action or is acting upon itself. Their own choice brings about their condemnation. God will provide everything that is needed for those who want to know the truth. No one will have an excuse for remaining spiritually ignorant.

... the love of the truth ... ALETHEIA n. gsf; spoken of what is true in itself; purity from all error or falsehood. What is truth? The Bible tells us.

John 17:17 . . . Sanctify them in the truth; Thy word is truth.

John 14:6 . . . Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

Those who love Christ do so because they know and love His Word. No one can love Christ and not love His Word. Wise believers know the importance of God's Word:

Proverbs 4:5-6 . . . Acquire wisdom [B.D.]! Acquire understanding! Do not forget, nor turn away from the words of my mouth. 6) "Do not forsake her [B.D.], and she will guard you; Love her, and she will watch over you.

How can we not love the Truth when we see so many people who are confused, frustrated, angry, and full of doubt and worry because they do not love the Truth. We call this love of Truth "**positive volition**". The sad reality is that the people of this world simply do not have it.

They have bought Satan's lie that they can find happiness, security, and fulfillment apart from God. These poor lost souls are willing to talk about anything except God or His Word. They change the subject when

anything of a spiritual nature is brought up. All the “God stuff” is foolishness to them.

that they may be saved. . . . SOZO, *inf. ap*; to save, deliver, make whole, or preserve safe from danger, loss, or destruction. These unbelievers did not receive salvation, will not be saved from the horrible suffering of the Tribulation, and will not be saved from the Lake of Fire.

We had already finished ***1 John 2:18*** when we started studying ***2 Thessalonians 2:1-10***, which deals with the antichrist and the Tribulation. We will start here with ***1 John 2:18 & 1 John 2:19.***

1 John 2:18 *Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.*

Extended verse:

1 John 2:18 ***Children/Students, it is the last hour,*** (Refers to the time preceding Jesus’ second coming) ***and just as you have heard that the antichrist will come*** (in the Tribulation); ***even now*** (in the Church Age) ***many antichrists*** (have come). ***There -fore we have come to realize that it is the last*** (favorable) ***time*** (to advance in the Divine Dynasphere to spiritual maturity).

LESSON 64 (10-28-25)

1 John 2:19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us.

Extended verse:

1 John 2:19 They separated/'went out' from us (quit studying God's Word), *however they were really NOT part of us.* (not positive to B.D. as we are) *For if they had been part of us* (eager to study doctrine) - *but they were not* ("if"-2nd class conditional clause – "not true") - *they would have resided with us. But* (they have reacted to us by separating from us), *in order that they might be exposed . . .because not all believers are part of us.*

It is very important that we recognize that those who were not interested in Bible Doctrine, nor the spiritual life were believers! The fact that they separated from believers who were eager to study God's Word and to live the spiritual life does not mean they were unbelievers. They would miss the great benefits and rewards that God offers, but that doesn't mean that they lose their salvation or never had it. They have received the free gift of eternal life and the free gift of righteousness which are irrevocable.

Romans 11:29 for the gifts and the calling of God are irrevocable.

There are others who believe those who think that those who separated from the faithful believers were not true believers.

They arose from within the church and departed from true fellowship and lead people out with them.

The verse also places emphasis on the **doctrine of the perseverance of the saints** (a false doctrine). Those genuinely born again endure in faith and fellowship and the truth (1 Cor. 11:19; 2 Tim. 2:12). The ultimate test of true Christianity is endurance (a false statement) (Mark 13:13; Heb. 3:14). The departure of people from the truth and the church is their unmasking. John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1967.

Romans 3:23 for all have sinned and fall short of the glory of God,

All of us are sinners, so no one can know that they will be faithful to God over the years.

Acts 20:29-30 *I know that after my departure savage wolves will come in among you, not sparing the flock; 30) and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.*

False teachers can go into a church and cause people to turn away from Bible doctrine and embrace the **Lies** of their perverse understanding of Satan's deceptions.

Here are a few of the false teachers that you can find on TV who have a huge following and a huge bank account:

Oral Roberts, Kenneth Copeland, Kenneth Hagins, Robert Tilton, Joel Osteen, Joyce Myers, Fredrick Price,

Paul and Jan Crouch, Benny Hinn, Norman Vincent Peal, Robert Schuller, Paula White, Creflow Doller,

Benny Hinn - said on TBN. ***"I am a little god!"*** TBC Sept. 1992

Fredrick Price - more than agrees: "You are in control!...God cannot do anything in this earth unless we...give Him permission...through prayer." TBC Sept. 1995

Kenneth Copeland

"You are a little god," declare Copeland TBC Sept. 1992

On TBN, with **Paul and Jan Crouch** nodding approval, Copeland declared, ***"Faith is a force just like electricity or gravity...we are a class of gods."*** TBC June 1993

Gloria Copeland declares that *Mark 10:30* guarantees that for every \$1 you give you receive \$100, which she says is a very good deal. It sounds like a slot machine in the sky, a guaranteed way to buy a miracle TBC Jan. 1987

Kenneth Hagin - says God revealed to him that even the ungodly can get miracles by developing ***"the law of faith."*** TBC Sept. 1992

Norman Vincent Peal - "Your unconscious mind... [has a] power that turns wishes into realities when the wishes are strong enough TBC Sept. 1992

Oral Roberts - How did this pagan idea get into the church? It was invented by Oral Roberts ***"in the early fifties,"*** as he explains in his book *The Miracle of Seed-Faith* (p 6). The ***"faith teachers"*** who use this same money-raising technique learned it from him. TBC Jan. 1987

Paul Crouch - said on international television, and he condemns to hell the *"heresy hunters"* who say such teachings [*"I am a little god!"*] aren't biblical. TBC Sept. 1992

Robert Schuller - says Christ died to sanctify our self-esteem. TBC Sept. 1992

He says it's destructive of the gospel to call anyone a sinner, and declares, *"You don't know what power you have within you! ... You can make the world into anything you choose."* TBC Sept. 1992

John Avanzini is the fund raiser Paul and Jan Crouch have found most effective and love to use on TBN. He claims Jesus was rich and that all Christians should be also. Here's the formula: for every dollar given to a ministry endorsed by Avanzini, God returns to the donor \$100. Avanzini had nearly 20,000 people signed up!

LESSON 65 (10-30-25)

Deuteronomy 13:1-3 *"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2) "and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods' -- which you have not known -- 'and let us serve them,' 3) "you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.*

They went out from us, but they were not really of us;

“These people who left the community had shared in its external life but were never truly a part of its internal existence due to the fact that they had never truly embraced God’s Word. The reason for this assertion was, they had never really been a part of the spiritual community.

Literally, “for if they were from us (but they weren’t), they would have remained with us (but they didn’t).” The decision of these weak believers to remove themselves from fellowship with the community, gives evidence that they have never been motivated to grow in grace and knowledge. For some, their true inward devotion is to the world, not to the Lord.

Once again it is clear that having one’s name on the church roll does not necessarily mean that one loves the Lord or wants to please Him. There are millions of believers who’s Lives cannot be distinguished between unbeliever’s Lives. They don’t care about the community of believers who are advancing spiritually. They don’t care about God’s commands or being obedient to Him but some go to church to see their friends or to sing hymns or to listen to the choir sing, or feel good about themselves

There are reasons for true believers to leave a church that they have gone to for decades and it is not because they have not believed the gospel. It could be that their pastor retired or went to another church in another state. It could be

that someone accepted false doctrine and left the church. It could be that a member just got tired of learning Bible Doctrine and no longer go to church.

Verses 20-29: Shows the Conflict of the Divine and Cosmic Dynaspheres

1 John 2:20 *But you have an anointing from the Holy One, and you know all things.*

Extended verse:

1 John 2:20 *You* (In spite of believers defecting to the Cosmic System) ***have an anointing*** (of the Holy Spirit - the indwelling and Filling of the Holy Spirit) ***from the Holy One*** (Jesus Christ in the prototype Divine Dynasphere) ***and you have come to know*** (through the study of doctrine) ***all*** (spiritual) ***things.***

Anointing - chrisma, χρίσμα, (n.asn); assignment, particular task, formally, an anointing

“Anointing from the Holy One The Holy Spirit has come upon the believing community; God has chosen them for a specific purpose. This anointing served as further evidence of the Christian community’s genuine relationship with Christ, one another, and John (v. 3). It provided them with the discernment necessary to reject the false teaching of the antichrists (see v. 27).”

The Indwelling of the Holy Spirit takes place when He permanently indwells our body when we believe the gospel. The Filling of the Holy Spirit also takes place when we believe

the gospel, but we lose the Filling of the H.S. when we go into carnality when we sin. The only way we can get out of carnality is to acknowledge our sin/sins to God who is faithful and just to forgives our sins and to cleanse us from all unrighteousness. Then we have the filling of the H.S. again and reside again in the Divine Dynasphere.

Perception is only possible in the Divine Dynasphere

1 John 2:21 *I have not written to you because you do not know the truth, but because you know it, and that no lie (pseudos) is of the truth / Bible doctrine. (Ek – from, Aletheia – truth)*

Pseudos is the word from which we get **pseudo**. It does mean a lie.

Note: **Ek** and **Aletheia** means 'from doctrine' or from the 'truth'. Bible doctrine as the Word of God, is the Truth and there is no lie in what it teaches.

John is writing to believers who are positive and cognitive of Bible doctrine, but they cannot understand what happened to their fellow believers who are no longer interested in doctrine.

“I have not written unto you because ye know not the truth”- they had the gospel; they had the truth. John is not writing something new to these folks. He is writing to them for what is a twofold purpose. One is to encourage them, and the other is to warn them because there was false teaching going out in that day.”

But because ye know it, and that no lie is of the truth.” John is saying that they had the truth, but now lies were coming in. Gnosticism was coming in, and there were many antichrists who were appearing. J. Vernon McGee, Thru the Bible

Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 780.

Still talking about BELIEVERS, Repudiating the Word of God!

1 John 2:22 Who is the liar (the one living in the Cosmic System) *but the one who denies that Jesus Is the Christ/Messiah? This is the antichrist, the one who denies the Father and the Son.*

John 8:19 And so they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also."

The antichrists are liars for they deny that Jesus is the Christ, that is, God's Son and the appointed Savior.

John 4:41-42 And many more believed because of His word; 42) and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world." (the woman at the well)

John 20:30-31 Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; 31) but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

Who is the liar In other words, all lies are summed up in the one who is the prince of liars, the Devil. There is coming a man who is Satan's man (the antichrist), and he is the liar. And a liar is one who does not tell the truth.

1 John 4:1 *Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.*

2 John 1:7 *For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.*

LESSON 66 (11-4-25)

1 John 2:23 *Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.*

This denial involves also a denial of the Father. Any claim they might make to having the Father's approval is false. One cannot have the Father without the Son. To reject One is to reject the other.

A characteristic of antichrists is that they deny the faith (i.e., sound doctrine). Anyone denying the true nature of Christ as presented in the Scripture is an antichrist (John 4:2; 2 Thess. 2:11)

John 8:17-18 *Even in your law it has been written, that the testimony of two men is true. 18) "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me."*

“When you say that you believe in God and deny the deity of Christ, you really do not believe in God, certainly not the God of the Bible. The God of the Bible is the one who sent His Son into the world to die for our sins. And since the Son is God, He alone is the one who could make a satisfactory sacrifice to God for our sins. Had he been anyone else other than God, He Himself would have been a sinner.” J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 781.

1 John 2:24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

1 John 2:7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.

1 John 1:3 what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

“Let that therefore abide in you, which ye have heard from the beginning.” “The beginning” in 1 John goes back to the incarnation of Christ. That “which ye have heard from the beginning,” that which you heard concerning His incarnation, that which you heard concerning His life, that which you heard concerning His death and resurrection—in other words, that which they had heard from the beginning when the apostles began to preach the gospel.

I know a man who heard our Bible-teaching radio program more than twenty years ago in San Diego. I'm not going to tell you about his life before then, but when he heard the broadcast, right there and then he accepted Christ as his Savior. God put him at the head of the Christian Servicemen's Center in San Diego, and it is one of the finest in the world.

Down through the years, he has been responsible for leading literally thousands of sailor boys and soldier boys to the Lord. I thank God for the testimony of this man's life because John says that if you abide in Him, that is the evidence that you are a child of God. It is essential, therefore, to have a living faith which rests in the One who came to this earth more than nineteen hundred years.

The important thing in this whole section of Scripture is communion with the Father and with the Son. The emphasis here is not so much upon having life in Christ through faith in Him, but the emphasis is upon having communion and enjoying that fellowship with Him which is so essential." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 782.

Read: **2 John 1:8-11**

"John's point was that if the readers would resist the lies of the antichrists and let the truth they had heard from the beginning "abide" (or "be at home") in them, they would continue to "abide" in the fellowship of God the Father and God the Son." Zane C. Hodges, "1 John," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 892.

1 John 2:25 And this is the promise which He Himself made to us: eternal life.

LESSON 67 (11-6-25)

What is it that they are to have abiding in them? “That which you heard from the beginning.” There we have a relative pronoun plus an aorist active indicative verb which expresses the object of the command. The relative clause plus the verb indicates something they have heard in the past. The aorist tense is culminative and it indicates a complete message that they have previously heard and understood, i.e. the message about the person and work of Jesus Christ: that He is the Messiah, that the second person of the Trinity was incarnate through the virgin conception and virgin birth, that because of **that**, He had no imputed sin, He committed no personal sins, and all of that qualified Him to go to the cross where He would die and pay the penalty for every sin. That is the ultimate issue because if sin isn’t really taken care of through the Hypostatic Union, **then there is no certainty of eternal life and no certainty of forgiveness for sin**. So John says they are to let that abide in them, continue to believe the message they heard from the beginning. Then he uses a third-class condition to express the believer’s options: he doesn’t have to do this. This emphasizes the potential of failure in the believer’s life if he rejects sound doctrine and if he gets involved in carnality.

The basic claim that John is making related to salvation is that rejection of the unity of Father and Son is really implicit in the gospel. When we receive Jesus Christ as savior, John is saying, that is the same as accepting the truth about God the Father. If God the Father is rejected then Jesus Christ is

rejected, because in essence they are the same. Other passages that emphasize this are found in:

John 12:44-45 “And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me.”

It is not just belief in Christ but belief in the fact that if He is the Son of God then there is truth to the concept of God.

John 14:10 “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. ¹¹ Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

1 John 2:23 “Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.”

Some may ask if that means they're not saved if they don't have the Father. The answer is yes, because the Father is in the Son, and the Son is in the Father. They are One and they cannot be separated.

1 John 2:26 *These things I have written to you concerning those who are trying to deceive you.*

deceive – PLANAO, πλανάω. ① to cause to go astray from a specific way, ② lead astray, cause to wander from someone. ③ mislead, deceive someone

Believers must overcome the various distractions -- **people testing, thought testing, system testing.** So to avoid

involvement in the Cosmic Dynaspheres, the believer must continue inside the Divine Dynasphere from his own self-motivation. You cannot stay inside the Divine Dynasphere as long as your motivation is based on inspiration from someone else.

“I have written to you these things about those who are trying to seduce you.” Some Bibles use the word “seduce” instead of “deceive” but both words will suffice. There are many people who seek to lure the positive believer away from the Divine Dynasphere.

There is always someone who is ready to come into center stage and try to lure you away from Bible doctrine. The active voice: both believers and unbelievers involved in the Cosmic System are constantly trying to lead astray or seduce those positive believers residing and functioning inside of the Divine Dynasphere. Therefore people inside the Cosmic System become the devil’s evangelists to lure you away from God’s Principle plan for your life.

LESSON 68 (11-11-25) – Veterans Day

Principles:

1. The believer who is distracted by either people problems, thought problems or system problems, follows both procedure and analogy related to seduction.
2. For example, seduction is preceded by lust or desire, and lust or desire indicates lack of contentment with one’s status quo.

3. Therefore, believers are unhappy or miserable inside the Cosmic System and are susceptible to being deceived, led astray or seduced.
4. Seduction is not possible without getting involved.
5. No one is seduced apart from his own volition and consent, and therefore the excuse of being deceived is not valid.
6. Whether deceived or not, you wanted to be seduced and you were seduced (you asked for it!).
7. Therefore ignorance is never an excuse because people follow their volition whether in ignorance or cognizance.
8. Seduction is not possible unless one has erroneous priorities, hence the importance of assigning number one priority to Bible doctrine.
9. Seduction is not possible apart from predilection to arrogance. When people are deceived and seduced, they are preoccupied with themselves, for lust is preoccupation with self & lust is arrogance.
10. Consequently, flattery is the key to seduction and there are many kinds of flattery which deceive – verbal, the maximum attention given to a person, deference apart from respect, hypocrisy, and fornication without love (which is a complex of sins).
11. Seduction implies arrogance in motivation and unfaithfulness to the plan of God.
12. The one who is seduced spiritually has entered Cosmic One, the Arrogance Complex, as his motivation. And he

has entered Cosmic Two, the Hatred Complex, as his inevitable way of life.

13. Therefore, seduction implies an erroneous perspective of life as well as a lack of capacity for life, love, and happiness. Obviously, then, daily positive volition toward Bible doctrine is a great defense against spiritual seduction and the spiritual fornication of reversionism.

Now we move from seduction to the ministry of the Holy Spirit in the Divine Dynasphere.

1 John 2:27- And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Extended verse:

1 John 2:27 - Furthermore, as for you, the anointing (of the Holy Spirit) which you have received from Him (Christ) resides in you. Furthermore, you do not have need that anyone be teaching you. But as His anointing keeps teaching you concerning the all things (of Bible doctrine) and It (Bible doctrine) is true/doctrine and furthermore, it is not a lie/false, in fact, as it (doctrine) has taught you to keep residing in It (the Divine Dynasphere).

Note: All learning of Doctrine must be in the **Filling of the Holy Spirit**. -R. B. Thieme Jr. says 'anyone' refers to false teachers. So the pastor teachers must be filled with the Spirit as they study and when they communicate.

Eventually, it even meant to be commissioned. Hence, it refers to what the person is anointed with and that is its use in this verse. It is a reference to God the Holy Spirit who is the power of the Divine Dynasphere, and the Church Age believer is anointed with the Holy Spirit.

The anointing of the Holy Spirit refers to the believer's initial contact with God the Holy Spirit and the original entrance into the Divine Dynasphere at the moment of faith in Christ.

Originally, "anointing," meant what was rubbed in or spread on in anointing. Eventually it even meant to be commissioned. God the Holy Spirit was never given until the Church Age. Cf. John 14:16-17, & 26. It is the anointing or unction (healing ritual) of 1 John 2:20 & 27 that refers to God the Holy Spirit.

At that same time, the Holy Spirit indwelt our body, gave us the Baptism of the Holy Spirit, gave us a human spirit, and gave us the Filling of the Holy Spirit.

LESSON 69 (11-13-25)

Every believer receives all this and more from our Lord Jesus Christ. In fact, there is around 40 different free gifts that are given to every believer by "**Him**" Jesus our Lord.

The instant a believer is saved, he also constitutes the ordination of the royal priesthood. When the believer enters the Divine Dynasphere, it is the royal priest

entering the temple of God, the temple which God has provided for him.

1 John 2:28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

Extended verse:

1 John 2:28 And now, dear children, keep residing in *It* (the Divine Dynasphere) *that if He should appear - maybe He will, maybe He will not* – (in their lifetime - imminence of the rapture of the Church) *we might have confidence and might not be put to shame by Him* (at the Judgement Seat of Christ) *'at His coming'/in His presence'.*

We now get into the main body of the epistle which extends to **1 John 4:19** and the main message is that the believer must mature to the level of loving God as loving one another if he is going to be bold before the judgment seat of Christ.

little children - John is expressing himself and his love for the congregation: by teaching them what is necessary to advance to spiritual maturity. The term does not refer to them as spiritual infants but simply as those who are under his pastoral care.

abide in Him - “*meno*” – to remain, to stay. This word relates to fellowship, ongoing, continued intimacy with the Lord Jesus Christ based on the Word of God, application of His Word, being in fellowship. Why is it important to abide in

Him? We don't just abide in Him simply to grow, to glorify God; there is more to it than that. Whenever John refers to "*abiding*", he is referring to persevering in the faith of salvation.

There are many dimensions to that and the one that John is emphasizing here is for the purpose that "***when He appears, we may have confidence.***"

so that when He appears - Jesus Christ ascended to heaven around 2,000 years ago and no one knows exactly when He will return to earth, which is called the Rapture. Every Church Age believer will meet Him in the clouds and will be taken to heaven.

we may have confidence - Our goal should be that we will have confidence in the way we receive the ongoing grace of God, consistently learn Bible doctrine, learn to trust and love God, and grow to spiritual maturity.

2 Corinthians 5:10 "***For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or ~~bad~~ worthless (phaulos).***"

This is not referring to our eternal destiny, that is already settled; this has to do with our roles and responsibilities in the Millennial kingdom, with rewards for spiritual growth, not for spiritual service. As we advance to Spiritual Maturity that (spiritual growth) is going to impact and affect the function of our priesthood—witnessing, giving, and all of the other things that relate to our priesthood—but our

rewards at the judgment seat of Christ are not based on that, they are based on our spiritual growth!

2 Corinthians 5:6-7 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord-- 7) for we walk by faith, not by sight—

That is the principle for the spiritual life; we are to walk by faith and not by sight. This is trust in the Word of God. Faith means that the Word of God is more real to us than our experience, our feelings, than our circumstances; and if the Word of God is more real to us than the events of our lives then we are walking by faith and not by sight.

LESSON 70 (11-25-25)

2 Corinthians 5:8 we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

We know where we are headed. We know that our citizenship is in heaven, we know that we have an eternal destiny, that our destiny is to rule and reign with Jesus Christ, and therefore, because our focus is on heaven we want to be there.

We understand that there is a purpose for our life and time here on earth, it is a training ground and where we are developing our spiritual maturity so that we will have the capacity and the ability to rule and reign with Him during the Millennial kingdom. There is a purpose to this; it is like

boot camp in the military. How well we do is going to determine what our position will be after the Judgment Seat of Christ.

2 Corinthians 5:9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.

Only God determines when we will leave planet earth and go home to heaven. That is His decision and His alone! There is no reason for us to fret about it.

Ecclesiastes 3:1-2 To everything there is a season, and a time to every purpose under the heaven: 2) A time to be born, and a time to die;

We should focus on growing in grace and knowledge, serving Him and pleasing Him, learning to trust Him and to grow spiritually through consistently learning Bible Doctrine.

...and not shrink away from Him in shame at His coming.

Why would we shrink away from Him in shame? The reason is that the event that immediately follows the Rapture of the church age believer is the Judgment Seat of Christ. This does not refer to our eternal destiny, that is already settled; this has to do with those who will experience shame at the judgement seat of Christ because they wasted their time and opportunities that God offered them. Their shame will be temporary. Deponent verb (active voice)

shame – AISCHUNO, αἰσχύνομαι, (v.ap^s) ① to have a sense of shame, be ashamed ② to experience shame, be put to shame, having shame, guilt, embarrassment, or remorse.

P- Normally this is a passive voice or a middle voice, but this is a deponent verb.

Deponent — A verb that is middle or passive in form because there exists no active form for a particular principal part in Hellenistic Greek, but whose meaning is active (i.e., there is no middle or passive force to the verb's meaning). Deponent verbs usually have lexical forms ending in -μαι. Deciding when a verb is deponent is a historical difficulty in Greek grammar. Michael S. Heiser and Vincent M. Setterholm, Glossary of Morpho-Syntactic Database Terminology (Lexham Press, 2013; 2013).

We know where we are headed. We know that our citizenship is in heaven, we know that we have an eternal destiny, and our destiny is to rule and reign with Jesus Christ, and therefore, because our focus is on heaven, we want to be there.

In **2 Corinthians 5:10** we have the statement that we are going to be recompensed ***“according to what we have done.”*** This is the Greek word prasso [prassw], ***“what he has practiced,”*** what has continuously been a practice of this individual's life. So, God is going to evaluate us on that basis and there is going to be a recompense for that, whether good or worthless.

Galatians 5:19-21 explains the manifestations of the sin nature. There is a large list of the many sins that people practice. John warned them with what follows:

Galatians 5:19-21 *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20)*

idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21) envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

The way this is normally taken is that if you continue to do these things then you weren't really saved and therefore you are not going to get into heaven, and if you were really saved then you would not continue to practice them. But that violates the whole principle of salvation by grace.

So here we learn that those who have a habit of practicing sin are those who live on the basis of the sin nature. They ***forfeit their inheritance—not their salvation, but their inheritance.*** The person who practices those things is going to be a failure at the judgment seat of Christ.

We should keep on checking ourselves to make sure that we are walking by means of God the Holy Spirit, or we can walk according to the Sin Nature.

LESSON 71 (12-2-25)

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

Some believers are going to be embarrassed at the Judgment Seat of Christ, and that is what John refers to in:

1 John 2:28 ...so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

There will be shame because they have wasted their lives, their time, and the opportunities that God gave them to advance to spiritual maturity.

After the Rapture of the Church, there is going to be an assembly of thousands and thousands and thousands of born-again believers who are going to be ashamed during the evaluation period of the Judgment Seat of Christ. It will be too late to do anything about what was done in the past.

It means that many will be faced with the real and genuine standards of Bible doctrine and truth, which they didn't care about when they were on earth.

Principle: When they are standing at the Judgement Seat of Christ and they have no rewards, they will then have a complete understanding of what was required of them to follow God's plan and to live the Christian way of life. Sadly, there is nothing they can do about it.

They will probably remember how magnificently God supported them and graciously gave them every opportunity to make right decisions that would open even greater options.

The key to life is making good decisions.

Good decisions open the door for more options, or you can make bad decisions that destroy future options. Learning Bible doctrine is the best way to make good decisions.

1 John 2:29 *If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.*

Righteousness is going to be developed consistently throughout the next ten verses. Down through **3:10** we have the importance of righteousness contrasted with continuous sin. For example, **1 John 3:6** ***“No one who abides in Him sins; no one who sins has seen Him or knows Him.”*** This is not saying that Christians don’t sin but that if we are in fellowship we are not sinning.

So **v.6** is going to tie us back to the main commandment which is to abide in Him. What John is saying is that if we continue in a lifestyle of carnality, then obviously we haven’t come to the point where we really know God. That comes through doctrinal orientation and grace orientation.

Then in **v. 7** he says: ***“Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous.”***

What he is saying here is that we are Gods children, part of the Royal Family and we need to grow up and act like it. He is teaching us that there are certain things that should never characterize the life of a mature believer nor an advancing believer who is growing spiritually. Because of his position **In Christ** and because of his position **in the Royal Family**, We should not be deceived by false doctrines and lies. Bible doctrine teaches us to practice righteousness which shields us being duped by anything that is false. The righteousness in **v.7** is not imputed righteousness; it has to do with the right application of Bible doctrine.

John says we are to practice righteousness. We are not to practice self-righteousness, nor arrogance, nor legalism, which are the opposite of practicing righteousness.

Then in **3:9**, he contrasts this and says: “**No one who is born of God practices sin...**” **2:29** says the one who is born of God practices righteousness. The theme here is that the believer who is abiding in Christ, develops righteousness.

Extended verse

1 John 3:9 And at the moment when anyone is born from God (at salvation), **he is not sinning** (at the point of entering the Divine Dynasphere (DD) **because His seed** (God the Holy Spirit) **keeps residing in it** (the DD). **Furthermore, he is not able to sin** (inside the DD), **because he has been born from God.**

Note: At the moment of salvation you are not able to sin because you are in the Divine Dynasphere. When from your own volition you decide to sin, you immediately are in the Cosmic System.

Righteousness: acting in accord with divine or moral law: free from guilt or sin. (doing what is right).

Righteous – DIKAIOS, δίκαιος, (adj. nsm); right, fair, right in the sight of God, the quality of being upright.

The word “*dikaïos*” can refer to two categories of our Lord’s righteousness. In other words, His integrity from functioning inside of the Divine Dynasphere. So we have several implications here. First of all, if you know that He

is righteous, the first implication is that we received His righteousness at salvation.

We also received the righteousness of God the Father by imputation at salvation. We also receive, by means of the baptism of the Holy Spirit, the righteousness of the Lord Jesus Christ. We have a Double Portion of righteousness. God the Father imputed His righteousness to us; that set up the grace pipeline.

At the same time, we entered into Union with Christ (also known as being identified with Christ) and because of that, we have His righteousness. This is the Double-Portion of righteousness for believers in the Church Age which are indeed the Royal Family of God.

We also develop a true righteousness along with a true integrity inside of the Divine Dynasphere (if we reside there) for that is exactly what our Lord did.

LESSON 72 (12-4-25)

Chapter 3

Theme: How the dear children may know each other and live together; the Father's love for his children; the two natures of the believer in action.

“This is a very wonderful statement that John makes here. Let me give you my very literal translation of this verse: “Behold ye, of what sort of love the Father hath bestowed upon (*given to*) us, that we should be named children of God, and we are: and because of this the world does not

know (*begin to understand*) us, because it did not know (*begin to understand*) Him.”

John is saying that we do not expect to be the sons of God, we are the sons of God. A better translation includes the words “*and we are.*” The child of God can say emphatically, “*I am a child of God through faith in Jesus Christ.*” We don’t hope to be, we don’t expect to be, but the thrilling fact is that every believer can exult and rejoice and constantly thank Him that he is God’s child. We are boasters not in ourselves, but we are boasting of the wonderful Shepherd that we have. John makes it perfectly clear that if you are a born-again child of God, ~~you are going to exhibit a life that conforms to the Father.~~ A child of God need not be in the false position of saying as an old hymn says: J. Vernon McGee, Thru the

Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 786.

Tis a point I long to know,
Oft it causes anxious thought,
Do I love my Lord or no?
Am I His, or am I not?
—Author unknown

It would be understandable if an unbeliever didn’t know if **he** was a child of God or not, but believers should know that they are a child of God, but many do not. There will be some who think they are an unbeliever because they thought they were *not* good enough to go to heaven. But they will be surprised when they wind up in heaven because someone gave them the gospel.

Then on the other hand, there will be some who think that they are going to heaven because they did so many good deeds to get there. But they will be surprised when they find themselves in torments (Luke 16:28), waiting to be judged at the Great White Throne.

The child of God can say emphatically, “I am a child of God through faith in Jesus Christ.” Every believer can exult and rejoice and constantly thank Him that he is God’s child. God’s love for us is shed abroad in our hearts by the Holy Spirit.

Many people declare that all people are children of God, but that is not true, no one is a child of God unless they have put their faith alone in Christ alone when they believed the gospel.

God has demonstrated His love by giving His Son to die for us. How many of us have someone who would die for us? How many folks would you be willing to die for? God loves you, and He has proven His love—He gave His Son to die for you.

The greatest motivating force in the world is God’s love. Love is the greatest drive in the human family. A man falls in love with a woman, a woman falls in love with a man, and some make such tremendous sacrifices for each other. When human love is genuine love, it is a beautiful thing, it is a noble thing, it is a wonderful thing, and it is a tremendous drive. But God’s love for His children far exceeds anything we can

experience on the human plane. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 786.

God’s love is foreign to humankind in that we cannot understand the magnitude of such love. It astonishes,

amazes, and creates wonder within those who properly reflect upon it. Daniel L. Akin, 1, 2, 3 John, vol. 38, The New American Commentary (Nashville: Broadman & Holman Publishers, 2001), 133.

Romans 5:8-9 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9) Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

1 John 4:9-11 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10) In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11) Beloved, if God so loved us, we also ought to love one another.

1 John 3:1 See (v.aam) how great a love the Father has bestowed (v.raī) upon us, that we should be called (v.aps) children *(teknon) of God; and such we are. For this reason the world does not know us, because it did not know (v.pai) Him.

Expanded verse:

1 John 3:1 Concentrate on how great a love (complex) the Father has given to us (Royal Family of God) that we should be designated students, children of God! And we are! (students of God under divine authority and training) Therefore, the world (cosmic system) does not understand us because it (the world/cosmic system) did not understand Him.

****(teknon) – Child, ③ one who is dear to another but without genetic relationship and without distinction in age, child. ⑥ of a spiritual child in relation to master, apostle, or teacher***

John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.

Romans 8:14-16 For all who are being led by the Spirit of God, these are sons of God. 15) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16) The Spirit Himself bears witness with our spirit that we are children of God,

LESSON 73 (12-9-25)

The Church Age believer, therefore, lives at the time of greatest opportunity in all of human history. The great issue here is the word “*teknon*”. It is important to understand that it refers to a child under discipline. We have the key in the word “student.” We are students of God. That means learning. If you are a student, two things are there: Authority and Information.

We only grow spiritually through learning Bible doctrine. Our spiritual growth and our momentum depends upon our perception of Bible doctrine. The thing that challenges the Cosmic System in this dispensation is the greatest challenge that has ever come to Satan as the ruler of this world, and that is “thought” .

In all other dispensations God provided support for believers through performance of miracles and supernatural phenomena. God would speak directly to people like Isaiah or Daniel. Angels came and taught the Jews even in the time of Moses, the

greatest of all teachers in the Old Testament. There was always some form of supernatural phenomena to encourage people.

But all of that is gone, along with any spiritual gifts which are related to miracles or tongues or healing, and the challenge to this dispensation (the Church Age), and the challenge to the Cosmic System, is “thought” – thought is found in the believer’s soul. Thought that has been preserved in writing for the entire course of human history since the time of Moses.

The Bible is a file of all the principles, all of the information that God wants us to know and which is necessary to challenge the whole force and system of Satan and his Cosmic System. We live, therefore, in the greatest time of opportunity but we are required to use the greatest possible weapon, and the greatest weapon that has ever existed is a weapon which can only be loaded in the soul, and that is “thought”, truth, truth in three categories: 1. establishment (an established order of society) for the entire human race, 2. the gospel for the unbeliever, 3. and Bible doctrine for those who are born again.

Just as the child in the home is under the authority and training of the parent, so believers in the Church Age are under the authority and the training of God. This is the dispensation when the classroom has been called into session; the Divine Dynasphere is that classroom. There is no virtue, integrity, honor, or anything that glorifies God outside of the Divine Dynasphere. Every time we decide to sin, we are outside of the Divine Dynasphere, and not only outside of the Divine Dynasphere but we come under the control of Cosmic One and Cosmic Two. So we have a power system, but a power system that has been rejected by the majority of believers in the time in which we live.

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

Expanded verse:

1 John 3:2 Beloved (Royal Family) we are now students/children of God, and what we will be (in phase III - Eternity Future) has not yet been revealed. We know, however, that if He should appear - maybe He will, maybe He will not (in our lifetime) - we shall be like Him (not equal, but similar) because we shall see Him (resurrected Christ) just as He is.

Beloved – AGAPETOS, ἀγαπητός, ② pertinent to one who is dearly loved, dear, beloved, prized, valued

now we are children of God,

We don't have to wait for anything to happen before we become children of God, we Are Already Now Children of God! Nothing in this world or in the universe can change that fact.

We are now students\children of God, but we are not certain what we will be in phase Three - Eternity. No one knows the day or the hour and, furthermore, there is no unfulfilled prophecy. The Rapture of the Church in its entirety is used here for a momentary action of the resurrection of the Church, the royal family of God, which terminates the Church Age. At the same time that this occurs, the Divine Dynaspheres is removed from history.

LESSON 74 (12-16-25)

The Divine Dynasphere is opportunity for the dispensation of the Church only.

Principles:

1. The relationship between Phase Two of God's plan and Phase Three – the Rapture of the Church.
2. The Rapture is immanent and could occur at any time.
3. However, the immanency of the Rapture does not change our modus operandi, for even if you knew that the Rapture would occur tomorrow you should carry on as usual inside the divine dynasphere. The key is to live the plan of God, to continue your momentum right up until the day you die or the Rapture occurs, whichever comes first.
4. Therefore our responsibility is not to do something stupid like stop paying our bills because the Rapture appears to be near, but to continue to reside and function inside of the Divine Dynasphere..

it has not appeared as yet what we shall be

We shall not all look the same, but we will have the same nature, similar, of the same kind. In Attic Greek, "appeared" Gr. faneroo (φανερῶω) is used for men of the same mind or party, but each person looked different, had a different personality, and had a different status in life.

we shall be like Him,

We shall be like Him, but we certainly will not be equal to Him. Christ has furnished the means of having association with Him

by the Rapture or resurrection. He has provided us a resurrection body similar to His own.

Principle: We as believers of the Church Age, royal family of God, will be similar to Christ in His resurrection body because we have the ability to see Him and be with Him. This apparently explains that difference in resurrection body. Those who log *maximum* time in the divine dynasphere are going to have a *superior* resurrection body.

because we shall see Him just as He is.

But even for Christians, the perception of seeing Christ now is a spiritual one. Though we are now children of God, there is no physical evidence of this that an eye can see. The physical changes in Christians await the coming of Christ.

But we know that when He appears, we shall be like Him (cf. 1 Cor. 15:52–54; Phil. 3:21). Such a transformation will result from seeing Him as He is. But pending that event it is already true that everyone who has this hope in Him, purifies himself, just as He is pure. Here the writer probably continued to refer to the new birth. One who sets his hope by faith on the Son of God experiences an inward purification that is as complete as Christ's own purity ("just as He is pure").

Philippians 3:20-21 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21) who will transform the body of our humble state into conformity with the (resurrection) body of His glory, by the exertion of the power that He has even to subject all things to Himself.

to subject - is literally “to bring under His authority.” It means It also means that even though God cannot bring the reversionistic believer under His authority now, there will be a time when He will. Not now because of the angelic conflict. The believer must be free to embrace doctrine or to reject doctrine, per God’s grace plan.

all things to Himself. refers to angels and human beings. It refers to the fact that all creatures will be under God’s authority. Even though today in life we have free will, this **will** be changed. All unbelievers and fallen angels will be in the lake of fire under the authority of God. All believers, regardless of how we have failed or succeeded, and all elect angels, will be totally under the authority of God. Phase three is the end of the angelic conflict and the bringing of all creatures under authority.

Extended verse: Phil 3:20-21

“Who will transform the body of our humble station in conformity with the (resurrection) body of his glory according to the operational power from which this same one (Jesus Christ) keeps on being able also to bring under authority all of these creatures.”

LESSON 75 (12-18-25)

1 John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

Extended verse:

1 John 3:3 And, everyone (mature believers) who keeps on having this hope in him . . . purifies himself just as He (that Unique Person of the Universe – the Humanity of Jesus Christ is pure.

Note: This verse is indicating that just as Jesus did NOT sin in the Prototype Divine Dynasphere, no one can sin while residing IN the Divine Dynasphere.

The mature believer or the believer approaching maturity, has this **hope** in him.

HOPE: ELPIS, - Gr. ἐλπίς,

1. **Hope** or *elpis* is absolute confidence regarding something in the future, something that hasn't occurred but something that is guaranteed by the Word of God.
2. **Hope** is confident anticipation of reality before that reality occurs, therefore linked to assurance and confidence about the future. In this verse assurance and confidence about the future, the Rapture of the Church.
3. Bible doctrine resident in the soul from the function of the Divine Dynasphere is the basis for this **hope** or confidence about the future. We have fulfilled the principle, the mandates regarding residence in the Divine Dynasphere; we have fulfilled the mandates regarding these functions which takes us to maturity and gives us hope and confidence.
4. Therefore, **hope** is a doctrinal motivator for self-determination inside the Divine Dynasphere. Those who possess **hope** have self-motivation to advance to spiritual maturity. They not only have self-motivation but at the same time, they have the necessary ability to recognize the plan of God and not be deterred by people, a bad system, or thought distraction.
5. Divine blessing is anticipated through **hope** and administered through imputation.

6. The imputation is made from the justice of God to the indwelling righteousness of God which was imputed at salvation.
7. **Hope** can become an absolute confidence with assurance that when we stand at the judgement seat of Christ as mature believers – those who have advanced spiritually will receive a superior resurrection body and the imputation of eternal blessing and reward which glorifies God forever. This fulfils the principle of:

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or ~~bad~~ (worthless).

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead...

“purifies himself” – AGNIZO, ἀγνίζω, (v.pai); ② to cause to be morally pure, purify

Principles

1. The advance to spiritual maturity, the ultimate objective, creates a purity or virtue in one's life – purity of motivation inside the Divine Dynasphere.
2. The only purity in life, then, is located inside the Divine Dynasphere.
3. Outside the Divine Dynasphere there is no genuine purity or virtue of life.
4. Purity or virtue, therefore, is a status inside the Divine Dynasphere only.

5. Outside the Divine Dynasphere the believer resides in the Cosmic System where he is hypocritical and double dealing, even when practicing the virtues of life – such as love and generosity.
6. There is no doctrine found in the soul apart from the daily function of the Grace System of Perception, inside the Divine Dynasphere.

Simultaneously, the believer is purifying himself, so that Bible doctrine learned inside of the Divine Dynasphere is taking the virtue of the Divine Dynasphere and transferring it to his soul – another reason for learning Bible doctrine: there is no virtue apart from doctrine resident in the soul. There is no doctrine found in the soul apart from the daily function of the Grace System of Perception inside the Divine Dynasphere.

just as He is pure. -Our Lord whose humanity lived inside the Divine Dynasphere. In effect, by using God the Holy Spirit is saying through the pen of the apostle John, “*Look here, let’s note now where virtue originated in the human race.*”

The impeccability of our Lord’s humanity is residing and functioning inside of the Divine Dynasphere.

The impeccability of Christ and the Divine Dynasphere

1. The original use of the divine Dynasphere:

- a) God the Father invented the divine Dynasphere to sustain the humanity of Christ during the incarnation.

- b) The original Divine Dynasphere was a Christmas gift, the original Christmas gift from God the Father to God the Son on that first Christmas day – the virgin birth.
- c) There was no imputation of Adam's original sin. Adam was created perfect; our Lord was born perfect.
- d) God the Father invented the Divine Dynasphere and gave it to God the Son. There was no Divine Dynasphere prior to the hypostatic union which began at the virgin birth.
- e) From birth, our Lord was filled with the Spirit – **John 3:34**. This was prophesied in **Isaiah 11:2**.

John 3:34 For He whom God has sent speaks the words of God; for He gives the Spirit without measure.

Isaiah 11:2 And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

LESSON 76 (12-23-25)

2. Our Lord's function inside of the Divine Dynasphere.

- a) Of special interest is our Lord's function by genuine humility. Every other person must be trained by enforced humility which hopefully will turn into genuine utility. (The greatest virtue in life is the greatest human virtue which is genuine humility.)
- b) **1 Peter 5:5-6 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to**

the humble. 6) Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time,

- c) ***James 4:6 But He gives a greater grace. Therefore, it says, "God is opposed to the proud, but gives grace to the humble."***

Principles:

1. Our Lord's humility as a child in the home. The home = organized humility. Organized humility means there must be teachability as far as the child is concerned. The child who is not teachable will never orient to life; he cannot live a normal life. The purpose is to prepare the child for life; the policy is the teaching and inculcation function of the parents. Authority becomes the great issue, that of one or two parents = enforced humility. When the child responds to the authority of the parent, whether fair or unfair, this is the development of genuine humility which is the first characteristic of maturity as well as the most basic human virtue in life. Our Lord attained easily by age 12 all of these factors – total teachability inside of the Divine Dynasphere.
2. The home or Divine institution #3 is provided by God for the human race to make the most difficult transition in life – from authority in the home as a child to freedom in life as an adult.
3. Many human beings fail to make this transition. They reject parental authority, policy and purpose, and establish the principle of being unteachable. Those

people in life who are unteachable will never learn – the body of an adult and the soul of a child.

4. Human immaturity or lack of enforced and genuine humility cannot make proper use of freedom but distorts it into a system of evil by abusing freedom and rejecting authority. When you reject legitimate authority in life you have abused freedom.
5. Furthermore, such a person will not and cannot take responsibility for the function of his own volition. People who do not take responsibility for their own decisions never have solutions in life.

LESSON 77 (1-7-26)

6. But our Lord Jesus Christ responded to parental authority. He functioned under His parents training inside the Divine Dynasphere.
Luke 2:51-52 And He went down with them and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart. 52) And Jesus kept increasing in wisdom and stature, and in favor with God and men.

Our Lord's subordination to the Father's plan. He was not only subordinate to the authority of His parents but also subordinate to the sovereignty of God the Father.

7. The Father's plan = organized humility. That means to us: God the Father has a plan for our lives, and we have to be teachable for that plan to be fulfilled and for us to

execute the plan. There is no way that you can fulfill the plan of God for your life without enforced and genuine humility. That means recognizing legitimate spiritual authority, i.e. the authority of whoever is your right pastor. The sovereignty of God the Father = enforced humility. Our Lord's positive volition [+V] to the Father's plan = genuine humility.

8. The Father's plan = organized humility. That means to us: God the Father has a plan for our lives, and we have to be teachable for that plan to be fulfilled and for us to execute the plan. There is no way that you can fulfill the plan of God for your life without enforced and genuine humility. That means recognizing legitimate spiritual authority, i.e. the authority of whoever is your right pastor. The sovereignty of God the Father = enforced humility. Our Lord's positive volition [+V] to the Father's plan = genuine humility.

9. Our Lord's function inside the Divine Dynasphere. The purity of motivation, the perspective, the modus operandi is phenomenal, as stated in **Philippians 2:5-11** from authority in the cradle to freedom as an adult.

Read: **Philippians 2:5-11**

1 John 3:4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.

John now wrote about sin which stands in opposition to what he referred to in verse 3.

Rather than merely referring back to lack of love, lawlessness denotes a complete rejection of God's moral

standards. Sin represents humanity's refusal to submit to God's law- God's Word – constituting insubordination against the Creator.

This wasn't merely abstract theology for John's original audience. False teachers disrupting the church had aberrant views about and denied their own sinful nature, aligning themselves with the Devil. At the heart of Satan's original deception was the temptation toward self-centered moral autonomy – the lie that humans could determine good and evil apart from God.

Among New Testament passages offering definitions of sin, 1 John 3:4 stands as the clearest and most revealing.

Expanded verse:

1 John 3:4 – Everyone (believers) who commits sin, also produces lawlessness. (steps out of the Divine Dynasphere (DD), into the Cosmic System). In fact, sin IS lawlessness.

Volition is the guardian of the soul against reverse
*psychosomatics. Every temptation is the influence of the old sin nature I the body on the soul. Temptation is the old sin nature knocking on the door of the soul, and if positive volition opens the door, the old sin nature takes control.

*psychosomatics – a branch of medical science dealing with interrelationships between the mind or emotions and the body. Inc Merriam-Webster, Merriam-Webster's Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1996).

Note that every believer must commit sin for himself, and when we sin, it is our fault. We cannot blame anyone else and therefore sins of ignorance are not excusable any more than sins of cognizance. Sin has no excuse. No one ever sins apart from the function of his own volition.

Lawlessness is use here to show that the area where there is no law against, and there is no law against sin if you are outside the Divine Dynasphere. There is if you are inside. So here, it demonstrates being outside the lawful boundaries of the Divine Dynasphere, the plan of God for your life. And simultaneously with every act of sin is removal from the Divine Dynasphere. Removal from the DD becomes lawlessness or involvement in the Cosmic System. “Every believer who commits sin also does lawlessness,” meaning a departure from the Divine Dynasphere and involvement in the Cosmic System.

After salvation the OSN continues to function, but with this exception: God has provided the DD to completely neutralize the function of the OSN in sin, human good and evil.

Principles:

1. The sin nature is the source of temptation, but human volition is the source of sin.
2. The OSN can tempt in three areas – **sin, human good and evil** – but the OSN nature cannot succeed apart from (negative) volition in the soul.
3. The volition of the soul guards the gate of the soul from the OSN's temptation.

LESSON 78 (1-14-26)

4. Therefore no one ever sins apart from his own consent or function of his own volition.
5. Whether sins of ignorance or sins of cognizance, the volition is involved in every sin. Therefore ignorance is no excuse.
6. While the OSN is located in the body it must penetrate the soul for sin to be produced. This cannot be done apart from human volition.
7. The OSN cannot penetrate the soul apart from human consent/volition.
8. When the OSN's temptations (from Satan) become sin through human consent, the OSN not only controls the soul but the believer comes under the control of the Cosmic System.
9. The OSN, therefore, is Satan's inside agent recruiting for the Cosmic System. Every **sin, act of human good, and function of evil** puts the believer in the Cosmic System.
10. Therefore the believer is only pure and free from sin when he is inside the Divine Dynasphere. The status can only be changed by the free will function of the individual believer.
11. No one becomes involved in the Cosmic System apart from his own personal sin, which means apart from his own (free will) volition.
12. Man's positive volition is the guardian of the human soul, protecting it from the influence, solicitation and function of the Old Sin Nature.

13. First, the Old Sin Nature can only tempt, and it tempts from its base of operation, which is the human body.
14. The key to failure or success with regard to temptation, is the volitional will of the believer's soul.
15. If the volition of the soul passes the Old Sin Nature's solicitation through the gate, the believer has sinned by his own decision, and he has departed from the Divine Dynasphere and enters the Cosmic System.
16. The status quo in the Cosmic System is called (*ἀνομία* – lawlessness).
17. It should be noted in passing, because of the KJV, that this verse is not discussing the Mosaic law (*1 John 3:4*). This verse is discussing involvement in the Cosmic System through personal sin. So in a roundabout way, this verse emphasizes the importance of Rebound as the only grace recovery system and the only way to re-enter the Divine Dynasphere. (See *1 John 1:9*)

1 John 3:5 *And you know that He appeared in order to take away sins; and in Him there is no sin.*

Expanded verse:

1 John 3:5 - *Indeed you know that He (Christ) was revealed (1st Advent) . . . in order that He might carry our sins . . . and, in fact, sin is not in Him.* (He remained in the Divine Dynasphere).

1 John 1:2 and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us--

1 John 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil.

John 1:29 The next day he (John the Baptist) saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"

2 Corinthians 5:21 He (G.F.) made Him (J.C) who knew no sin to be sin on our behalf (as a substitute for us), that we might become the righteousness of God (G.F.) in Him (J.C).

This, again, was to offset the Gnostic teaching at the time that John wrote that our Lord was an optical illusion and that He did not exist in true humanity.

LESSON 79 (1-21-26)

Our sins were not lifted up from the ground, but they were carried because they were imputed and judged on the cross. In carrying our sins on the cross our Lord Jesus Christ was judged for them.

The imputation of all personal sins to Christ on the cross resulted, in His judgement. From that judgement comes salvation. Our personal sins were never imputed to us for judgement. They went to court once!

Hebrews 10:10 *By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (Once for all - as opposed to the Levitical priests numerous offerings over 1500+ years).*

Hebrews 10:11 *And every priest stands daily ministering and offering time after time the same sacrifices (animals), which can NEVER (have the ability to) take away sin.*

Hebrews 10:12 *but He (J.C.), having offered ONE SACRIFICE for sins FOR ALL TIME, sat down at the right hand of God,*

Note: The Levitical priests always STOOD to make sacrifices. Jesus Christ SAT because he is Royalty. We also sit as royalty. The Levitical priesthood was a 'working' priesthood. The Royal Priesthood is a resting priesthood. Resting on the promises of God.

Note: Sin in Verse 11 is in the singular. When in the singular, it refers to - source of all sins - The Old Sin Nature and the sins that result from going back to Adam's sin, because of (Adam's) sin, we are all condemned at birth - sin of the father passed to the child. The sins of Adam and the woman were the basis of their condemnation, but not with us. With us, it is Adam's original sin which was imputed to us and that is why we were born physically alive and spiritually dead.

Note: When Jesus sat down at the right hand of God, two things happened. He won the strategic victory in the angelic conflict. Second, the 'shadows' of the Mosaic Law and the Holy of Holies was ended and the veil covering the Holy of Holies was ripped by God.

Hebrews 10:13 waiting from that time (since Jesus sat down) **onward until His enemies be made a footstool** (sign of unconditional surrender in ancient world) **for His feet.**

Principles

1. Temptation implies the possibility of sin. Because of the true humanity of Christ there was the same potential for sin as with the first Adam in the garden.
2. However, for both Christ and Adam the temptation had to come from outside of the body. Adam was created without a sin nature and Christ was born without a sin nature.
3. The direct statement of scripture cannot be ignored. **Hebrews 4:15** said our Lord was tempted in all points as we are, yet without sin.

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

4. Remember that because volition guards the gate of the soul, temptation does not imply susceptibility. We can still reject temptations.
5. Our Lord's temptations were real. His deity was not able to sin and His humanity inside the divine dynasphere had a power system from which He could and did always resist any temptation.
6. Christ is impeccable in His hypostatic union being 100% deity and 100% human in one body.
7. With the possession of an interim body in heaven, minus the old sin nature, and a resurrection body at the Rapture, the

believer in eternity will become impeccable. But in the meantime impeccability is related to one person only, the unique person of our Lord Jesus Christ in hypostatic union. That impeccability is described by *Hebrews 13:8*.

Hebrews 13:8 *Jesus Christ is the same yesterday and today, yes and forever.*

Principles

1. Because of immutable holiness or integrity, Christ being God could not sin.
2. Because His humanity resided permanently inside the divine dynasphere and because He never chose to convert temptation into sin Christ was able not to sin.
3. Just as an unconquerable city can be attacked but not taken, so Christ could be tempted but could not sin.
4. This qualified our Lord to go to the cross and be judged for our sins, thus providing eternal salvation for everyone who will believe in the Lord Jesus Christ.

LESSON 80 (2-4-26)

1 John 3:6 *No one who abides in Him sins; no one who sins has seen Him or knows Him.*

Extended verse:

1 John 3:6 *“When anyone resides in it (the divine dynasphere) he is not sinning: when anyone sins (residence in the cosmic system) he has not seen him nor come to know him (occupation with Christ).”*

Seven Points of Testing

All of these tests have to be passed before we can attain spiritual maturity. In fact, each test is designed to be a system of acceleration of our momentum.

1. The Old Sin Nature Test.

- a) The OSN is Satan's inside agent for producing temptation in the areas of sins of cognizance, sins of ignorance, and human good and evil. The only issue, however, is in the area of sin. The OSN is not the source of sin, it is only the source of temptation. Your volition then becomes involved. Temptation is solicitation to the individual's volition.
- b) The OSN resides in the cell structure of the body from which base it is the author or originator of temptation.
- c) The volition or free will of man resides in the human soul and guards the soul from temptation—which means no human being ever sins apart from his own free will or human consent.
- d) The OSN is the origin of temptation; human volition is the origin of sin, whether the Son is known or unknown.
- e) Since sin originates from the volition, man is responsible for both sins of cognizance as well as sins of ignorance.
 - 1) For temptation to become a sin it must penetrate the soul, which emphasizes the responsibility of human volition; No one ever sins apart from human consent, and only when volition passes the temptation into the soul does the OSN gain control of the soul and the individual simultaneously enters the Cosmic System.

- 2) Human volition is the source of sin. Therefore, no one ever becomes involved in the Cosmic Dynaspheres apart from his own free will decision.
- 3) Therefore, no one ever becomes involved in the Cosmic System apart from the function of his own free will. Therefore the believer must assume responsibility for his own decisions, including sin as well as recovery from sin in the Cosmic System through Rebound.
- 4) Only the volition or the guardian of the soul can protect the soul from temptation, and only volition as the guardian of the soul can recover from sin and re-enter the Divine Dynasphere through the grace function of the Rebound technique.
- 5) Once the believer resides in the Cosmic System he can be very moral, very religious, but morality without the integrity of the Divine Dynasphere is legalism and arrogant self-righteousness. (Morality only has integrity inside the Divine Dynasphere).

LESSON 81 (2-11-26)

2. People Testing.

1. People become a distraction to momentum when the believer gets his eyes on people through either personal love or personal hatred. Both accomplish the same thing; they become a test for distraction.
2. The reaction of the believer in love is disillusion and bitterness, followed by implacability and vindictiveness.

3. The reaction of the believer to personality conflict is hatred, revenge motivation, personal insensitivity, and the expression of arrogance and hostile subjectivity.
4. All reactions use human volition to convert temptation into sin and place the believer inside the Cosmic System.
5. The solution to people testing is the function of Unconditional love under the various mandates of the Royal Family Honor Code.
6. The leadership pastor, in contrast to the management pastor, can control some of the gossip, maligning and judging which occurs in the local church from people testing.
7. The leadership pastor emphasizes the privacy of the Royal Priesthood, plus Unconditional Love which eliminates the arrogance and self-centeredness of succumbing to people testing.

3. Thought testing

1. Thought testing is generally related to the believer's negative volition toward doctrine—they are either in negative volition of Cosmic One or negative volition of Cosmic Two.
2. Thought distraction can simply relate to one's arrogance, preoccupation with self, hypersensitivity, or it can originate from one's prejudice and inflexibility in resisting doctrinal teaching.
3. Many times, doubts in thought testing result from simple neglect of doctrine. Lack of the daily function of the Grace System of Perception is going to inevitably cause the individual believer to succumb to thought testing.

4. The solution to thought testing includes Rebound (1John 1:9) and the function of the Faith-Rest Drill.
5. The solution demands the use of the believer's volition and initiative to re-establish the daily routine and habit of perception of doctrine.
6. Confidence is what you have as a result of making doctrine your number one priority in life. It becomes the basis of your concentration so that you organize your life and your thinking around doctrine, so that your concentration on doctrine becomes the focus and motivation of your life. This is the priority solution to life.
7. When doctrine is number one priority, you are going to persevere through all kinds of Bible classes whether they are of interest to you or not, whether you are tired or alert.
8. Perseverance means residence, function, and momentum inside the Divine Dynasphere. Perseverance means to keep on taking in doctrine on a consistent basis. The Romans said VINQIT QUI PATITUR, translated, "He is a winner who perseveres."

**Psalm 31:23-24 Oh, love the LORD, all you His saints!
For the LORD preserves the faithful And fully repays the
proud person. 24) Be of good courage, And He shall
strengthen your heart, All you who hope in the LORD.**