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### The Internal Relationship, Linguistic and Theological, Between the Gospel of John and the Epistles of John

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**THE INTERNAL RELATIONSHIP, LINGUISTIC AND THEOLOGICAL,  
BETWEEN THE GOSPEL OF JOHN AND THE EPISTLES OF JOHN**

**A Thesis presented to the**

**Faculty of Concordia Theological Seminary**

**in partial fulfillment of the  
requirements for the degree of**

**Bachelor of Divinity**

**by**

**Marvin Kamrath**

**Concordia Seminary,  
April 15, 1940**

**Approved by**

J. E. Kretzmann  
W. A. A. A.



## FOREWORD

The intrinsic value of a paper such as the one here presented, lies not so much in the impression made by the finished product as in the profitable textual study which it entails. The task of digging deep into the language and theology of four books of the New Testament has been a pleasant one. In addition to the joy of working with the original Greek of the sacred New Testament, of making careful literal translations and thorough exegetical studies, there has been the added satisfaction of unfolding cumulative doctrinal evidence overwhelming in its depth and extent.

A few explanatory remarks are in place.

Unless otherwise indicated, all exegetical quotations are from Dr. Paul E. Kretzmann's Popular Commentary of the Bible, Vols. I and II of the New Testament, and from his Classroom Exegesis Notes on the Gospel of John. The German citations are from Schütz, "Das Johannes-Evangelium", in Bibelhilfe für die Gemeinde.

Where a passage of John's Gospel or Epistles contained thoughts parallel to more than one other passage, it was catalogued according to its most significant implication. In this way excessive duplication was avoided. Similarly with the groups of passages. For instance, the passages under the heading "Christ the Conqueror of Satan" could also have been grouped under Angelology; however, since this would be an incidental classification, the relevant passages are presented only with respect to their primary doctrinal intention.



An acknowledgment of sincere gratitude is herewith made to Dr. Paul E. Kretzmann, who not only supplied the motivation for undertaking this assignment, but also generously provided solicitous guidance of its preparation.



**Dedicated**

**TO MY FATHER**

**A Layman**

**Whose Profound Biblical Knowledge and Theological Acumen are  
a Major Incentive to my Studies in the Word**



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**LINGUISTIC PARALLELS**

**between the Gospel of John and the Epistles of John**

**(Arranged according to the Sequence of Passages in the Epistles)**



A.

John 1, 1: Ἐν ἀρχῇ ἦν ὁ λόγος.

1 John 1, 1: . . . . . περὶ τοῦ λόγου τῆς ζωῆς.

1 John 5, 7: . . . . . ὁ πατήρ, ὁ λόγος καὶ τὸ ἅγιον πνεῦμα.

B.

John 1, 14: . . . . . καὶ ἐνεαλώμεθα τὴν δόξαν αὐτοῦ.

1 John 1, 1: . . . . . ὁ ἐώρακαμεν τοὺς ὀφθαλμοῦς ἡμῶν, ὃ ἐνεαλώμεθα.

C.

1 John 1, 2: καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

John 1, 4: Ἐν αὐτῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

John 11, 25: εἶπεν αὐτῇ ὁ Ἰησοῦς : ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ.

John 14, 6: ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ.

D.

John 5, 21: ὁ δὲ πατὴρ τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς.

1 John 1, 6: καυρόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

1 John 2, 29: πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεννήθηται.

1 John 5, 7: ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν.

1 John 5, 10: πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ.



## E.

- John 8, 32: καὶ γνώσετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς
- 1 John 1, 8: ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.
- 1 John 2, 4: μεύσθης ἔστιν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.
- 2 John 1.2: οὗς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγκωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν.
- 3 John 1: ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
- 3 John 8: καθὼς ἐγὼ ἐν ἀληθείᾳ περιπατεῖς.

## F.

- John 15, 4. μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.
- 1 John 2, 6: ὁ λέγων ἐν αὐτῷ μένει ὀφείλει . . . περιπατεῖν.
- 1 John 2, 28: καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ.

## G.

- John 13, 34: Ἔντολήν καλὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
- 2 John 5: καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν φράσω σοι κακὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.
- 1 John 2, 7-8: Ἄγαπητοί, οὐκ ἐντολὴν καλὴν φράσω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς. τὴν ἐντολὴν καλὴν φράσω ὑμῖν.

(cont.)



G. (cont.)

- John 15, 12: αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ἑμεῖς.
- John 15, 17: ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
- 1 John 3, 11: αὕτη ἐστὶν ἡ ἀγάπη ἣν ἠκούσατε ἐκ' ἀρχῆς, ἵνα ἀγαπᾶμεν ἀλλήλους.
- 1 John 3, 23: αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπᾶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

H.

- John 1, 9: Ἦν τὸ φῶς τὸ ἀληθινόν, ἃ φωτίζει πάντα τὸν ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
- 1 John 2, 8: τὸ φῶς τὸ ἀληθινόν ἤδη φαίνει.

I.

- John 11, 9: εἰς πᾶς περιπατῶ ἐν τῇ ἡμέρᾳ, οὐ προκρίπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει.
- 1 John 2, 10: ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ ἐκἀνάσκει ἐν αὐτῷ οὐκ ἔστιν.

J.

- John 12, 35: ὁ περιπατῶν ἐν τῇ ἐκότητι οὐκ εἶδεν πῶς ἦν.
- 1 John 2, 11: ἐν τῇ ἐκότητι περιπατεῖ, καὶ οὐκ εἶδεν πῶς ἦν.



Κ.

- John 1, 13: οὐκ ἐκ τοῦ νεοῦ ἐγεννήθησαν.
- 1 John 2, 29: πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεννήθηται.
- 1 John 3, 9: πᾶς ὁ γεννημένος ἐκ τοῦ νεοῦ ἁμαρτίαν οὐ ποιεῖ — οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ νεοῦ γεννήθηται.
- 1 John 5, 1: ἐκ τοῦ νεοῦ γεννήθηται.
- 1 John 5, 18: πᾶς ὁ γεννημένος ἐκ τοῦ νεοῦ οὐκ ἁμαρτάνει — ὁ γεννηθείς ἐκ τοῦ νεοῦ ἡρεῖ αὐτόν.

Λ.

- John 16, 3: οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
- 1 John 3, 1: οὐκ ἔγνω αὐτόν.
- 1 John 3, 6: οὐδὲ ἔγνωκεν αὐτόν.

Μ.

- John 1, 29: ὁ ἀμνὸς τοῦ νεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
- 1 John 3, 5: ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἀρή.

Ν.

- John 8, 44: ὁ υἱὸς τοῦ διαβόλου ἐστίν.
- 1 John 3, 8: ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν.



0.

John 15, 18: εἰ ὁ κόσμος ὑμᾶς μισεῖ.

1 John 3, 13: εἰ μισεῖ ὑμᾶς ὁ κόσμος.

P.

John 5, 24: μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

1 John 3, 14: μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

Q.

1 John 3, 16: ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν.

John 15, 13: ὅτι τις τὴν ψυχὴν αὐτοῦ ἤγειρεν ὑπὲρ τῶν φίλων αὐτοῦ.

R.

John 18, 37: τὸς ὁ ὢν ἐκ τῆς ἀληθείας.

1 John 3, 19: ἐκ τῆς ἀληθείας ἐσμὲν.

S.

John 8, 47: ὁ ὢν ἐκ τοῦ νεοῦ.

1 John 4, 4: ἡμεῖς ἐκ τοῦ νεοῦ ἐσμεν.

1 John 4, 6: ἐκ τοῦ νεοῦ ἐσμὲν.

1 John 5, 19: ἐκ τοῦ νεοῦ ἐσμὲν.



1 John 4, 5: αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν : διὰ τούτο ἐκ τοῦ κόσμου λαλοῦσιν.

John 3, 31: ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔσται καὶ ἐκ τῆς γῆς λαλεῖ.

John 8, 23: ἡμεῖς ἐκ τούτου τοῦ κόσμου ἐβίτε.

John 15, 19: εἰ ἐκ τοῦ κόσμου ἦτε.

John 1, 14: ὡς μονογενοῦς παρὰ πατρός.

John 1, 18: μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.

John 3, 16: τὸν κτὸν τὸν μονογενῆ ἔδωκεν.

John 3, 18: τοῦ μονογενοῦς κτὸν τοῦ θεοῦ.

1 John 4, 9: τὸν κτὸν αὐτοῦ τὸν μονογενῆ ἀπέστειλεν ὁ θεός.

John 3, 17: ἀπέστειλεν ὁ θεός τὸν κτὸν εἰς τὸν κόσμον ἵνα κινήσῃ ὁ κόσμος δι' αὐτοῦ."

1 John 4, 9: τὸν κτὸν αὐτοῦ τὸν μονογενῆ ἀπέστειλεν ὁ θεός εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

1 John 4, 10: ἀπέστειλεν τὸν κτὸν αὐτοῦ ἕλεσθαι περὶ τῶν ἁμαρτιῶν ἡμῶν

1 John 4, 14: ὁ πατήρ ἀπέστειλεν τὸν κτὸν κινήσαι τὸν κόσμον.



η.

John 1, 18: θεόν οὐδείς εώρακεν πώποτε.

1 John 4, 12: θεόν οὐδείς πώποτε γένεσται.

θ.

1 John 4, 19: ήραϊς αγαπήμεν, ότι κότες πρώτος ήγάτηεν ήμάς.

John 15, 12: ήνα αγαπήτε αλληλους κατωίς ήγάτηεν ήμάς.

ι.

John 20, 31: ήνα πιστεύητε ότι ήηουός έβην ο χριστός.

1 John 5, 1: πιστεύων ότι ήηουός έβην ο χριστός.

κ.

John 20, 31: ταύτα δε ήγραπται ήνα πιστεύητε ότι ήηουός έβην ο χριστός ο υίός του θεού. και ήνα πιστεύοντες ζωήν έχητε εν τώ όνόματι αυτού.

1 John 5, 13: ταύτα ήγραγα ήμίν ήνα εϊδήτε ότι ζωήν έχετε αιώνια, τώίς πιστεύουσιν εις τό όνομα του υιού του θεού.



ΑΑ.

- 1 John 5, 18: τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἔπιεται αὐτοῦ.
- John 17, 15: ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

ΒΒ.

- 1 John 1, 4: ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη
- 2 John 12: ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.
- John 15, 11: ἵνα ἡ χαρὰ ὑμῶν πληρωθῇ.
- John 16, 24: ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
- John 17, 13: ἵνα ἔχωμε τὴν χαρὰν τὴν ἐντὶ πεπληρωμένην.

CC.

- John 21, 24: οἶδόμεν ὅτι ἀληθὴς αὐτῷ ἡ μαρτυρία ἔβη.
- 3 John 12: οἶδὸς ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἔβη.

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**THEOLOGICAL RELATIONSHIP**

**between the Gospel of John and the Epistles of John**

**(Presented Systematically under Heads in Biblical Theology)**



## I - ANTHROPOLOGY

In presenting the parallel statements in John's writings on that dismal section of the Doctrine of Man, the State of Corruption, one is constrained to begin by quoting the excellent statement of the Formula of Concord on this subject:

"In spiritual and divine things the intellect, heart, and will of the unregenerate man are utterly unable by their own natural powers to understand, believe, accept, think, will, begin, effect, do, work, or concur in working, anything; but they are entirely dead to what is good, and corrupt, so that in man's nature since the Fall, before regeneration, there is not the least spark of spiritual power remaining nor present by which of himself he can prepare himself for God's grace, or accept the offered grace, nor be capable of it for and of himself, or apply or accommodate himself thereto, or by his own powers be able of himself, as of himself, to aid, do, work, or concur in working, anything towards his conversion either wholly or half or in any, even the least or most inconsiderable part, but that he is the servant (and slave) of sin, and a captive of the devil, by whom he is moved." (Thor. Decl., II, 7 --- Triglotta, p. 883).

### A. THE DARKNESS OF UNBELIEF

The classic statement on the darkness of unbelief we find in our Lord's memorable conversation with Nicodemus: "And this is the judgment, that the Light has come into the world and the men loved the darkness rather than the light (μηδὲν τὸ εἶπας ἢ τὸ εὖς ἡδύγησεν), because their deeds were evil. For everyone who practises evil things hates the light and does not come to the light, lest his deeds be reprov'd." Jesus the Savior is the true Light for all men, and by their reaction to that Light men are judged. The majority of men reject the Light, preferring the darkness of sin and unbelief. Their whole life and their works are evil and will not bear exposure.

Turning to the first ~~epistle~~ of John, we find this vivid picture:



"He who hates his brother is in the darkness and walks about in the darkness (ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ), and does not know where he goes, because the darkness has blinded his eyes." (1 John 2, 11). \* Absence of brotherly love in a person's heart is proof that he is still in darkness, is not truly converted. The entire life of such a person, all that he does and undertakes, is in the darkness of unbelief and of a false charity; it has no worth in the sight of God because such a man has not been spiritually enlightened.

The phraseology of the above-quoted passage is almost identical with John 12, 35 \*; there the Savior says: "Walk while you have the light, lest darkness come upon you; and he who walks in the darkness (ὁ περιπατῶν ἐν τῇ σκοτίᾳ) does not know where he goes." In Jerusalem for His last Passover, shortly before He Himself was to become the Paschal Lamb for sinners slain, Jesus was asked to reconcile His prophecy of His coming death with the statement of the Law that "Christ abideth forever." In reply He reminded His hearers that it was now high time for them to come completely under the influence of the Light of the World; for he who is without Christ is in hopeless spiritual darkness, is bound to lose his way and fall into soul-destroying pitfalls.

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\* Cf. the list of language parallels, page 4 J.



## B. THE WORLD'S IGNORANCE OF THE SAVIOR

The intellect of natural man is "so ignorant, blind, and perverted that, when even the most ingenious and learned men upon earth read or hear the Gospel of the Son of God and the promise of eternal salvation, they cannot from their own powers perceive, apprehend, understand, or believe and regard it as true." (Thor. Decl., II, 9.10 -- Triglotta, p. 883). The world's ignorance of the Savior is emphasized by the Apostle John in the third chapter of his First Epistle. In verses 1 and 6 of that chapter \* we read: "Because of this the world does not know us, because it has not known Him (οὐκ ἔγνω αὐτόν). . . Every one who sins has not seen Him nor known Him (οὐχ ἑώρακεν αὐτόν οὐδέ ἔγνωκεν αὐτόν)."

Language identical to that of the above verses is found in the words of the Savior, John 16, 3<sup>x</sup>: "These things will they do because they have not known the Father nor Me (ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδέ ἐμέ)."  
These passages identify unbelief with "not knowing" the Savior. The world does not know Him in faith (πιστώσειν), does not accept Him as its Redeemer. In John 16, 3 the Savior comforts His disciples by assuring them that the world's hatred of them is simply a result of the world's hostility to, its blind ignorance of, the Father and the Son.

In the Gospel of John we have also John 8, 19, where Jesus, addressing the Jews in the Temple Court at the Feast of Tabernacles, declared: "You have known neither Me nor My Father (οὔτε ἐμέ οὐδέτε οὔτε τὸν πατέρα μου)."  
Theirs was a willful, malignant ignorance of the Savior. And in John 15, 21 Christ is again strengthening His disciples against the persecutions from the world by reminding them that the hostility to the Gospel is a natural outflow of the unbelievers' ignorance of the Father who

\* Cf. the list of language parallels, page 5, L.



sent Him: "But all these things will they do unto you because of My name, because they do not know Him who sent Me (ὅτι οὐκ οὐδὲν τὸν πέμψαντά με)."

### C. THE DENIAL OF THE SON A DENIAL OF THE FATHER

This truth is a development of the thought already suggested by the words of the Savior which John quotes. Rejection of the Savior is also a rejection of God the Father. John 5, 23: "He who does not honor the Son does not honor the Father who sent Him (ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντά αὐτόν)." The Father and the Son are one, and they share both their powers and their honors. John 15, 23: "He who hates Me hates also My Father (ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ)." The world despises and rejects the love of God in Christ. The unbelieving Jews, seeing the Father in the person of the Son, had hated Christ and therefore also the Father, with whom Christ is One.

The Apostle John echoes this thought in his epistles. 1 John 2, 23: "Every one who denies the Son does not have the Father (ὅς οὐκ ἔχει τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει)." To deny the Son as the Christ, as the Savior of the world, as He has revealed Himself in Scripture, is to reject the Father as well, for the two persons are inseparably united; the Son is in the Father, and the Father is in the Son, John 14, 10. Warning "the elect lady and her children" against false teachers, the Apostle declares: <sup>(2 John 9)</sup> "Every one who transgresses and does not abide in the teaching of Christ does not have God (ὁ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ τὸν υἱὸν οὐκ ἔχει)." Every one who denies the manifestation of the Father in the Son for the salvation of the world by His suffering and death, thereby denies the true, revealed God.



#### D. THE WORLD'S HATRED OF THE BELIEVERS

As has already been seen from John 16, 3 and 1 John 3, 1, the writings of John clearly state the proposition that the unbelievers, who reject Christ, consequently oppose and persecute the followers of Christ also. The Savior tells His disciples, John 15, 18.19: "If the world hates you (Εἰ ὁ κόσμος ὑμᾶς μισεῖ), you know that it has hated Me before you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, because of this the world hates you (ὁὖ τούτο μισεῖ ὑμᾶς ὁ κόσμος)." Being followers of the Lamb brings upon the believers the undying, malignant hatred of the world. It is in perfect accordance with the nature of the world to hate the believers, as they hated Christ the Lord before them. And the servant is not greater than his lord; he cannot expect better treatment than his master is receiving.

In His great sacerdotal prayer, Jesus tells His heavenly Father: "The world hated them (ὁ κόσμος ἐμίσησεν αὐτοὺς), because they are not of the world." (John 17, 14).

The author of the First Epistle of John epigrammatically adds a final word on this matter: "Do not wonder, brethren, if the world hates you (εἰ μισεῖ ὑμᾶς ὁ κόσμος)." (1 John 3, 13).\*

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\* Cf. the list of language parallels, page 6, 0.



## II - THEOLOGY PROPER

It is a cardinal principle of Christian doctrine that whatever man knows of God he knows through God's own revelation of Himself, either in the realm of nature or in the realm of grace, - either through God's work of creation and providence, or through His holy Book, the Bible. The latter knowledge of God, - the saving, Christian knowledge of God, - which we obtain solely from Scripture, is not only theistic, but also Trinitarian; the Christian believer knows and worships God only as the Holy Trinity, Father, Son, and Holy Ghost, three distinct persons in one inseparable essence.

### A. UNITY IN TRINITY

The most remarkable (if authentic\*) Scripture passage on the Tri-unity in God is of course 1 John 5, 7: "There are three who bear witness in the heaven, the Father, the Word, and the Holy Spirit; and these three are one (τρεις εἶβεν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος καὶ τὸ ἄγιον πνεῦμα. καὶ οὗτοι οἱ τρεις ἓν εἶβεν)."

In the Gospel of John we have several references to the fact that the Father and the Son are one in essence. The Beloved Disciple strikes the key-note of his entire gospel in its very first sentence, - the sublime declaration, "In the beginning was the Word, and the Word was with God, and God was the Word (καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος)."

(John 1, 1). The Word is God in kind and essence. Jesus is co-essential

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\* The problem of the authenticity of 1 John 5, 7 concerns this paper only with respect to the justifiability of including it in this presentation. It has been included because its content is unquestionably divine truth.



with God, in full possession of the Godhead with all its attributes. "Ein Wort ist nicht ohne den, der es spricht, und der, der es spricht, ist in seinem Worte selbst gegenwärtig und gibt sich in seinem Worte."

In the memorable sermon of Jesus at the Feast of Dedication, where He heaps upon His believers assurance after assurance that they will be preserved unto eternal life, the climax of that beautiful discourse was the divine dictum "I and the Father are one (ἐγὼ καὶ ὁ πατήρ ἐν ἑαυτῷ)."

(John 10, 30). There are two different persons, but only one essence. As in 1 John 5, 7, "one" in the original is not masculine, but neuter - not one person, but one in essence and nature.

John's record of the comforting farewell addresses of Jesus to His disciples includes also this promise spoken by the Savior: "In that day you will know that I am in My Father (ἐγὼ ἐν τῷ πατρὶ μου) and you in Me and I in you." (John 14, 20). The day will come when the disciples will understand what that wonderful union and communion means which obtains between the Father and the Son, and when they will know their Savior and the mystery of the Triune God even as they are known.

Finally, in our Lord's sacerdotal prayer, John 17, we twice read His plea: "That they may be one just as we (ὡς ἡμεῖς ἐν καὶ ὡς ἡμεῖς)"; "that they may be one just as we are one (ὡς ἡμεῖς ἐν καὶ ὡς ἡμεῖς ἐν)."

(John 17, 11.22). To picture the close unity of the Communion of Saints, the Savior uses the comparison κατ' ἐξοχήν, that of the union between the Father and the Son in the Godhead.



## B. THE INVISIBILITY OF GOD

In recording the parallel passages in the sacred writings of John with respect to God's attribute of invisibility, we again meet with almost identical language.<sup>x</sup> In appealing to his Christians to love one another, the Apostle incidentally mentions that the indwelling of God in the heart is not a matter apparent to mortal eyes. 1 John 4, 12: "God noone has ever seen (θεὸν οὐδεὶς τινὸς τεθεῶται)."<sup>1</sup> And without love of our fellow-Christians there can be no love of the unseen God - v. 20: "He who does not love his brother whom he has seen is not able to love God whom he has not seen (τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν)."<sup>2</sup>

The conclusion of the mighty Prologue of John's Gospel sings of the transcendency of God and the loving condescension of Christ. Its closing sentence begins: "God noone has ever seen (θεὸν οὐδεὶς ἑώρακεν πώποτε)."<sup>3</sup> (John 1, 18).

Twice in the discourses of Jesus recorded by the disciple whom He loved, the Savior reminds men that His heavenly Father is an invisible Spirit. John 5, 37: "You have never either heard His voice nor seen His form (οὔτε εἶδος αὐτοῦ ἑώρακατε)."<sup>4</sup> John 6, 46: "Not that anyone has seen the Father (οὐχ ὅτι τὸν πατέρα ἑώρακεν τις)."<sup>5</sup> Only faith in the Word can apprehend the Father. God is ἀόρατος, dwelling in light unapproachable, Whom no man hath seen, nor can see, 1 Tim. 1, 17; 6, 16.

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<sup>x</sup> Cf. the list of language parallels, page 8, W.



### C. GOD'S TESTIMONY OF CHRIST

In chapter 5 of the Fourth Gospel, the Saviour addresses to the Jews a remarkable defense of His divine mission. John 5, 32-36-37: "There is another who testifies concerning Me (ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ), and I know that the testimony is true which He testifies concerning Me." "I have the testimony greater than John; for the works which the Father has given Me that I should complete them, the same works which I do, testify concerning Me that the Father has sent Me (μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέστειλεν)." "And the Father who sent Me, He has testified concerning Me (καὶ ὁ πέμψας με πατήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ)."

Compare John 8, 18: "I am the One who testifies concerning Myself, and the Father who sent Me testifies concerning Me (μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ)."

The corresponding thought-parallel, again striking, is found in 1 John 5, 9-10: "If we accept the testimony of men, the testimony of God is greater; for this is the testimony of God, that He has testified concerning His Son (αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ). He who believes in the Son of God has the testimony in himself; he who does not believe God has made Him a liar, because he had not believed in the testimony which God has testified concerning His Son (ὅτι οὐ παρέτενκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ)." Again this thought: the testimony of God is greater than that of man. And God's testimony is His historic record in the Gospel concerning His Son and the redemption through His blood.



### III - CHRISTOLOGY

The presentation of the Doctrine of Christ in the Gospel of John is overwhelming in its depth and richness. However, not only the Bible theologian, but also the critical student of the writings of John finds great satisfaction in this aspect of the Fourth Gospel. For it is in this pigeon-hole of Biblical Theology that we find incontestable proof that the Gospel of John and the Epistles of John were written by the same man, an eye-witness of the Savior's glory. Here is fuel for a convincing argumentation of the internal proof for the common authorship of the writings of John. That is, however, beyond the scope of a presentation of the internal relationship between the Fourth Gospel and the Johannine Epistles.

We find, in no uncertain terms,

#### A. JOHN, WITH THE OTHER DISCIPLES, A WITNESS OF THE SAVIOR'S DEITY

John 1, 14: "And we have seen and testify that the Father has sent the Son as Savior of the world (καὶ ἡμεῖς τῶνδεῖν καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέστειλεν τὸν υἱὸν ἐπιπέμψας τὸν κόσμον)."  
The doctrinal implications of this verse will be considered below. John and his companions beheld Christ's glory, the first instance being that recorded in John 2, 11: "This was the first of the signs Jesus did in Cana of Galilee and showed forth His glory, and His disciples believed in Him (καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ)."  
Not in fictional miracles from the apocryphal gospels, but in this first revelation of Christ's glory did and do His disciples find a mighty strengthening of their faith. John personally saw that in the midst of the lowliness of Jesus's life here on earth He possessed the majesty which is the essence of God.



John 20, 30: "How many other signs also Jesus did before His disciples (πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν), which are not written in this book." John implies that though these other proofs of the deity of Christ are not recorded by him, he has seen many of them also. John 21, 25: "And there are also many other things which Jesus did, which, if they were written every one, not even the world itself, I think, would contain the books to be written (Ἔτιν δὲ καὶ ἄλλα πολλὰ ἔποίησεν ὁ Ἰησοῦς, ἅπαντα εἰν γραφῆσαι κατ' ἕνα οὐδ' αὐτὸν οὐρα τῶν κόσμων χωρήσειεν τὰ γραφόμενα βιβλία)."

To tell of all the signs of Jesus's divine power, says John, would be impossible.

1 John 1, 2: "And the Life was made manifest, and we have seen and testify and announce to you the Eternal Life, which was with the Father and was revealed to us (ἐπαράσμεν . . . τὴν ζωὴν τὴν αἰώνιον, ἣτις ᾔει πρὸς τὸν πατέρα καὶ ἐφανερῶν ἡμῶν)."

The Eternal Life which was with the Father was revealed to John and his fellow-disciples. 1 John 4, 14: "And we have seen and testify that the Father has sent the Son as Savior of the world (καὶ ἡμεῖς τεθεωρημένους καὶ μαρτυρούμεν ὅτι ὁ πατὴρ ἀπέστειλεν τὸν υἱὸν ἑωσπέρα τῶν κόσμων)."

This was not hearsay. John and his fellow-apostles had had abundant opportunity to behold the work of Christ in His ministry from every angle, to satisfy themselves as to the identity of Jesus of Nazareth and as to His work for the world. And they all confessed as their heart's conviction that Jesus was the Christ, the promised Messiah, Matth. 16, 17.



That Christ is true God, co-eternal and consubstantial with the Father, is incontrovertibly attested in the writings of John. In marshaling his parallel statements on the doctrine of the person of Christ, we may well follow the order of procedure employed by our Lutheran dogmaticians, beginning with the divine names which these divinely inspired scriptures ascribe to Jesus.

### B. JESUS THE SON OF GOD

Eight clear-cut passages, four in the Gospel of John and four in his First Epistle, expressly call Jesus the Son of God. Simply taking these inspired statements in the order in which they appear, we find a remarkable progression which with ever more impelling force proclaims Jesus as the Son of God.

The first three quotations from the Fourth Gospel are confessions of faith made by followers of the Savior. In John 1, 49, the skeptical, impulsive Nathanael - deeply impressed by Christ's display of omniscience - makes the open and unequivocal confession, "Rabbi, Thou art the Son of God (ὁ υἱὸς τοῦ Θεοῦ)."

When many of Jesus's followers "went back, and walked no more with Him," He turned to the Twelve with the sorrowful question, "Do ye also want to go away?" The characteristic answer of bold, impetuous Peter included the words: "And we believe and know that Thou art the Holy One of God (ὁ ἅγιος τοῦ Θεοῦ)."

(John 6, 69)

Sorrowful but beautiful is the scene of the encounter between Christ and grief-stricken Martha of Bethany after the death of Lazarus. The high-point of Martha's remarkable profession of faith on that occasion was:



"Yea, Lord, I believe that Thou art the Christ the Son of God who comes into the world (ὅτι εἶ ἐγὼ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἀρχόμενος)."  
 (John 11, 27). And the Evangelist himself cannot conclude his gospel without giving clear personal testimony that Jesus is the Son of God. He states as follows the first purpose of his recording many of the miracles of Christ: "But these are written that ye might believe that Jesus is the Christ the Son of God (ἵνα πιστεύσῃτε ὅτι ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ)."  
 (John 20, 31).

That the Apostle of Love, in spite of his great emphasis on brotherly love, was not a minister of the "social gospel", is clear from our first passage from 1 John. Christ's commandment of brotherly love proceeds from a higher commandment: "And this is His command, that we should believe in the name of His Son Jesus Christ (τοῦ υἱοῦ εἰρηῆ Ἰησοῦ Χριστοῦ)."  
 (1 John 3, 23). We should believe in the name of "His Son", i. e., God's Son (cp. v. 21), Jesus Christ.

The Apostle proceeds. 1 John 4, 15: "Whoever confesses that Jesus is the Son of God (ἵνα πιστεύσῃτε ὅτι ὁ υἱὸς τοῦ Θεοῦ), God remains in him and he in God." Faith in Jesus as the Son of God, which is the true faith, brings rich heavenly blessing, - fellowship with God.

What stronger proof could John bring for the truth that Jesus is the Son of God, than this: "Who is he who conquers the world but he who believes that Jesus is the Son of God (ἵνα πιστεύσῃτε ὅτι ὁ υἱὸς τοῦ Θεοῦ)."  
 (1 John 5, 5).

The conclusion of John's major epistle reads: "We know that the Son of God is come, . . . and we are in the True One, in His Son Jesus Christ (ὅτι τὸ πνεῦμα εἰρηῆ Ἰησοῦ Χριστοῦ). He is the true God and life eternal."  
 (1 John 5, 20).



## C. JESUS THE CHRIST

Similar to the concept of Jesus as the Son of God is that of Jesus as the Christ, the Messiah of prophecy, the heralded Anointed One of God. In a few instances in the Johannine writings the two concepts are linked together as the constituent object of true faith. We find, again, four proof passages in John's Gospel and four in his epistles which plainly declare that the historic Jesus of Nazareth is none other than the long-expected Christ of God.

Andrew, first of the Twelve Disciples, model of personal evangelism, graces the Fourth Gospel with his eager summons to his brother Simon, "We have found the Messiah (which is, interpreted, Christ) (εὐρήκαμεν τὸν Μεσσίαν (ὃ ἔλεγε μνημονεύμενον Χριστός))." (John 1, 41). John leaves no doubt in the minds of his Greek readers that Andrew was here ascribing to Jesus of Nazareth the significant title "Christ."

The Samaritans knew of the Christ who was to come; and those who were led to Jesus by the Samaritan woman came to the personal conviction that this Jesus of Nazareth and that Christ were identical: "We ourselves have heard, and know that This One is truly the Savior of the world, the Christ (οὗτος ἔλεγε ἰληνὸς ὃ εὐτὴρ τοῦ κόσμου ὃ Χριστός)." (John 4, 42).

The previously cited testimony of Martha of Bethany, together with that of John himself in his gospel, bear repetition in this connection. John 11, 27: "She says to Him, Yea, Lord, I believe that Thou art the Christ (ὅτι εἶ ὁ Χριστός)." John 20, 31: "But these are written that ye might believe that Jesus is the Christ (ἵνα οὖν ἔλεγε ὃ Χριστός)." "

It is incorrect to characterize the Apostle John as merely a timid sycophant leaning on the Savior's breast. He was also a "son of thunder."



Often he thundered righteously. An example of his virile language comes into view here. In 1 John 2, 22 we read: "Who is a liar but he who denies that Jesus is the Christ (ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός)?" John firmly maintains that the human and the divine nature were united in the person of Jesus Christ, and - in an expression which certainly is not lacking in force and clearness - he calls every one a liar who denies that Jesus of Nazareth is the Christ, the promised Messiah and Savior.

Instructing his Christians in the matter of discerning between false and true prophets, John sets up this criterion: "Every spirit which confesses Jesus as Christ come in the flesh (ὁμολογᾷ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα) is of God." (1 John 4, 2). The mark of a faithful minister of God is that he preaches that Jesus is Christ Incarnate for our redemption.

In the following chapter of his chief epistle, John reverts to the topic with which he opened his letter, namely, that faith is the source of all Christian life; and he begins the discussion with a terse statement of the essence of true faith: "Every one who believes that Jesus is the Christ (Ἰησοῦς ἔστιν ὁ Χριστός) is born of God." (1 John 5, 1).\*

Finally, in his second epistle, John brands as heresy supreme the denial of Jesus as Christ Incarnate. 2 John 7: "For many deceivers went out into the world, who do not confess Jesus as Christ coming into the flesh (οὐ μὴ ὁμολογήσαντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί)."

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\* Cp. John 20, 31. See the list of language parallels, page 3, 7.



#### D. JESUS THE LIFE

A striking concept, found nowhere so emphatically as in the writings of John, is that of Jesus as "The Life".<sup>x</sup> In John 1, 4 we read: "And the Life (ἡ Ζωή) was the light of men." "To Jesus belongs life in the absolute sense, and from Him all that is life emanates. He did not first obtain this life when the world was created, but was in possession of the principle of life from eternity; life represented His very essence." John refers not only to physical life, but also to spiritual and eternal life. "Of all these He is the Author, the absolute Possessor. Outside of Him, as outside of the Father, there is no life."

After Jesus had performed the miracle of feeding the Five Thousand, a curious multitude followed Him by boat to Capernaum. To these people the Savior addressed a remarkable sermon, the theme of which is indicated in John 6, 35: "I am the Bread of Life (ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς)."<sup>x</sup> Jesus is the Bread of Life because He gives life, true, spiritual, eternal life; in Him there is grace and salvation for all men.

To grieving Martha the Savior said, "I am the Resurrection and the Life (ἡ Ζωή)."<sup>x</sup> (John 11, 25). Eternal life is in Christ from eternity. "He, Jesus of Nazareth, is not only master of life and death by virtue of communicated powers, as were the prophets of old, but He is, in His own person, as a true human being, by virtue of the divine power transmitted to His humanity, Himself the Resurrection and the Life, the source and fountain-head of every renewal to, and restoration of, life, and therefore, also the Giver of eternal life. Apart from Him there is neither resurrection nor life." Scroggie: "Christ not only has what we need, He is what we need."

<sup>x</sup> Cf. the list of language parallels, page 2, C.



In His farewell discourses with His disciples, Jesus was compelled to speak very simply and clearly to them. When Thomas and his companions, mentally benumbed by the awful nearness of their Master's suffering and death, did not grasp the meaning of Jesus's beautiful prophecy of His own and their departure to the heavenly mansions, Jesus patiently explained: "I am the Way and the Truth and the Life ( $\tau\acute{\omicron}\nu \zeta\omega\eta$ ).-" (John 14, 6). Jesus is not only the guide to heaven, but He is the Life, the Fountain and Giver of all true life, the life that animates all those who believe in Him, and that is to be enjoyed eternally at the end of the way. He who believes in Him has eternal life.

In the epistles of John we find the name "Life" attributed to Jesus first in the very introduction of the First Epistle. 1 John 1, 2: "And the Life ( $\tau\acute{\omicron}\nu \zeta\omega\eta$ ) was manifested." John at once sets forth the doctrine of the person of Christ, stating that the Life, the Source and Fountain of all life, who became incarnate and was manifested to men, is the subject and theme of his letter.

Jesus the Life closes as well as opens the First Epistle of John: "And we know that the Son of God is come and hath given us an understanding that we may know Him that is true; and we are in the True One, in His Son, Jesus Christ. He is the true God and Life Eternal ( $\zeta\omega\eta \alpha\iota\omega\tau\iota\omicron\nu$ ).-" (1 John 5, 20). Yes, He, our Savior, Jesus of Nazareth, true man, is at the same time true God with the Father; and He is Himself Eternal Life, the Life which came into this world to bring the world life, and in whom we have perfect, glorious, unending life.



## E. JESUS THE LIGHT

In the Prologue of John's Gospel the aspect of Life in Christ is closely associated with that of His being the Light of mankind: "And the Life was the Light of men; and the Light shines in the darkness (ἡ Ζωὴ  
ἦν τὸ φῶς τῶν ἀνθρώπων · καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει). . . The True Light, which shines upon every man, was coming into the world (τὸ φῶς τὸ ἀληθινόν · . . ἦν ἐρχόμενον εἰς τὸν κόσμον)."<sup>x</sup> The life which Christ gives to men is that which illumines their dark hearts and minds. Life and light are salvation. The saving light of spiritual life is there for all, it shines upon all men, who by nature are in spiritual darkness. The true, self-sufficient Giver of Light, Jesus Himself, came into the world to bring enlightenment and salvation to every human being.

In striking parallel to John 1, 9 stands 1 John 2, 8<sup>x</sup>: "The darkness is passing away and the True Light is even now shining (τὸ φῶς τὸ ἀληθινόν  
ἤδη φαίνει)."<sup>x</sup> Christ the True Light illuminates the hearts and lives of those who receive His saving rays. In them the darkness of their natural corruption is in part dispelled, and their pathway to the realms of light is illuminated already during their earthly sojourn.

We find one more passage in John's First Epistle, namely, 1 John 1, 5: "God is Light (ὁ θεὸς φῶς ἐστίν) and darkness is not in Him in any way." God is all Light, all purity, all holiness, the Source of all true knowledge, wisdom, happiness, holiness, and saving illumination.

Reverting to the Gospel, we find five quotations of the Savior where He expressly calls Himself the Light of mankind. John 3, 19, taken from

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<sup>x</sup> Cf. the list of language parallels, page 4, H.



the memorable discussion with Nicodemus, reads: "But this is the judgment, that the Light is come into the world (τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον), and the men loved the darkness rather than the Light, for their works were evil." Salvation comes alone through faith in the saving Light, the only-begotten Son of God. And since the Redeemer has come into the world, once in person and now through His Gospel, those men pass judgment upon themselves who reject Him and prefer to remain in the darkness of sin. The Light may be rejected, but it cannot be quenched.

In the address of Jesus to the Jews in the Temple Court at the Feast of Tabernacles, Jesus said, "I am the Light of the world (ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου)." (John 8, 12). The Savior was perhaps comparing the Light to the towering candelabra which illuminated the entire Temple area, and which in turn reminded the Jewish worshippers of the guiding pillar of fire in the desert - symbol of the presence of God. Christ is the possessor and bearer of the divine truth of salvation, from whom the true spiritual illumination shines forth to bring life to all men.

Just before restoring sight to the man born blind, Jesus said, "While I am in the world, I am the Light of the world (φῶς εἰμι τοῦ κόσμου)." (John 9, 5). Jesus was not only a Light in the sense that He could restore eyesight; the blind man of this text also became spiritually enlightened, received faith in his Savior. The man Jesus is Divine Truth, clear as light; Divine Holiness, pure as light; and Divine Glory, radiant as light. As the Light of the world He delivers us from the night of falsehood, sin, woe, and death.

In John 12, 35 the Savior again calls Himself the Light and urges His hearers, in view of His impending removal from the world, to keep moving



in the rays of this eternal Light, to allow Him and His truth and righteousness to enter their lives: "Yet a little while the Light is with you. Walk while you have the Light (ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔσται · περιπατεῖτε εἰς τὸ φῶς ἕχετε)."<sup>\*</sup> And in John 12, 46 Christ states that the purpose of His incarnation was to deliver men from spiritual darkness: "I have come as a Light into the world (ἔγω φῶς εἰς τὸν κόσμον ἐδήλωσα), that every one who believes in Me should not remain in the darkness."

A systematic approach to the Johannine passages on Christology directs us next to the statements on the attributes of Christ. We find clear parallel references to the visibility of Christ according to His human nature, and to His attribute of eternity.

#### F. CHRIST INCARNATE (VISIBLE)

The "locus classicus" on the incarnation of the Son of God, revealing the divine Word as a true visible man, is of course John 1, 14: "The Word became flesh and tabernacled among us, and we scrutinized His glory, a glory as of the Only-begotten of the Father (ἐνέσκησεν τὴν δόξαν ἡμετέραν ὡς μονογενοῦς παρὰ πατρός)."<sup>\*</sup> John says, "We scrutinized His glory"! The eternal Son of the eternal Father assumed the true human nature according to body and soul, partook for a brief lifetime of all the joys and sorrows of a true human existence. And it was as a true man, visible to the eyes of men, that Christ revealed His divine glory through His miraculous works of compassion on earth.

Compare 1 John 1, 1<sup>\*</sup>: "That which was from the beginning, which we

<sup>\*</sup> Cf. the list of language parallels, page 1, B.



have heard, which we have seen with our eyes, which we have scrutinized and our hands have touched, concerning the Word of Life (ὃ ἄρχαίμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐψηλάφημεν καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς).” John saw the God-man with his own eyes, heard with his own ears the doctrine of life on His lips, had ample opportunity to gaze upon Him, to note everything that He did; His hands even touched and handled Him. The disciples were with the Lord long enough to know that they were not dealing with a phantom, but with the personal revelation of the second person of the Godhead. (We note here also that the Apostle calls Christ “the Word of Life,” an appellation which at once calls to mind the terminology of the Fourth Gospel.)

#### G. THE ETERNITY OF CHRIST

Continuing with 1 John 1, 1, we note its first words: “That which was from the beginning (ὃ ἦν ἀπ’ ἀρχῆς), . . . concerning the Word of Life.” The theme of John’s Epistle is the Word of Life, the eternal, essential, personal Word, which was from the beginning; He did not come into existence at the beginning, when time first began to be reckoned, but He then was, He already existed: He is from eternity.

In an appeal for Christlike living, the Apostle John reminds his mature Christians that they have the proper understanding of the person and office of Christ; they know Him as the eternal Son of God who in time came into this world to become the Savior of all mankind. 1 John 2, 13: “I write to you, fathers, because you have known Him who is from the beginning.”

Once more we return to the majestic opening words of the Gospel of



John: "In the beginning was the Word (Ἐν ἀρχῇ ἦν ὁ λόγος). . . He was in the beginning with God (οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν)." (John 1, 1.2). In the beginning, when time began, before anything was formed, when God prepared to create heaven and earth, WAS the Word; He existed, had been in existence since the timeless reaches of eternity. And He was in the beginning with God; not only His existence, but also His distinct personality was eternal, without beginning.

Under the heading of Christology there remain two groups of passages on the relation of Jesus to the Father.

#### H. JESUS WITH THE FATHER

In 1 John 1, 2 we read: "And the Life was made manifest, and we have seen and testify and announce to you the Eternal Life, which was with the Father (τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα) and was revealed to us." The Life manifested to men was nevertheless in the most intimate communion with God the Father. Made flesh and dwelling among men, Christ was still with the Father from eternity; in His incarnation He gave up not one iota of the Godhead.

John opens his gospel in the same manner: "And the Word was with God (καὶ ὁ λόγος ἦν πρὸς τὸν θεόν). . . He was in the beginning with God (οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν)." (John 1, 1.2). "The Word was with God, in inseparable nearness and closest intercommunion with God the Father. The Logos Himself is God, was God from the beginning and from eternity, was always connected most closely with the Father. He is distinct from God, in person, not in essence." "Christus besitzt ein auf Gott



bezogenes Dasein. Er ist unterschieden von Gott als selbstständige Person. Und doch ist Er zugleich, da Er das 'Wort' Gottes ist, an Gott gebunden, zu Gott gehörig: ein Wort ist nicht ohne den, der es spricht, und der, der es spricht, ist in seinem Worte selbst gegenwärtig und gibt sich in seinem Worte."

The intimate communion existing between Christ and the Father is beautifully pictured in John 1, 18: "God no one has ever seen; the only-begotten God who is in the bosom of the Father (μονογενηὸς παῖς ὁ ἐν εἰς τὸν κόλπον τοῦ πατρὸς), He has revealed Him." This relation indicates that there is a distinction of persons, but that nevertheless Jesus is one in essence with the Father. The being in the bosom of the Father is an uninterrupted condition and was so even after Christ's incarnation. "His human nature was received into the 'consortium' of the holy Trinity." The glorious intimacy of the Holy Trinity was never disturbed.

When the Pharisees objected to Jesus's declaration that He was the Light of the world, Christ appealed to their Law and said that not only He Himself, but also His heavenly Father bore witness to Him. They retorted, "Where is Thy Father?" And Jesus answered, "You know neither Me nor My Father; if you knew Me, you would also know My Father (εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε)." (John 8, 19). Only the true believers, who are united with Christ by the bonds of true faith, can have a true knowledge and idea of God; for in Christ the Father is revealed. Jesus is inseparably with the Father, and hence we can know the Father only through Christ.

More direct is the statement of Jesus in John 10, 38: "The Father is in Me and I in the Father (ἐν ἐμοὶ ὁ πατήρ καὶ ἐν τῷ πατρὶ)." This



relation of Christ's being in the Father has not been set aside by the incarnation of the Son, but was exhibited in the miracles and in all the works of Jesus, which were done by the Father through Him, while at the same time He worked in communion with the Father.

The following are additional passages in the Gospel of John which in a similar manner treat of the intimate relationship existing between Christ and the Father. John 12, 45: "He who sees Me sees Him who sent Me (ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με)."

John 14, 7.9.11.20: "If you had known Me, you would have known also My Father (εἰ ἐγνώκατέ με καὶ τὸν πατέρα μου ἃν ἤρατε)."

"He who has seen Me has seen the Father (ὁ ἐμοὶ ὡς ἐγὼ εἶπακεν τὸν πατέρα)."

"Believe Me that I am in the Father and the Father in Me (πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί)."

"In that day you will know that I am in My Father (ὅτι ἐγὼ ἐν τῷ πατρὶ μου) and you in Me and I in you."

John 17, 21: "So that they all may be one, as Thou, Father, in Me and I in Thee (καὶ ὡς εὖ, πατήρ, ἐν ἐμοὶ καὶ ἐν σοί)."

Note: The doctrine of the eternal generation of Christ from the Father is clearly stated in the Gospel of John (John 8, 42; 16, 27; 17, 8; etc.), only implied in the Epistles.

## I. CHRIST SENT BY THE FATHER

A great number of passages in the Gospel of John emphatically state that Christ was specifically sent by the Father to carry out the work of redemption here on earth. But again, this theological truth is also clearly set forth in an epistle by John. We find it three times in 1 John 4: "God has sent His only-begotten Son into the world (τὸν μόνον ἀγαπή τὸν



μονογενῆ ἀπέστειλεν ὁ θεὸς εἰς τὸν κόσμον) so that we might live through Him." "He loved us and sent His Son (ἀπέστειλεν τὸν υἱὸν αὐτοῦ) as Propitiation for our sins." "We have seen and do bear witness that the Father has sent the Son as Savior of the world (ὁ πατὴρ ἀπέστειλεν τὸν υἱὸν σωτῆρα τοῦ κόσμου)." (1 John 4, 9.10.14). The doctrinal implication of these verses will be included under John's treatment of Soteriology. We are here concerned merely with pointing out how emphatic the writings of John are in asserting that God the Father sent His Son into the world to save us.

John's Gospel presents four quotations where the Savior Himself declared pointedly that the Father had sent Him on His mission. To Nicodemus Jesus said: "For God did not send the Son into the world (ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον) that He might condemn the world, but that the world might be saved through Him." (John 3, 17). In His profound discourse on His mission, the Savior declared: "The works themselves which I do bear witness concerning Me that the Father has sent Me (ὁ πατὴρ με ἀπέστειλεν)." (John 5, 36). In the great sermon on "The Bread of Life," Christ gives this doctrine such prominence as to use it in an oath to substantiate His promise of salvation to those who accept Him in faith: "Just as the living Father sent Me (ἀπέστειλόν με ὁ ζῶν πατὴρ) and I live because of the Father. . . ." (John 6, 57). Finally, in His lively disputation with the Jews who were boasting that Abraham was their father and who nevertheless refused to accept Christ as the Son of God, Jesus said: "If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me (ἐκεῖνος με ἀπέστειλεν)." (John 8, 42).

Compare the references which Jesus constantly makes to the One who



sent Him -- John 4, 34; 5, 24; 6, 29.38.39.40.44; 7, 16.28.29.35; 8, 18;  
and the phrase "that Thou hast sent Me" in the Sacerdotal Prayer (John  
17, 8.21.25).



#### IV - SOTERIOLOGY \*

Nothing can be more delightful to a student of the Bible than to delve into the riches of the most precious doctrine of the Scriptures, that of our salvation through the vicarious atonement of Christ, the Son of God. To do that through the writings of John is indeed a fruitful, soul-strengthening project. From the pen of the man nearest and dearest to the Savior during His sojourn on earth, we receive a picture which is as clear and striking as it is profound and comprehensive.

##### A. THE VICARIOUS ATONEMENT

John 3, 16: "For to this degree God loved the world, that His Son the Only-begotten He gave, in order that every one believing in Him may not perish but have eternal life (τὸν υἱὸν τὸν μονογενην ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον)." Indeed, "the Gospel in a nutshell"! God proved His all-surpassing love for the world by giving His only-begotten Son as a free gift to the world. This Son was not merely sent into the world as an ambassador, a prophet, or an apostle might be sent; He was given, He was presented as the Supreme Gift, as the offering and sacrifice to bring salvation.

"What a contrast: the holy, eternal God and His equally holy and eternal Son giving the highest and best for the world, for the fallen, corrupt humanity, for the bitter enemy of God! The death of the Son of God is the punishment for the sins of the world; the Son of God dies that the world, all the people in the world, might live in all eternity. . . It was the blood, the death of the Son of God which was thrown into the balances, which made the ransom sufficient for the whole world.

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\* In this treatise the term "Soteriology" is used in a narrow sense, as the doctrine of how our salvation was effected.



And the result is that whosoever, every one who believes in Him, regarding Him as the one object of faith and trust, should not perish, as he has well deserved, but have the eternal life which has been earned for all mankind by the substitutionary work of the Savior."

"Beim Durchdenken dieser Tatsache steht nicht nur Nikodemus, sondern auch der christliche Glaube vor der Unfassbarkeit der 'himmlischen Dinge', der jenseitigen Hintergründigkeiten des göttlichen Handelns an dieser Welt."

In those last hours in the Upper Room on Holy Thursday evening, the Savior in His tender farewell discourses alluded to His impending vicarious suffering and death. He said: "Greater love than this no one has, that one give his life for his friends (ὁ ἀγαπᾷ τὴν ψυχὴν αὐτοῦ ἵνα ἀπέθῃ ὑπὲρ τῶν φίλων αὐτοῦ)."

(John 15, 13). In the place of, in the stead of, the guilty ones He gave His own life, thus delivering them from the consequences which they should have borne. Luther writes:

"That is called a great, powerful love if a man gives to another in his misfortune a hundred or a thousand dollars, or pays all his debts for him; but how great would that be if a king or a prince would give to a poor beggar a duchy or principality, yea, even his own kingdom or land and people? There the whole world would sing and say of unheard-of love. But that is only a small matter when compared with this, that Christ gives His life and body for thee, which is indeed the highest love that any man on earth can show to another; for to serve with money and goods, yea, also with the body, is also called loving. But there is none that would not much rather give his money and goods, yea, his land and people, than that he should die for another; and if he did it, it would be nothing beside that fact that God's Son comes down from heaven and steps forth in thy place, and willingly sheds His blood and dies, though thou hast been his enemy and a condemned person. That is the love which is much greater and higher than heaven and earth and everything that might be named."  
(Luther 8, 551, quoted in Kretzmann, Popular Commentary of the Bible, Vol. 1 of the New Testament, p. 495).

In striking parallel to the last-quoted passage from John's Gospel is the other glorious "3, 16" of Scripture, that of the First Epistle of John: "In this we have come to know love, that He placed His life for



us (ἐκεῖνος ἕπερ ἡμῶν τὴν μισθὴν αἰματὸς ἐῴηκεν).<sup>9</sup>" (1 John 3, 16).<sup>\*</sup> "We Christians have realized and know what love is and means, how it expresses itself, in the example of Christ. For He, out of free love and merciful favor, laid down His life for us; He suffered the death which we had earned by our sins."

One more passage in John's First Epistle sums up the doctrine of the vicarious atonement of Christ. 1 John 4, 9: "In this was manifested the love of God in us, that God has sent His only-begotten Son into the world so that we might live through Him (τὸν μόνον αὐτοῦ τὸν μετὰ πάντων ἀπεσταλμένον ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ)."<sup>9</sup> "The love of God was revealed to us and in us in such a wonderful way that the very angels were moved to the depth of their being. His only-begotten Son, than whom there was no being in heaven and earth in whom He felt greater pleasure, with whom He was united in a more intimate union, this beloved Son God sent down from heaven, from the abode of everlasting bliss, into this world, this vale of sin and corruption and death, in order that we, lost and condemned sinners that we are in ourselves, might have life, true, spiritual, eternal life, through Him and in Him."

## B. CHRIST THE SIN-BEARER

That our sins were imputed to the Savior is clearly brought out by John, especially in his First Epistle. The one pertinent passage in the Fourth Gospel is the significant declaration of John the Baptist: "Behold the Lamb of God which bears the sin of the world (ὁ ἀρνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου)."<sup>9</sup> (John 1, 29). "Christus opfert sich

<sup>\*</sup> Cf. the list of language parallels, page 6, p.



selbst, so dass die Welt frei wird aus ihrer Sündenschuld. Das ist nicht nur Vergebung der Sünden, das ist Sühnung, das ist Ausmerzung, reale, wirkliche Hinwegnahme der Schuld!" "In His capacity as Lamb of God, Christ lifts up and carries, He puts away entirely, without leaving a trace behind, all the sin without exception, all the transgression with all its guilt."

We find similar terminology in John's First Epistle. 1 John 3, 5<sup>x</sup> reads: "And you know that He was manifested to bear our sins (ἔκεῖνος ἐθανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ)." "Christ came into the world, appeared in the fulness of time, in order to bear and take away our sins, to atone for all the sins of all mankind, to offer Himself as a perfect sacrifice of propitiation for all time."

"The blood of Jesus His Son cleanses us from all sin (τὸ αἷμα τοῦ υἱοῦ τοῦ θεοῦ αἴμα καθαρίζει ἡμᾶς ἀπὸ πάντων ἁμαρτιῶν)." (1 John 1, 7).

"Jesus, the True Man, our Brother according to the flesh, but at the same time the Son of God, the eternal God Himself, has shed His blood for us once, yet His sacrifice has eternal validity and power by virtue of that mysterious, wonderful personal union of the two natures. Always, every day, without ceasing, we have forgiveness of sins, we are righteous and just and holy before God through the blood of Jesus Christ, which is always effective."

The Formula of Concord declares:

"Since it is the obedience. . . of the entire person, it is a complete satisfaction and expiation for the human race, by which the eternal, immutable righteousness of God, revealed in the Law, has been satisfied and is thus our righteousness, which avails before God and is revealed in the Gospel and upon which faith relies before God, which God imputes to faith." (Thor. Decl., III, 57).

Twice in the First Epistle of John we find Christ called the Propitiation for our sins. 1 John 2, 2: "He is the Propitiation for our

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<sup>x</sup> Cf. the list of language parallels, page 5, M.



sins (αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν).<sup>2</sup> Expositor's Greek Testament: "Our Advocate does not plead that we are innocent, or adduce extenuating circumstances. He acknowledges our guilt and presents His vicarious work as the ground for our acquittal." He suffered the full penalty for the sins of the whole world, He Himself is the Propitiation, being both High Priest and Sacrifice.

Fitly summing up John's presentation of Christ the Sin-Bearer is 1 John 4, 10: "In this is love, not that we have loved God, but that He loved us and sent His Son as Propitiation for our sins (ἀγάπησεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν).<sup>3</sup>" "While we were yet sinners, while we were enemies of God, God loved us, and it was His love alone which prompted Him to send His only Son into the world to offer up Himself in vicarious satisfaction for the transgression of all mankind. A perfect atonement has been made, a perfect redemption has been gained for all."

### C. A UNIVERSAL ATONEMENT

Several of the above-mentioned passages stress the universality of Christ's atonement. 1 John 2, 2: "And He is the Propitiation for our sins, but not for ours alone, rather also for those of the whole world (οὐ περὶ τῶν ἡμετέρων ἑἴ μόνων ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου).<sup>4</sup>" "It cannot be emphasized too often or too strongly that the redemption of Christ was made for the whole world, for every single person that ever lived or is living to-day, that it is there without our merit and even without our faith, the latter being only the hand which accepts the salvation as it lies ready for all men." "That is the great art of faith, to cling to Christ in the midst of temptation and sin, knowing that His satisfaction covers every conceivable case and was not confined to any individual case or class of people."



Also three passages in John's Gospel emphasize the world-wide sweep of the Savior's redeeming work. On John 1, 29, "Behold the Lamb of God which bears the sin of the world (τὴν ἁμαρτίαν τοῦ κόσμου)," Luther writes: "This Lamb bears the sins, not mine or thine, or any other person's alone, nor those of a single kingdom or country, but those of the whole world; and thou art also a part of the world."

The glorious "little Gospel", John 3, 16, twice asserts that the salvation by God's Son is for all: "For to this degree God loved the world (τὸν κόσμον), that His Son the Only-begotten He gave, in order that every one believing in Him (ὅς ἔπιστεύῃ εἰς αὐτόν) may not perish but have eternal life."

In addition, we have the Evangelist's own footnote to the prophetic statement of Caiaphas, who declared it expedient that Jesus should die for the people. John adds: "But this he did not say of himself, but being high priest of that year he prophesied that Jesus would die instead of the nation, and not for the nation alone, but in order that He might bring the dispersed children of God together in one (καὶ οὐχ ὅτιεν τὸ ἔθνος μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Ἰησοῦ διασκορπισθέντα ἐνωθῆναι εἰς ἓν)." (John 11, 51.52). "Jesus should die, not only for Israel, but for the whole world, and His death should result in a gathering and final uniting into one great spiritual communion of all that would believe on Him and thus receive the benefit of His death. In all nations of the earth are such as will become the children of God by faith in Christ Jesus."

Our next two "loci" are "Christ the Conqueror of Satan" and "Christ and His Followers Victorious over the World." Luther in his Large Catechism summarizes this phase of the Savior's work in the following



beautiful exposition:

"He has redeemed me from sin, from the devil, from death, and all evil. For before I had no Lord nor King, but was captive under the power of the devil, condemned to death, enmeshed in sin and blindness. For when we had been created by God the Father, and had received from Him all manner of good, the devil came and led us into disobedience, sin, death, and all evil, so that we fell under His wrath and displeasure and were doomed to eternal damnation, as we had merited and deserved. There was no counsel, help, or comfort until this only and eternal Son of God in His unfathomable goodness had compassion upon our misery and wretchedness, and came from heaven to help us. Those tyrants and jailers, then, are all expelled now, and in their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation, and has delivered us poor lost men from the jaws of hell, has won us, made us free, and brought us again into the favor and grace of the Father, and has taken us as His own property under His shelter and protection, that He may govern us by His righteousness, wisdom, power, life, and blessedness. . . He rose again from the dead, swallowed up and devoured death, and finally ascended into heaven and assumed the government at the Father's right hand, so that the devil and all powers must be subject to Him and lie at His feet, until finally, at the last day, He will completely part and separate us from the wicked world, the devil, death, sin, etc."

#### D. CHRIST THE CONQUEROR OF SATAN

On this point the Apostle John is so unequivocal as to write: "For this purpose was the Son of God manifested, that He might destroy the works of the devil (ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου)." (1 John 3, 8).

"Christ came into the world, assumed true humanity, in order that as our Substitute He might altogether dissolve every work by which the devil exerted his power, loose the bonds of sin in which men were held captive, take away the power and influence of the devil by which he tried to drag us down forever into his kingdom, deliver us from his sovereignty by virtue of which all the unconverted perform the works of darkness."

In his next chapter John assigns the reason for the believers' ability to overcome the spirits of darkness: "Greater is the One in you



than the one in the world (*μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ*)."  
(1 John 4, 4). "All antichristian temptation is powerless against the strength of God that lives in the believers." God and Christ in us are greater and stronger than the prince of darkness who actuates the children of the world.

On three occasions recorded in John's Gospel the Savior proclaims His victory over Satan. When, in answer to the prayer of Jesus, the voice of the Heavenly Father was heard saying, "I have glorified My name, and will glorify it again," the Savior turned to the astonished bystanders and said: "Now is the judgment of this world; now shall the prince of this world be cast out (*νῦν ὁ ἀρχὸν τοῦ κόσμου τούτου ἐκβάλλομαι ἔξω*)."  
(John 12, 31). "The time of Christ's suffering and death was the hour of decision for the whole world, and especially in this, that the prince of the world, the devil, would be cast out, conquered, and subdued. Through His Passion and death Christ took from the devil the right which he had assumed on account of the sins of mankind, namely, that of keeping all men in subjection to him." "Der Satan wird ausgestossen werden, . . . aber zugleich aus seiner Machtstellung überhaupt."

Having comforted His disciples, in His farewell discourse, with the promise of the Comforter and with His own benediction of peace, the Savior reminds them that the time for His great contest with Satan has arrived; yet Satan will be helpless against Him: "No longer will I speak much with you, for the ruler of this world is coming, and he has nothing in Me (*ἔρχεται γὰρ ὁ τοῦ κόσμου ἀρχὸν καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν*)."  
(John 14, 30). "As real as this battle would be, and as powerful as His adversary was, yet he has no possession or rule in Jesus. There was no sin in Jesus according to which the devil might have claimed Him as his subject;



there was no cause of death in Him. And therefore also the devil, with all his cunning and power, would not be able to carry out his evil design, to conquer the Lord."

The promised Paraclete will convict the world of the judgment, for "The ruler of this world is judged (ὁ ἄρχων τοῦ κόσμου τούτου κἀκρίθη)."  
(John 16, 11). "The redemption of Christ sealed the devil's doom; he has lost might and right with regard to mankind since sin was conquered by Jesus."

#### E. CHRIST AND HIS FOLLOWERS VICTORIOUS OVER THE WORLD

In the previously-cited John 12, 31 Christ had said, "Now is the judgment of this world; now the ruler of this world shall be cast out (νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου · νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω)."  
In this, as in the related passages, κόσμος is used of the unbelieving world, those who reject Christ.

"In the events that were beginning now, and that would transpire in the next few days, the disciples should know that a great judgment was taking place, that the universe was on trial. . . By bearing the sins of the world and by effecting a complete reconciliation for all, Jesus has taken away from the devil the power to keep men in his service. In this way the hour of the world's redemption is also the hour of decision, the hour of trial. In the end, the question will be whether men will stand by Christ, the Redeemer, or by Satan, the destroyer of their souls."

The last words recorded of the memorable farewell discourses of Jesus read: "In the world you have tribulation; but be of good cheer, I have conquered the world (ἐγὼ νενίκηκα τὸν κόσμον)."  
(John 16, 33). What solid comfort for His sorrowing disciples! "Though His Passion proper had not yet begun, the Lord knows that He will be Conqueror in the battle with sin, death, and hell, that all His enemies will be made



His footstool. Therefore He will make the necessary provisions that His disciples will not be overcome by enmity and persecution." Luther: "We have seen, by the grace of God, that the Holy Ghost reminded many hearts of these words when it came to the battle, and strengthened them that in the memory of that victory they endured everything, and died a peaceful death."

Turning to John's First Epistle, we find these same truths in one compact verse, 1 John 4, 4. In the latter part of the verse John writes: "Greater is He who is in you than he who is in the world (ΜΕΙΖΩΝ ἘΣΤΙΝ ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ). "Though Satan, the prince of darkness and the father of lies, is in the false teachers, lives in them, actuates them, yet God who lives in us, who is our Strength and our Refuge, is greater and stronger than the devil with all his evil angels." The result is stated at the beginning of the verse: "Ye are of God, little children, and you have conquered them (ὑμεῖς ἐκ τοῦ θεοῦ ἐστε. ἠκενὴ καὶ ὑβουλίκατε αὐτοῦς). "The believers belong to God, they are the children of God, having been born again out of the water of Baptism and the Spirit. Therefore they not only have the knowledge necessary to examine and test the spirits, but they also have the ability, the power to withstand their allurement, to conquer them."

And in 1 John 5, 4 we find: "Everything which is born of God conquers the world (πάν τι γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον)."

"Wherever the new birth has taken place, wherever faith has been planted in the heart, there this wonderful power exists, there the believer is able to conquer the world, all the forces in this world that are opposed to the spiritual life in him, the entire kingdom of sin and evil. . . Not in their own power, indeed, do they battle with the forces of darkness, but in and by the faith which God kindles in them in conversion. . . With this faith they are victors even in advance, for they become partakers of the victory which their Champion, Jesus Christ, won over the kingdom of darkness. Sin, death, hell are powerless against the faith which clings to the Savior and His victory."



## F. ETERNAL LIFE IN CHRIST

Of all aspects of the Savior's work of redemption, none is more completely presented in the Johannine writings than the consummate fruit of the Atonement, - eternal life to those who believe in Christ. We shall first take up five verses in the First Epistle of John and then view the overwhelming testimony of John's Gospel.

Exhorting his Christians to Christian faithfulness, the Apostle John holds forth this as an incentive: "And this is the promise that He hath promised us, eternal life (αὐτὴ ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον)." (1 John 2, 25). "If we keep that faith in the Father and in the Son, as in those that worked our salvation for us and in us, then He, as a reward of mercy, will take us to the eternal home, to the blessings of salvation, to the bliss of heaven."

The Apostle's classic definition of God's love reaches its climax in a glorious purpose clause: "In this was manifested the love of God toward us, because God sent His only begotten Son into the world that we might live through Him (ὅτι ζήσωμεν δι' αὐτοῦ)." (1 John 4, 9). God sent His only-begotten and beloved Son from heaven, "from the abode of everlasting bliss, into this world, this vale of sin and corruption and death, in order that we, lost and condemned sinners that we are in ourselves, might have life, true, spiritual, eternal life, through Him and in Him."

Summarizing the testimony of God which should be the object of our faith, John declares: "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life (ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν καὶ αὐτὴ ἡ ζωὴ ἐκ πατρὸς αὐτοῦ



ἐκ τούτου ὁ ἔχων τὴν βίαν ἔχει τὴν ζωὴν." (1 John 5, 11.12). "The only reason why God has given eternal life, why He is holding it out to all men, is His divine love in Christ Jesus; for it is in His Son that we have this eternal life, if we place our entire trust in Him, if we rely on His perfect atonement in life and in death."

John concludes his epistle on this very theme: "This is the true God, and eternal life (ὁ ὢν ὁ ἀληθὴς θεὸς καὶ ζωὴ αἰώνιος)."  
(1 John 5, 20). "He, our Savior, Jesus of Nazareth, true man, is at the same time true God with the Father; and He is Himself eternal life, the Life which came into this world to bring the world life and in whom we have perfect, glorious, unending life."

If "Eternal Life in Christ" is a dominant theme in John's First Epistle, it is the melody of his Gospel. Here the first beautiful note is struck in John 3, 14 and 16. V. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that every one believing on Him may have eternal life (ὅτι τὸς ὁ υἱὸς τοῦ ἀνθρώπου ἔχει τὴν ζωὴν αἰώνιον)."  
"Every one who looks upon the crucified Christ in true faith, is free from sin, as the sting of death, free from its guilt, as the poison of death. This faith gives eternal life, even here and now, for eternal life is the life of the soul which no kind of disaster can impair nor death destroy; it is a present possession as well as a future inheritance." V. 16: "For to this degree God loved the world, that His Son the Only-begotten He gave, in order that every one believing in Him may not perish, but have eternal life (ὅτι τὸς ὁ υἱὸς τοῦ ἀνθρώπου εἰς κόσμον ἦν ἀπολύτως ἀλλ' ἔχει τὴν ζωὴν αἰώνιον)."  
"Faith appropriates Christ, His work and His redemption, and thereby comes into possession of the fulness of that life which means eternal happiness."



Whether the last verse of the great John 3 is a record of the testimony of John the Baptist, or is the word of the Evangelist Himself, is much less significant than what it says, viz., "He that believeth in the Son hath everlasting life (ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον)."

(John 3, 36). Faith in Christ at once leads a person to everlasting life, grants it to him as God's gift.

"The believer is the possessor of this life, he is here and now a child of God and therefore an heir of the gift of God, which is eternal life in Christ Jesus. This life is the highest development, the superabundant energy of the whole being, as it is inaugurated during this earthly life and finds its consummation in eternity. All this is the gift of God to him who believes in the Son of God, because faith appropriates to the believer what the Son possesses, on which He, by His vicarious satisfaction, has granted a claim or pledge."

To the soul-thirsty woman of Samaria the Savior promised: "The water that I shall give him will become in him a fountain of water springing up into everlasting life (τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον)."

(John 4, 14). "The salvation which Christ gives works a new, a spiritual life, and this life is fully realized and completed in eternity. The water of Christ's granting. . . transmits a power which sustains faith to the end of life and beyond, where the consummation of salvation will be enjoyed, world without end."

Jesus's defense of His healing the man at the Pool of Siloam included this majestic positive assurance: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath eternal life, and comes not into judgment, but has passed over out of death into life (ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψοντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μετεβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν)."

(John 5, 24). He who accepts Christ's Word in faith and confidently trusts in God, already has eternal life. "It is his inheritance and



possession here and now. Such a person, therefore, does not need to go through the process of judgment, for he has already passed the test. There is no promise of future deliverance needed, except as one goes from believing to enjoying, for the believer has passed over, beyond the reach of death. Life is his atmosphere, his existence."

A moment later, the Savior declared: "The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life (πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται εἰ τὸ ἀγαθὸν ποιήσαντες εἰς ἀΐδιον ζωὴν); and they that have done evil, unto the resurrection of damnation." (John 5, 28.29). "Der, welcher Mensch wurde, um die Welt zu retten, vollzieht nach dem Willen des Vaters das Gericht, indem er die Scheidung offenbar macht, die im Diesseits bereits von den Menschen selbst in der Stellungnahme zu ihm vollzogen worden war." "They in whom the righteousness of faith ripened into righteousness of life, that proved their faith in good works, will receive, as a reward of grace, the full, eternal enjoyment of life, in an everlasting resurrection."

The sermon on the Bread of Life began: "Do not busy yourselves with the food that perishes, but with the food that remains unto eternal life, which the Son of Man shall give unto you (τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον. ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει)." (John 6, 27). "Christ is speaking of a spiritual food, that which nourishes the spiritual life, which preserves the soul unto eternal salvation."

"The obtaining of the food for the soul is not the result of man's striving for it by his own powers, for the δώσει refers to the time when faith extends the hand and receives the marvelous benefits of God's grace. Like the water of Chap. 4, 14, the spiritual food here referred to is given by the Son of Man, by Christ in His divine-human capacity as the Savior of the world."

Within seven verses of the above passage, Jesus three times proclaims that He will raise up His followers on the Last Day: "And this is the



Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day (ἀναστήσω αὐτὸ ἐν τῇ ἑσχάτῃ ἡμέρᾳ). And this is the will of Him that sent Me, that every one which seeth the Son, and believeth in Him, have eternal life: and I will raise him up on the last day (ὅτι ὁ πατὴρ ἔχει τὸν υἱὸν καὶ τὰς ψυχὰς αὐτῶν ἐξ ἑαυτοῦ, καὶ ἀναστήσω αὐτὸν ἕως ἐν τῇ ἑσχάτῃ ἡμέρᾳ)."

(John 6, 39.40).

"The completion and the crown of His work of redemption is the resurrection of the believers unto everlasting life. . . The seeing of the Son is that which is done with the eyes of faith; it is equivalent to faith. And he who has this faith has eternal life; it is the present possession of faith. Even if the body of the believer sinks into temporal death, so that soul and body are, for a season, separated, Christ will raise him up on the last day, will reunite body and soul for the eternal enjoyment of life in and with the Savior and with God."

Again, in verse 44 we read: "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up on the last day (καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ)."

Climaxing this part of the Savior's sermon was: "Verily, verily, I say unto you, He that believeth in Me hath eternal life (ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον)."

(John 6, 47).

"He emphasizes once more that every person who makes use of this approach, who believes on Him, is even now and here the possessor of eternal life, the spiritual life which is given to the soul when it is born above, which is constantly nurtured by the apprehension of Christ, and which will find its everlasting fruition in the life beyond the grave."

In the conclusion of His sermon, Jesus utters a hard sentence for the hard Jews: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up on the last day (ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ)."

(John 6, 54). "A person who by faith enjoys the fruits of Christ's salvation day after day, by realizing that His flesh was



given for his salvation, and that Christ's blood was shed for the sins of the world, becomes the possessor of the eternal life which is the fruit of Christ's redemptive work."

In the face of the open hostility of the Jews who were accusing Him of being demon-possessed, the Savior made this statement: "Verily, verily, if a man keep My saying, he shall never see death (ἔάν τις τὸν ἔμὸν λόγον τηρήσῃ, τὸν θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα)." (John 8, 51).

"If living, active faith lives in the heart of a person, so that he keeps the Word of the Savior, then he will not see death. The verb θεωρέω is stronger than the mere ἰσθίω, expressing fixed contemplation, and therefore denoting an active experience. For the believer the death of the body is not reckoned as death, since the bitterness of death has been removed through the redemption of Christ. Physical death is to him but the entrance to eternal life."

In the precious words which John has recorded of the Sermon at the Feast of Dedication, the Savior asserted: "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life (καὶ δίδωμι αὐτοῖς ζωὴν αἰώνιον)." (John 10, 27.28). "Above all, He as the Savior and powerful God, gives to them the life everlasting which He has earned for them by His atoning work."

The soul-sustaining word of comfort which Jesus addressed to the grieving Martha has become a watchword of all Christians: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die (Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ: ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα)." (John 11, 25.26).

"All life, and the giving and returning of life to men, is centered in Him. Eternal life is in Him from eternity. And therefore He can give life, even when death had apparently claimed a person for his own. . . The believers, though they seemingly succumb to



temporal death, yet have life, are partakers and sharers with Christ in the full and complete life that had no beginning for Him and shall have no end for them that put their trust in His redemption alone. Death is only the gateway to the full and perfect life; it has no terrors for the Christian, since it has been swallowed up in victory by the resurrection of Jesus."

"Darum ist es nicht mehr so, dass, während der Glaubende lebt, der Tod schon heimlich in seinen Gliedern nagt, sondern heimlich, verhüllt in ihm das Leben, nämlich das Leben der anderen Welt, das Christus lebt, ihn leben macht."

A fitting finale to the Savior's oracles on His gift of eternal life is the matchless word of His sacerdotal prayer: "This is life eternal, that they might know Thee, the only true God, and Him whom Thou hast sent, Jesus Christ (αὐτὴ δὲ ἐστὶν ἡ αἰώνια ζωὴ ἣν παρέκκωκεν ἐξ ἑοῦ μόνον ἀληθινὸν θεὸν καὶ δι' ἀπέσταλτα Ἰησοῦν Χριστόν)." (John 17, 3). Having just previously alluded to the fact that the Father had given Him the authority and power to give eternal life to those whom the Father had given Him as His own, Jesus states that "this life eternal, which the believers receive at the hands of Jesus, consists in the true knowledge, the right understanding of God as the only true God, as the one and only Lord, and of Jesus Christ, the Savior, in both His person and office, as the one sent by God to accomplish the salvation of the world."

In conclusion, we have John's own summary of the entire purpose of his gospel: "But these things are written so that you may believe that Jesus is the Christ the Son of God, and that by believing you may have life in His name (ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχετε ἐν τῷ ὀνόματι αὐτοῦ)." (John 20, 31).

"His aim was to prove the deity of Christ and to work conviction in the hearts of men by such proof, in order that they might believe and by faith have the everlasting life which is in Christ and is given by Christ to them that believe in His name."



## V - PNEUMATOLOGY

Pneumatology, the work of the Holy Spirit, covers a multitude of subjects. In establishing the internal relationship between John's Gospel and his Epistles in this field of doctrine, we shall present first the doctrine concerning the Holy Spirit and then the various doctrinal points which come under the operations of the Holy Spirit.

### A. REFERENCES TO THE PERSON AND WORK OF THE HOLY SPIRIT

#### (1) GENERAL REFERENCES

As a general reference to the Holy Spirit, in the Epistles of John, we shall list the passage 1 John 5, 6, which will be cited in more than one connection: "And the Spirit is He that testifies (τὸ πνεῦμα ἔστιν τὸ μαρτυροῦν)."

The Evangelist John himself refers to the Holy Spirit in explaining to his readers the significance of a remarkable statement by Jesus. On the last day of the Feast of Tabernacles the Savior made use of the symbolism of the water-pouring ceremony connected with the conclusion of that festival; He had cried out, "If any one thirst, let him come to Me and drink! He who believes in Me, as the Scripture says, rivers of living water will flow out of his soul." To this statement John adds the parenthetical explanation, "But this He said concerning the Spirit, Whom those would receive who believed in Him (τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν)." (John 7, 39). Luther paraphrases: "I will make him a strong stone vessel and give him the Holy Ghost and gifts, so that he may flow to other people, give them drink,



comfort and strengthen them, and serve many other people, as he has been helped by Me."

In His farewell discourses the Savior Himself alluded to the Holy Spirit, in this manner: "It is expedient for you that I go away; for if I do not go away, the Counsellor will certainly not come to you. But if I depart, I will send Him to you (ἐὶν γὰρ μὴ ἀπέλθω, ὃ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς · ἐὶν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς). And having come He will convict the world of sin and of righteousness and of judgment." (John 16, 7.8). "The sending of the Spirit depended upon the fact that Christ should enter into the glory of His Father according to His human nature."

## (2) "SPIRIT OF TRUTH"

A notable concept among John's statements concerning the Holy Spirit is that which ascribes to Him Truth, in the absolute sense. 1 John 5, 6: "And the Spirit is He that testifies, because the Spirit is the truth (ὅτι τὸ πνεῦμα ἔλεπεν ἢ ἀληθείαν)." "That is the special work of the Holy Ghost, to testify regarding the truth, to teach the truth, since He is Himself the truth, the eternally faithful God."

Turning again to John's record of the Savior's farewell discourses, we find three such declarations by Christ. John 14, 16.17: "And I will ask the Father and He will give you another Counsellor, that He may be with you for ever - the Spirit of truth (καὶ ἄλλον παράκλητον ἕωσει ὑμῖν, ἵνα ἢ μετ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας)." The Comforter, the Holy Spirit, is "the Spirit of truth, He who neither errs Himself nor teaches anything out of harmony with the teaching of Christ."



John 15, 26: "When the Counsellor has come Whom I will send to you from the Father, the Spirit of truth Who proceeds from the Father (τὸ πνεῦμα τῆς ἀληθείας ἃ παρὰ τοῦ πατρὸς ἐκπορεύεται), He will testify concerning Me." Luther: "I shall give you, says Christ, the Spirit that will make you sure and certain of the truth, that ye no longer dare doubt with regard to this or that concerning your salvation, but may be sure of the matter and be judges, and even judge all other doctrine."

John 16, 13: "But when He, the Spirit of truth (τὸ πνεῦμα τῆς ἀληθείας), has come, He will guide you into all truth." "He will bring their hearts and minds into the truth, make them familiar with it, let them understand and grasp the truth, have them realize the grace of God in Christ Jesus."

### (8) THE SPIRIT AS DIVINE TEACHER

The important function of the Holy Spirit whereby He enlightens men's understanding and imparts to them all saving truth is stated most clearly by the Savior to His disciples, John 14, 26: "But the Counsellor, the Holy Spirit, Whom the Father will send in My name, He will teach you all things which I said to you (ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ἃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματι μου, ἑκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπαι ὑμῖν ἐγώ)." Lenski: "The Spirit will remind the disciples, and in addition He will teach them what is contained in all of which they are thus reminded."

The Savior makes a similar promise to His disciples in John 16, 13: "But when He, the Spirit of truth, has come, He will guide you into all truth (ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάντων). . . And the things to come



He will announce to you (τὸ ἐρχόμενον ἀναγγελεῖ ὑμῖν). "Der Geist mehrt die Erkenntnis der Jünger, indem er sie führt in aller Wahrheit, d.h. ihnen in der fortdauernden Bindung an Christus weitere Erkenntnisse vermittelt, die sie zur Zeit des Abschieds Jesu noch nicht zu ertragen vermochten, und ihnen Kommendes enthüllt." "The future salvation also belongs to the counsel of God: the coming of Christ to judgment, the consummation of the redemption in the Kingdom of Glory."

John in his first epistle reminds his laymen, his congregation members, that they too are by the grace of God pupils of the Holy Spirit. 1 John 2, 20: "And you have the anointing from the Holy One, and all of you have knowledge (καὶ ὑμεῖς χάρισμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντες)." Saving faith, Spirit-imparted, "also gives to all believers not merely an outward knowledge, a mere understanding of the mind, but a true inward certainty of the divine and saving truth, based upon the Word of the Gospel."

A moment later, by way of exhorting his Christians to abide in Christ, the Apostle tells them: "And as for you, the anointing which you have received from Him remains in you, and you have no need that anyone should teach you; rather, as His anointing teaches you about everything, and it is true and is no lie; and even as it taught you, abide in Him (καὶ ὑμεῖς τὸ χάρισμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρειαν ἔχετε ἕνα τις διδάσκει ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χάρισμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἔστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ κατὰ τὸ ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ)." (1 John 2, 27).

"By virtue of the anointing, as it was applied to them in the Word of the Gospel, the Holy Spirit exerted His power in them. It was but necessary for them to follow His leading in the Word. This enlightening work of the Spirit in the Word gave them all the information which they needed in any situation in life, and thus, in just that form it was true."



(4) THE SPIRIT BEARS WITNESS TO CHRIST

In promising to send the Spirit to His disciples, the Savior explicitly stated that the subject of the Spirit's testimony would be He, Christ Himself: "When the Counsellor has come Whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify concerning Me (ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ)." (John 15, 26). "To testify of Jesus the Savior: that is the office of the Spirit; for that reason He bears the name Spirit of Truth."

John in his chief epistle echoes: "He is the One who came by water and blood, Jesus Christ; not in the water only, but in the water and the blood; and the Spirit is the One who testifies (τὸ πνεῦμα ἔστιν τὸ μαρτυροῦν), for the Spirit is the truth." (1 John 5, 6). The Spirit of God in the Gospel bears witness to the atoning work of Christ, testifying without ceasing that Jesus is the Savior of the world. "Thus the testimony of the Spirit glorifies Christ in the hearts of the believers."



## B. THE ELECTION OF GRACE

"Election is the eternal act of God with respect to all who are saved, by which, out of pure grace and for Christ's sake, He purposed to endow them in time with the spiritual blessings of conversion, justification, sanctification, and preservation unto life eternal."\* "As God in time unites His children to Himself by giving them faith, so in eternity He united His children to Himself by decreeing to give them faith."\*\*

Also on this important doctrine, the Apostle John does not leave us without instruction. Although in his epistles John only once refers to the doctrine of the Election of Grace, the relevant statements in his gospel are very clear. The passage from the epistles is 1 John 2, 19: "Out from us they went, but they were not of us; for if they had been of us, they would have remained with us (εἰ γὰρ εἴ ησαν ἡμῶν, κατενόησαν ἂν μετ' ἡμῶν)." Speaking of the false antichristian teachers, the Apostle declares that if these had been in the number of the true Christians, they would have remained in that fellowship and would not have apostasized. But these ἀντίχριστοι had wilfully departed from the truth which they had learned, thus revealing that they were not among the elect children of the Holy Spirit.

In His remarkable sermon on the Bread of Life, the Savior uttered a majestic yet comforting declaration: "Everything which the Father gives Me shall come to Me (πάν ὃ δίδωμί μοι ὁ πατήρ ἔσται ἐν ἐμοί), and the one who comes to Me I will certainly not cast out (τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω)." (John 6, 37). "All those whom God, in His counsel

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\* J.T. Mueller, Christian Dogmatics, p. 585.

\*\* F. Pieper, Distinctive Doctrines, p. 159.



of love, has chosen to give to His Son as His own, will certainly have the gracious will of God carried out upon them; they will find their Savior and will come to Him." Although the grace of God is resistible, its strength is conferred to man. "Faith appears here as the consequence of God's election of grace, for all whom the Father has chosen to give to the Son will certainly come to Him in faith, and He will most definitely not cast them out, but will receive them into His eternal mansions." Scroggie: "Turn that sweet morsel over in your mouth."

It was in His sermon at the Feast of Dedication that Jesus uttered the words so dear to the heart of every Christian: "And they shall certainly not perish eternally, and no one shall snatch them from My hand. My Father which has given them to Me is greater than all, and no one can snatch them from the hand of the Father (οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ὀρθάξει τις αὐτὰ ἐκ τῆς χειρὸς μου. ἡ πατὴρ μου ὃ δέδωκέν μοι πάντων μείζων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς)." (John 10, 28.29).

"The Lord here gives us a guarantee against ourselves. . . and also against the guile and strength of our fiercest foes. . . It is God who draws men, who brings them to Christ, and who works in them both to will and to do according to His good pleasure, which He has made known in the one Savior of mankind. . . The Father and the Son work together in bringing about the salvation of men, in bringing the elect to faith and in keeping them faithful to the end."

In His great Prayer, Jesus tells His heavenly Father, "When I was with them, I kept them in Thy name which Thou gavest Me, and I have guarded them, and none of them has perished except the son of perdition (ἐγὼ ἐτήρησα αὐτοὺς ἐν τῷ ὀνόματι σου ὃ δέδωκέν μοι, καὶ ἐτήρησα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας)." (John 17, 12).



## ELECTION THE WORK OF GOD, NOT OF MAN

Thursday evening of the week of the Passion of our Savior had witnessed the remarkable incident of Jesus's washing the feet of His disciples; and the entire evening was marked by an unprecedented intimacy between the Lord and His disciples. In the midst of His farewell discourses, Christ injected this solemn reminder: "You did not choose Me, but I chose you (οὐχ ὑμεῖς με ἐξελέξατε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς)."

(John 15, 16). "Christus bleibt der Herr, auch wenn er sie seine Freunde nennt." "Everything that is done for and in the believers is the result of the gracious election in Christ. There is nothing on their side which might have induced God and Christ to love them."

1 John 4, 10 reproduces this thought: "In this is love, not that we have loved God, but that He loved us and sent His Son as Propitiation for our sins (οὐχ ὅτι ἡμεῖς ἠγαπήκαμε τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέπελεν τὸν υἱὸν αὐτοῦ ἰλαστικόν περὶ τῶν ἁμαρτιῶν ἡμῶν)."

The election to salvation, as well as the precious divinely conceived and divinely executed plan which effected that salvation, is purely of God's grace in Christ, without any merit or worthiness in us.



### C. THE "REGENERATION OF THE HOLY GHOST"

"Regeneration in its strict sense describes the new birth, John 3, 5.6, which the sinner undergoes in his conversion, or the bestowal of new spiritual life through faith in Christ. According to Scripture every person is born of God who believes that Jesus is Christ, 1 John 5, 1. . . Hence we may say that the sinner who is converted is also regenerated, and vice versa, since the two terms designate one and the same act of the Holy Ghost, John 1, 12.13." \*

Here again John plumbs the depths of divine wisdom. He writes,

John 1, 12.13<sup>xx</sup>: "But whosoever received Him, He gave them power to become sons of God, to those who were believing in His name, who have been born, not of blood, nor by the will of the flesh, nor by the will of a

man, but of God (ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἱ . . . ἐκ θεοῦ γεννηθέντες.)"

"To receive Christ, to believe on Him, and to trust in His name, are expressions covering the same process. To such as accepted the Word of the Cross He gives the great privilege or right to become the sons of God by adoption. He works faith in their hearts. They enter into the right relation to Him, they accept Him as their Father. The children of God are born out of God; to Him alone and to no human, earthly agency, power, or will do they owe life and being, spiritual birth and existence. Regeneration is the work of God, and it is His work all alone."

The classic statement on the new birth of the believers is John 3,

5: "Unless one is born of water and Spirit, he is not able to enter

into the kingdom of God (ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ)."

"Spiritual regeneration by Baptism, through which the Spirit of God is given, is unavoidably necessary. Baptism is the means by which the Holy Spirit works regeneration, the new birth. To be born again or anew is to be born out of the Spirit, to receive from Him a new heart, a new mind, a new will."

\* J.T. Mueller, Christian Dogmatics, p. 363.

xx Cf. the list of language parallels, page 5, K.



To the obstinate Jews the Savior said, "If God were your Father (εἰ ὁ θεὸς πατήρ ἡμῶν ἦν), you would love Me." (John 8, 42). "If they were really children of God, belonged to God's house as children, they would love Christ, for brothers must feel brotherly love toward one another."

In John's First Epistle the concept "born of God" is almost a catch-word. We read in 1 John 2, 29:<sup>x</sup> "If you know that He is righteous, you know that also every one who does righteousness is born of Him (τῶς ὁ πᾶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεννητῶς)." "The certain result of the righteousness of faith is the righteousness of life. Being born of Him, being regenerated by the power of the Holy Spirit in the Word, a believer is bound to be engaged in thinking and speaking and doing that which pleases the Lord."

The glorious third chapter of 1 John treats of the glory, privileges, and obligations of sonship. "See how great a love the Father has given to us, that we should be called sons of God, and are (ὅτι τέκνα θεοῦ κληθόμεν, καὶ ἐσμὲν). Beloved, now are we sons of God (ὡς τέκνα θεοῦ ἐσμὲν)." (vv. 1 and 2).<sup>x</sup>

"To have been taken out of the state of wrath and damnation and to have been placed into such intimate fellowship with God as to have been born anew through the power of His Spirit in the Word, that is the experience which we have had. Children of God, that is what we are by faith in Christ Jesus, Gal. 3, 26, sons of God, led by the Spirit of God, heirs of God and joint-heirs with Christ, Rom. 8, 14.17. The image of God, lost by the Fall, is being renewed in us once more, Christ Himself is being formed in us, Gal. 4, 19. What unspeakable, immeasurable majesty is ours!"

And verse 9 of 1 John 3<sup>x</sup> reads: "Every one who is born of God (τῶς ὁ γεννημένος ἐκ τοῦ θεοῦ) does not commit sin." "The seed of the Word

<sup>x</sup> Cf. the list of language parallels, page 5, K.



of God, which wrought regeneration in the Christian in the first place, continues in him, has its home in his heart, makes his heart fruitful in all good works."

John in the closing chapter of his First Epistle discusses the power of faith. He begins: "Every one who believes that Jesus is the Christ is born of God (πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς ἐκ τοῦ θεοῦ γεννητὸς)."<sup>x</sup> (1 John 5, 1). "That is the great test of Christianity, a man's attitude toward Jesus Christ. If he believes that Jesus of Nazareth is the Christ, the promised Messiah, the eternal Son of God and the Savior of the world, then there is unmistakable evidence that he is born of God, regenerated, that he has received the new spiritual life."

Finally, that regeneration is a birth to sanctification of life is shown in the words, "We know that every one who is born of God does not sin (πᾶς ὁ γεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει), but he who has been born of God (ὁ γεννηθεὶς ἐκ τοῦ θεοῦ) keeps himself, and the wicked one does not touch him."<sup>x</sup> (1 John 5, 18). "So far as our new spiritual nature is concerned which we have received by virtue of our regeneration, we Christians do not sin. Instead of that, all true children of God keep a watchful eye on Him, they observe His holy will very carefully."

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<sup>x</sup> Cf. the list of language parallels, page 9, AA.



## D. CHRISTIAN FAITH

"Conversion takes place in that moment when the Holy Spirit engenders faith in the heart of the penitent sinner." \* Scripture records several "commands" enjoining faith upon us - not, however, as implying that we can of ourselves come to faith; but inviting us and drawing us to accept the Gospel message. We find one such exhortation in the Gospel of John and one in his First Epistle.

In His introduction to His sermon on the Bread of Life, the Savior said, "This is the work of God, that you should believe in Him whom He sent (ταῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἑκεῖνος)." (John 6, 29).

"It is undoubtedly intentional that there is a double connotation in the expression τὸ ἔργον τοῦ θεοῦ, as of the work which God desires on the part of man, an activity in which he consciously takes part, and the work which God performs, which He alone can bring about in man. Faith on Him whom God sent into the world, on Jesus Christ, can be produced only by God, but at the same time it is man who believes, faith is an activity on the part of the believer, a "fiducia cordis" which accepts Christ and His salvation."

Although John is the "Apostle of Love," we find that he states as God's first command the injunction to believe in Christ: "And this is His command, that you should believe on the name of His Son Jesus Christ (αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσῃεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ)." (1 John 3, 23). "That is the first and supreme command and will of God, that we poor sinners confidently believe in the name of our Savior, Jesus Christ, His Son; that we rely without wavering upon the atonement which was made through His blood."

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\* J.F. Mueller, Christian Dogmatics, p. 337.



## (1) FAITH AN AFFIRMATION OF GOD'S TRUTHFULNESS

Speaking to his disciples concerning Christ, John the Baptist declared: "He who received His testimony sealed that God is true (ὁ λαβὼν αὐτῆ τὴν μαρτυρίαν ἐσφράγισεν ἅτιν ἡ θεὸς ἀληθὴς ἐστίν)."

(John 3, 33). "The acceptance of the testimony as given by Christ serves as a seal of its truth, for if it were false, it could not bring about faith of this kind."

In strikingly similar vein, the Apostle John discusses the divine testimony concerning Christ and declares: "He who does not believe God has made Him a liar, because he has not believed in the testimony which God has witnessed concerning His Son (μηδέτιν παύσκει αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἣν μαρτύρηκεν ἡ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ)."

(1 John 5, 10). "The unbelievers are not only foolish, but also blasphemous, for in refusing to believe the testimony of God in the Gospel concerning His Son and the redemption through His blood, they declare God to be a liar by treating His historic testimony as unworthy of belief."

## (2) TRUE FAITH ACCEPTS THE FATHER AND THE SON

Johannine theology is unequivocal in emphasizing that God the Father and God the Son, being one in essence, are alike the object of the believer's honor and worship. The Savior Himself said, "All men should honor the Son, even as they honor the Father (πάντες τιμᾶτε τὸν υἱὸν καθὼς τιμᾶτε τὸν πατέρα)."

(John 5, 23).

"The honor which is to be given to the Son, Jesus Christ, is to be of the same kind and of the same degree as that which is accorded the Father (καθὼς). . . The Father sent the Son, not



only as ambassador, but as His own counterpart, for He was in Christ, reconciling the world unto Himself."

Again, Jesus addresses the stubborn Jews: "If God were your Father, you would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me (εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπήτε ἂν ἐμὲ · ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω · οὐδὲ γὰρ ἄν ἐμαυτὸν ἐδήλυνα, ἀλλ' ἐκεῖνος με ἀπέστειλεν)."  
(John 8, 42). "If one truly loves God, he will show all honor and respect toward all those who speak to men in His name and prove their commission. He who truly honors the government will honor the authorized or delegated representative of the government."

Discussing antichristian characteristics and the Christian's attitude, John the Apostle writes: "He that acknowledgeth the Son hath the Father also (ὁ ἀπολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει)."  
(1 John 2, 23).

"Every person that confesses Jesus as He is revealed to us in the Scriptures, as the eternal Son of the eternal Father, as Jesus the Christ, has the Father, has fellowship with the Father, is united with the Father through the bond of true faith. The two persons are inseparably united; the Son is in the Father, and the Father is in the Son, John 14, 10."

1 John 4, 15: "Whosoever shall confess that Jesus is the Son of God (ὅς ἐν ἀπολογίᾳ ὅτι Ἰησοῦς ἔλεγε ὁ υἱὸς τοῦ θεοῦ). God dwelleth in him, and he in God." The blessed mystical union with God, so often discussed by John, hinges entirely upon whether one accepts the basic fact of Christianity - that Jesus of Nazareth is the eternal Son of God.

Moreover, says John, this true faith overcomes the world! "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἔλεγε ὁ υἱὸς τοῦ θεοῦ)."  
(1 John 5, 5).

"There is only one true faith, namely, this knowledge and conviction, that Jesus of Nazareth is the Son of God, that God Himself was in Christ, reconciling the world to Himself, that He is gracious and merciful to us for the sake of Christ."



And Verse 9 of John's private letter to "the elect lady and her children" reads: "He that abideth in the doctrine of Christ, he hath both the Father and the Son (ὁ μένων ἐν τῇ διδαχῇ τοῦ ἁγίου, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει)."<sup>1</sup> (2 John 9). "Every teacher, every believer that clings to the old doctrine of salvation through the blood of Christ, to the fact that God the Father sent His Son into the world that men should live through Him, has both the Father and the Son, is united with them by the bonds of the closest union, in faith."



## E. THE CHRISTIAN LIFE

### (1) THE PLEDGE OF ANSWER TO PRAYER

Dr. Wm. Arndt in his treatise on Christian Prayer says: "We do not become Christians through prayer; prayer presupposes our having accepted Christ as our Savior. In other words, only a Christian can pray." Prayer is faith becoming vocal, either asking or thanking.

It is in His farewell discourses that the Savior solemnly and repeatedly pledges to answer every true prayer. John 14, 13.14: "And whatever you ask in My name, this I will do (ἃ ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, πάντα ποιήσω), so that the Father may be glorified in ~~the~~ the Son. If ever you ask Me for something in My name, I will do it (ἃ ἂν αἰτήσητε με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω)."

"Jesus fixes no limit in giving this promise except that the prayer must be made in His name, which excludes all sinful and arrogant petitions. The prayer must bring to the suppliant's mind Christ's attributes of wisdom, power, mercy, goodness, love, grace. Jesus hears every true prayer, but in His own manner and at His own time."

John 15, 7: "If ye remain in Me and My words remain in you, ask whatever you wish, and it shall come to you (ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γένηται ὑμῖν)."

"The prayer of Christians will always be made in the way of love and of God's Word, in accordance with the new life which governs their every thought and action. Such prayers are the expression of the intimacy between Christ and His disciples, and are heard as a matter of natural consequence."

The purpose of the Savior's ordaining us to faith and good works is:

"In order that whatever you may ask the Father in My name He may give you (ὃς ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου ἑγὼ ἕλωμαι)."

(John 15, 16). In these two verses the promise of answer to our prayer



is conditioned by our sanctified Christian conduct. Scroggie says, "Here is an unlimited promise resting on a limited condition."

John 16, 23.24: "Truly, truly, I tell you, whatever ye ask the Father, He will give it you in My name (ἂν π. αἰτήσῃτε τὸν πατέρα δοίσει ὑμῖν ἐν τῷ ὀνόματί μου). . . Ask, and ye shall receive (αἰτεῖτε, καὶ λήψετε)."

"Because the atonement of Jesus has effected peace with the Father, has restored the believers to their position as children of God, they have but to refer to Jesus and His work, to appeal to His redemption, to be assured of the hearing of their prayers. The efficacy of prayer depends upon faith in the Savior as the Substitute of mankind, by whom we have free access to the Father."

The Apostle John assures his Christians: "Beloved, if the heart does not condemn, we have boldness toward God, and whatever we ask we receive from Him (παροργίζω ἔρχομαι πρὸς τὸν θεόν, καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ)." (1 John 3, 21.22).

"In confidence we lay our needs before our heavenly Father, trusting that He will give us what He thinks best. We know, of course, that all our efforts do not earn for us an answer to our prayers, but we also have the assurance that God is well pleased with us, His children, for the sake of the great and merciful love which He bears toward us, and will give us the strength for which we ask."

Again, at the close of his first epistle, John declares: "This is the boldness which we have toward Him, that if ever we ask something according to His will, He hears us (ἐάν τι αἰτῶμεν κατὰ τὴν θέλησιν αὐτοῦ ἀκούει ἡμῶν)." (1 John 5, 14).

"We enter into the very presence of the Lord with the calm certainty that our petitions will be heard as we make them in faith, in firm reliance upon the sonship which was given to us in Christ. It is self-evident that we, as children of God, will ask only such things as are in accordance with the will of our heavenly Father."



(2) HE WHO IS OF GOD HEEDS HIM

Striking deeper into the doctrine of sanctification, John establishes the truth that true believers obey their heavenly Father's will. To the proud Jews the Savior emphasized the necessity of heeding the teachings of God: "He who is of God hears the sayings of God; for this reason you do not hear, because you are not of God (ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τούτου ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε)." (John 8, 47). "They had hardened their heart against His words, thereby excluding themselves from the sonship of God which was offered to them also."

Arraigned before Pilate, Christ explained that His kingdom was not of this world; He had come to bear witness unto the truth, and "Every one who is of the truth heeds My voice (πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς)." (John 18, 37).

"Only he that has been born anew out of the Word of Truth has the power to give evidence of the truth that is in him. The truth will be the element of such a person; he will live and move and have his being in the truth. He will then also listen to the voice of Christ, the Champion of truth; he will be an obedient citizen of the kingdom of Christ."

In his First Epistle, John shows that this obeying the divine truth includes also heeding the preaching of the ministers of Christ. 1 John 4, 6: "We are of God; he who knows God heeds us, he who is not of God does not heed us (ὁ μὲν ἔγνω τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔγνω ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν)."

"True Christians show their knowledge of God, their faith in Him, by listening to these messengers, by yielding due obedience to the Gospel-message which they bring. They are thereby distinguished from those that know nothing of regeneration and want to know nothing of the Gospel of salvation."



(3) OBEDIENCE TO THE WORD OF CHRIST, A MARK OF TRUE LOVE FOR HIM

The farewell discourses of Jesus must have made a profound impression upon the disciple whom Jesus loved. Again and again we notice that John's epistles echo Christ's utterances on that first Holy Thursday evening. Jesus had said: "If you love Me, keep My commandments (ἔάν τις ἀγαπᾷ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσει);" "He who has My commandments and keeps them (τηρῶν αὐτάς), he it is that loves Me (ἐκεῖνός ἐστιν ὁ ἀγαπῶν με)"; "If a person loves Me, he will keep My Word (ἔάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει);" "If you keep My commandments, you shall abide in My love (ἔάν τις ἐντολὰς μου τηρήσει, μένει ἐν τῇ ἀγάπῃ μου)"; "You are My friends if you do what I command you (ὑμεῖς φίλοι μου ἐστε, εἰν ποιῆτε ὃ ἐγὼ ἐπέταξα ὑμῖν)." (John 14, 15.21.23; 15, 10.14). "Eingestrent sind Ermahnungen, ihn zu lieben und seine Gebote zu halten. Beides gehört zusammen: im Halten seiner Gebote erweist sich die Liebe zu ihm, und die Liebe zu ihm kann nicht anders, als seine Gebote halten."

"The prerequisite and condition for the continuance of the loving relationship between Christ and His followers is this, that they show their love toward Him by keeping His commandments. Where there is no faith, there is no love; and where there is no love, there can be no real keeping of the Lord's commandments. And the greatest commandment is this, that the Christians keep His Word, accept the Word of the Gospel in true faith, and cling to it with all their hearts."

Moreover,

"Every person that abides in the love which Christ has for him and for the whole world is safe by reason of that love. But this abiding is accomplished by keeping and observing the commandments of Jesus; this brings the full possession and enjoyment of Christ's love."

In a paragraph which might well be headed "Keeping Christ's Commandments", John in his First Epistle writes: "But whoever keeps His



Word (ὅς ἐστιν πληρὸς αὐτοῦ τὸν λόγον), in this person the love of God is truly completed (ἀληθὴς ἐκ τούτου ἡ ἀγάπη τοῦ θεοῦ τετελειώται). " (1 John 2, 5).

"Out of the knowledge of God in faith there flows the true love of God. This love finds its expression in this, that the Christian keeps the Word of God, that we do what we know to be His will, that we refrain from everything that is contrary to His will. If this is our attitude, if this is brought out in our entire conduct, then our love toward God is really perfected, gives a proper, live account of itself, presents unmistakable proof of the right condition of our heart."

In the closing chapter of his major epistle, John goes so far as to define love thus: "For this is the love of God, that we keep His commandments (ἀγάπη γάρ ἐστίν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τις ἐντολάς αὐτοῦ τηρῶμεν)." (1 John 5, 3). "That is the essence of true love toward God, that His children find their greatest delight in fulfilling His commandments, in performing and practising everything that pleases Him."

Again, John writes in his second epistle: "And this is love, that we conduct ourselves according to His commandments (ἀγάπη ἐστίν ἡ ἀγάπη, ἵνα περὶ πάντων κατὰ τὰς ἐντολάς αὐτοῦ)." (2 John 6). "Christians will show their love toward their heavenly Father by living and conducting themselves so as to be in agreement with His holy will at all times. That is the attitude of love at all times, to please those whom we love in every way that we know of."



(4) ABIDING IN THE WORD, A SEAL OF DISCIPLESHIP

Often abused but none the less comforting is the Savior's promise:

"If you remain in My Word, you are truly My disciples (ἐὰν ἴκητε μέντε  
ἐν τῷ λόγῳ τοῦ ἐμοῦ, ἀληθῶς μαθηταί μου ἐστε), and you shall know the  
truth, and the truth shall make you free." (John 8, 31.32).

"Discipleship does not depend upon a mere emotional reaction; it must rather have the objective foundation of God's eternal truth, His Word. . . 'To continue in the Word means to love all its truths, to exercise them steadfastly throughout life, to derive one's joy and bliss out of His Word' (Quesnel). If such abiding is faithfully practised, the people of this type will be the disciples of the Lord in deed and truth, not by way of mere external show and hypocritical behavior, but to the very core of their being. And they are disciples of Jesus, they find their highest and great delight in sitting at His feet and constantly learning, not presuming to be masters of His Word or trying to bring His Word in accord with feeble reason. . . The Word of God and the truth in the absolute sense are synonyms. John 17, 17. . . Our whole life is to be spent in growing, first in grace, but this by growth in knowledge of our Lord Jesus Christ, who is the very core of the Gospel. . . It is the freedom from the Law, from sin, and from the guilt and consequences of sin to which the Lord here refers. Rom. 6, 7-11. The Gospel tells about this glorious liberty of the children of God, a liberty which makes it possible for the believer to overcome the motions of sin in his own heart, to throw off the yoke of the Law's bondage, and to serve the Lord with the full freedom of children, instead of the unwilling service of the slave."

John promises his Christians: "If that remains in you which you heard from the beginning, you will remain in the Son and in the Father (ἐὰν ἐν ὑμῖν μένη ὁ ἄρ' ἀρχῆς ἠκούσατε, καὶ ἡμεῖς ἐν τῷ πατρὶ καὶ ἐν τῷ υἱῷ μένομεν)." (1 John 2, 24). "As the Father and the Son entered into our hearts by faith in the Word, so they will remain in us by that same faith. If we but continue in His Word, then our discipleship will remain certain."

Once more the Apostle assures us: "And he that keeps His commandments abides in Him and He in him (ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ)." (1 John 3, 24).



(5) THE BLAMELESS LIFE A MARK OF DISCIPLESHIP

Nicodemus heard from the Savior's lips not only a beautiful account of the way of salvation, but also a discourse on sanctification. John records for us these words: "But he who does the truth comes to the light, in order that his works might be revealed that in God they are

done (ὁ δὲ ποιών τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἔσται εἰρημῶν)."<sup>x</sup> (John 3, 21).

"Truly good works can be performed only by one who lives in the closest communion with God. But it is for that very reason, since the believer knows that his works are done in God and because he claims no credit for himself, that he does not shun publicity of the right kind. The Lord speaks here of the honor given to God by the good works of the believers."

After washing the feet of the disciples, Jesus gave them and us this lofty precept of Christian living: "For I have given you an example,

that, just as I have done to you, so you should do (ὁπρὸς ἑμέμην ἵνα ἔβωκα ὑμῖν ἵνα καὶ εἰς ἐπίσημα ὑμῶν καὶ ὑμεῖς ποιήτε)."<sup>x</sup> (John 13, 15).

"They, on their part, should act in the same loving spirit, in all their conduct toward one another. . . The Christians are His disciples, and therefore His willing, loving servants."

In his epistles, all three of them, John expounds this criterion of discipleship. 1 John 1, 6.7<sup>x</sup>: "If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth (Ἐάν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, κερδομένοι καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν). 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 (ἐάν δὲ ἐν τῷ

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<sup>x</sup> Cf. the list of language parallels, page 2, D.



φωτὶ περιπατοῦμεν ὡς αὐτὸς ἔβηεν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἑλλήνων· καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πλῆθους ἁμαρτίας)." "To walk and live in sins while professing to be children of God is to brand ourselves as liars and hypocrites. . . We are a light in the Lord through faith, and therefore it behooves us to walk as the children of light." If we do, "our righteous and holy life, lived by the power of God through faith, binds us ever more closely to the Lord and to one another." Moreover, "always, every day, without ceasing, we have forgiveness of sins, we are righteous and just and holy before God through the blood of Jesus Christ, which is always effective."

1 John 2, 4.6: "He that says 'I know Him' and does not keep His commands, is a liar, and in this person the truth is not (ὁ λέγων ὅτι ἔγνωκα αὐτὸν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύτης ἐστίν, καὶ ἐν τῷ πνεύματι καὶ ἀληθείᾳ οὐκ ἔστιν)."

"He who says he abides in Him ought himself also to walk just as He walked (ὁ λέγων ἐκ αὐτοῦ μένειν ἐπέλθει ὡς αὐτὸς περιεπάτηεν καὶ αὐτὸς οὕτως περιπατεῖν)."

"God wants a genuine keeping of His will, He abhors sham and hypocrisy. The hypocrite, the mere head-and-mouth Christian, has gotten away so far from honest Christianity that all his pretended efforts avail him nothing. . . The entire Christian life is obedience to God's command. This obedience results from true fellowship with God and is its mark and evidence. And all is based upon the certainty of the forgiveness of sins."

1 John 2, 29, x: "Every one who does righteousness is born of Him (ὅτι ὁ πατὴρ τῆν δικαιοσύνην ἐξ αὐτοῦ γεννήσκει)."

"Because He knows Christ to be righteous and just, therefore he will arrange his entire life so as to be found in works of righteousness. That is the certain result of the righteousness of faith, namely, righteousness of life."

x Cf. the list of language parallels, page 5, κ.



1 John 3, 6: "Every one who remains in Him does not sin (πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει); every one who sins has not seen Him nor known Him." "It is through true faith that we have fellowship with Christ, that we are and remain in Christ. In this union the Christian does not sin, he refuses to serve sin. On the other hand, every one that persists in sin thereby gives evidence that he has not seen or known Christ by faith."

1 John 3, 7.10<sup>x</sup>: "He who does righteousness is righteous, just as He is righteous (ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν)." "Every one who does not do righteousness is not of God (πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστὶν ἐκ τοῦ θεοῦ)."

"The righteous disposition of the heart, the Christian character as it is molded by faith, is bound to express itself in righteous conduct. Christ the Lord is the type, the example, the pattern of righteousness, of a life of perfect holiness. A spiritual child of God will have His character, a disciple of Christ will follow the Master. . . Every one that does not make righteousness his goal, does not strive after perfection with all the power at his command, thereby offers unmistakable evidence of not being born of God, of still being a child of the devil."

2 John 4: "I rejoiced greatly that I have found of thy children walking in truth, even as we received commandment from the Father (περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐγγετέλην ἀδελφοῖς παρὰ τοῦ πατρὸς)."

"These young men were conducting themselves in accordance with the truth which they had learned, they were ordering their lives according to the precepts of the Gospel, they were observing the command, the holy will, of the heavenly Father."

3 John 3: "I rejoiced greatly when the brethren came and testified to thy truth, even as thou walkest in truth (μαρτυροῦντων σοι τῆ ἀληθείᾳ, καθὼς ἐγὼ ἐν ἀληθείᾳ περιπατεῖς)."

"Gaius was living in the way of truth,

<sup>x</sup> Cf. the list of language parallels, page 2, D.



in sanctification. He not only had accepted the truth of the Gospel by faith, but was also leading a life in conformity with the eternal Truth of God, His holy Word."

3 John 11: "He who does good is of God (ὁ ἀγαθῶν ἐκ τοῦ θεοῦ ἐστίν); he who does evil has not seen God." "Every one that actually does live a life of sanctification in doing good thereby gives evidence that he is a child of God."

### (6) BROTHERLY LOVE A TEST OF DISCIPLESHIP

When on that first Holy Thursday evening Judas had left the Upper Room, Jesus turned to His disciples with a series of beautiful sayings; among them was: "In this shall all men realize that you are My disciples, if you have love one to another (ἐν τούτῳ γνώσονται πάντες ὅτι ἔμοι μάθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐκ ἀλλήλων)." (John 13, 35). "The manifestation of brotherly love should be a sign, a criterion, whereby the people in the world in general might at all times recognize them as His disciples."

Again the Apostle John expands this theme in many passages of his First Epistle. "He that loves his brother remains in the light (ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει), and there is no occasion of stumbling in it." (1 John 2, 10). "Where a person has and shows real brotherly love, such a person is and remains in the light of God's grace, with faith and love in his heart."

The significant connection between discipleship and brotherly love is strikingly emphasized by John in 1 John 3, 10: "Every one who does not do righteousness is not of God, and he who does not love his brother



(οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπᾷ τὸν ἀδελφὸν αὐτοῦ).<sup>1</sup> Every one who does not strive after righteousness of life and love his brother thereby proves that he is not a child of God. In verse 14 of the same chapter John writes: "We know that we have passed out of death into life, because we love the brethren (ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπᾷμεν τοὺς ἀδελφοὺς).<sup>2</sup>" "If we had not been converted through the power of God, it would be impossible for us to love the brethren. No un-regenerated person is able to feel and to give evidence of real, genuine love." And two verses later we read: "In this have we known love, that He has laid down His life for us; and we should lay down our lives for the brethren (καὶ ἡμεῖς βρούλαμεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι).<sup>3</sup>" "This example of love, than which there can be none more perfect, we Christians have before our eyes always. It teaches us the great lesson and obligation to love our brethren to such a degree as also to be willing to lay down our lives for them, if it will be for their benefit."

Again in the next chapter of John's major epistle this thought recurs: "He who does not love does not know God (ὁ μὴ ἀγαπᾷ οὐκ ἔγνω τὸν θεόν).<sup>4</sup>" (1 John 4, 8). "Where there is no love toward the brethren in the conduct and life of a person, this is a sure and certain sign that he has not yet come to know God as he should, that there is no saving knowledge, no faith toward God in his heart." Verse 11: "Beloved, if God so loved us, we also ought to love one another (εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς βρούλαμεν ἀλλήλους ἀγαπᾶν).<sup>5</sup>" "It cannot fail, His love must inspire us, we must feel the obligation of passing on some of His love to the brethren, at least by way of reflection." Verse 20: "If anyone says, 'I love God', and hates his brother, he is a liar; for



he who does not love his brother, whom he sees, cannot love God, whom he does not see (ὁ γὰρ μὴ ἀγαπᾷ τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐκ ἑώρακεν οὐ δύναται ἀγαπᾷ). "If we do not love or are indifferent toward some one whom we ought to love, namely, all our brethren, then all our pious protestations regarding our love toward God are vain, and we are deceiving ourselves."

In conclusion on this subject, John the Apostle states this premise: "Whosoever believeth that Jesus is the Christ is born of God." The conclusion follows: "Every one who loves Him who begat, loves the one begotten of Him (ὅτι ὁ ἀγαπᾷ τὸν γεννηθέντα ἀγαπᾷ τὸν γεννηθέντα ἐξ αὐτοῦ)." (1 John 5, 1). "Just as self-evident as the true Christian's love for God ought to be his love for all others that have been begotten of God, for all other children of God, who by virtue of their regeneration are his spiritual brethren. That is a necessary consequence of the new spiritual life: love toward God and toward the brethren."

#### (7) THE COMMANDMENT OF BROTHERLY LOVE

Brotherly love is the supreme and all-inclusive precept which Christ has laid upon the believers of the New Testament. The Savior in His farewell discourses emphatically impressed this upon His disciples. John 13, 34<sup>x</sup>: "A new commandment I give you, that you love one another (ἐπιπέμην καινὴν ἐντολὴν ἡμῖν, ἵνα ἀγαπᾷτε ἀλλήλους); as I have loved you, that you also love one another (ὡς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾷτε ἀλλήλους)." Scroggie: "This is the new, the inclusive, and the final law of life."

<sup>x</sup> Cf. the list of language parallels, page 3, G.



John 15, 12.17:<sup>x</sup> "This is My command, that you love one another just as I loved you (αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἀγάπησα ὑμᾶς)."<sup>x</sup> "These things I command you, that you love one another (ταῦτα ἐπιτέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους)."<sup>x</sup> "That must be the principal characteristic of the Christians by which they are distinguished from all men, the mutual love which they show toward one another in all their dealings."

Once again we are struck by the close relationship existing between John's Gospel and his Epistles. 1 John 2, 7.8<sup>x</sup>: "Beloved, not a new commandment do I write to you (οὐκ ἐντολὴν καινὴν γράφω ὑμῖν), but an old commandment, which you had from the beginning (ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς). Again, a new commandment I am writing to you, what is true in Him and in you (πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ἃ ἔβλεπον ἀληθῆς ἐν αὐτῷ καὶ ἐν ὑμῖν)."<sup>x</sup> The precept to which John here refers "is contained in the revelation of Jesus Christ, has been fulfilled in Him, and is proved in the experience of believers. Christ truly loved His brethren and thereby left us an example of true brotherly love."

"The apostle reverts to this topic time and again. To him brotherly love is the essence and substance of the Christian life." 1 John 3, 11. 23<sup>x</sup>: "For this is the message which you heard from the beginning, that we should love one another (αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπάμεν ἀλλήλους)."<sup>x</sup> "And this is His commandment (αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ), that we believe in the name of His Son, Jesus Christ, and that we love one another, as He has given us commandment (ἵνα .... ἀγαπάμεν ἀλλήλους καθὼς ἐβόηκεν ἐντολὴν ὑμῖν)."<sup>x</sup> 1 John 4, 21: "And this command we have from Him, that he who loves God love also his brother (ταύτην τὴν

<sup>x</sup> Cf. the list of language parallels, pages 3 and 4, 6.



ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ)." 2 John 5: "And now I beg you, lady, not writing you this as a new commandment, but which we have had from the beginning, that we love one another (οὐχ ὡς ἐντολὴν ἡρώων ἐστὶ καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπάμεν ἀλλήλους)."

### (8) THE UNIO MYSTICA

"Through faith the justified believer receives the Holy Spirit, who dwells in his heart as in His holy temple. But according to Scripture not only the Holy Spirit, but also the entire Holy Trinity dwells essentially in the believer. This wonderful union of God with the believer is called unio spiritualis, or unio mystica. The unio mystica is a peculiar indwelling, which is distinct from God's general presence with all creatures, since God dwells essentially in the believer." \*\*

The First Epistle of John is a rich treasury of this wonderful doctrine of Scripture that God dwells in the believers and they in Him. In 1 John 2, 5 John declares that a sanctified Christian life is an essential mark of this intimate communion with God: "But whoever keeps His Word, in this person the love of God is truly completed; in this we know that we are in Him (ἐν αὐτῷ ἔσμεν)." At the end of his third chapter John repeats that the mystical union obtains in the case of those who keep the divine precepts, - which they do by the power of the Holy Spirit: "And he that keeps His commandments abides in Him and He in him (ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ). And in this we know that He remains in us, by the Spirit which He has given us (μένει ἐν ἡμῖν)." (1 John 3, 24).

\* Cf. the list of language parallels, page  
 \*\* J.T. Mueller, Christian Dogmatics, pp. 320-381.



In Chapter 4 of First John, verse 12, we learn that true brotherly love is a result and proof of God's making us His abode: "If we love one another, God dwells in us (ὁ θεὸς ἐν ἡμῖν μένει)."

In verse 13 God's indwelling in us is assured to us by that which the Holy Spirit manifestly accomplishes in our heart: "In this we know that we dwell in Him and He in us, because He has given us of His Spirit (ἐν αὐτῷ μένουσιν καὶ αὐτὸς ἐν ἡμῖν)."

In verse 15 John declares that true faith in Jesus as the Son of God is accompanied by that wonderful fellowship with God whose glory John is continually setting forth: "Whoever confesses that Jesus is the Son of God, God dwells in him and he in God (ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ)."

And in verse 16 John writes that if we implicitly put our trust in the love of God as it is revealed in our Redeemer Jesus, God will enter into our heart and make it His temple, "where He lives and rules with the fulness of His love": "God is love, and he who abides in love dwells in God and God dwells in him (ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει)."

The Savior Himself also spoke of the mystical union obtaining between Himself and His followers. In our Lord's discourse on The Bread from Heaven, recorded by John in the 6th chapter of his gospel, Christ uttered these oft-misunderstood words: "He who munches My flesh and drinks My blood remains in Me and I in Him (ἐν ἐμοὶ μένει καὶ ἐν αὐτῷ)."

(John 6, 56).

"He who receives the spiritual food of the flesh and blood of Christ, as described by Christ at such length in this entire section, not merely makes an occasional contact with Him, but remains in Him, just as Christ abides in the believer with all the fulness of His divine presence. The believer receives the life of Christ into Himself and thus remains in a lasting communion with Him."



The indwelling of the Holy Spirit in the believers is specifically mentioned by the Savior in His farewell discourses: "The Spirit of truth. . . ye know Him, for He dwells with you and shall be in you (πρὸς ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται)." (John 14, 17). "As soon as a person receives faith and thus becomes a disciple, the Spirit takes possession of his heart and makes His abode with him."

Three passages in John's Gospel and three in his epistles speak of the believers' communion with both the Father and the Son. The doctrine of the "Unio Mystica" is a most comforting one, and as such Jesus applied it to His disciples as He prepared to depart from them: "In that day you will realize that I am in My Father, and you in Me, and I in you (ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν)." (John 14, 20). Again, "If someone loves Me, he will keep My Word, and My Father will love him, and we will come to him and make an abode with him (ὁ πατήρ μου συμπόσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλεύσεται καὶ μονήν πρὸς αὐτὸ ποιήσεται)." (John 14, 23). To him who loves Jesus and grasps the Word of the Gospel, God and Christ, "on the same level, in the same essence," will come and make their abiding-place, "be his house guests and table companions." To this end the Savior included in His Sacerdotal Prayer the following petition: "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us (ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν)." (John 17, 21). "The unity of the Church of all places and of all times is in God, in the Father and Son. It is as real and intimate as the union obtaining between these two persons of the Godhead."

In the very introduction of his first epistle, John declares: "Our fellowship (ἡ κοινωνία ἡ ἡμετέρα) is with the Father and with His Son, Jesus Christ (μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ)."



(1 John 1, 3). "By faith the Christians are not only united in an association holding the same tenets and held together by the same profession, but they thereby become members of the body of Christ and enter into intimate relationship with God the Father Himself." And in the course of his letters John twice states that as the Father and the Son entered into our hearts by faith in the Word, so they will remain in us by that same faith: "If that remains in you which you heard from the beginning, you will remain in the Son and in the Father (ὁ μὲν ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μανέειτε)." "He who abides in the doctrine, he has both the Father and the Son (οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει)."

(1 John 2, 24; 2 John 9).

#### (9) THE CARNAL VS. THE SPIRITUAL

To Nicodemus the Savior said: "That born of the flesh is flesh (τὸ φεφεννημένον ἐκ τῆς σαρκὸς κρέας ἐστίν); and that born of the Spirit is spirit (τὸ φεφεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν)." (John 3, 6).

"The carnal-mindedness of natural man is enmity toward God. It is an irreconcilable contrast: all men carnally born, from carnal parents, by nature flesh and filled with the same sinful affections as the parents in their nature, and on the other hand, that which comes into existence by the creative work of the Spirit in conversion, the new man, filled with divine life, with divine power from above, through the working of the Spirit."

This irreconcilable contrast is set forth by the Apostle John in Chapter 2, verse 16, of his First Epistle: "For all that is in the world, the lust of the flesh (ἡ ἐπιθυμία τῆς σαρκὸς), and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (οὐκ ἐστίν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν)."



## CONCLUSION

As a brief but fitting conclusion to our presentation of the internal relationship between the Gospel of John and the Epistles of John, we append

### JOHN'S PERSONAL TESTIMONY TO THE TRUTH OF HIS WRITINGS

John 19, 35: "And he who has seen it has borne witness, and true is his testimony, and he knows that he speaks truly, so that also you may believe (ὁ ἐνωρακῶς μεμαρτύρηκεν, καὶ ἀληθινὴν ἀπόβη ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέλει, ἵνα καὶ ὑμεῖς πιστεύητε)."

John 21, 24: "This is the disciple who testifies concerning these things and who has written these things, and we know that true is his testimony." (Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴσμεν ὅτι ἀληθῆς ἀπόβη ἡ μαρτυρία ἐστίν).

3 John 12: "We also bear witness, and you know that our testimony is true (καὶ ὑμεῖς δὲ μαρτυροῦμεν, καὶ οἴσθε ὅτι ἡ μαρτυρία ὑμῶν ἀληθῆς ἐστίν)."

1 John 1, 1.2: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life, - and the life was revealed, and we have seen and bear witness and proclaim to you the Eternal Life, which was with the Father and was revealed to us (ὅ ἦν ἀπ' ἀρχῆς ὁ ἀκηκόμενος, ὁ ἐνωρακῶς τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐψηλάφηκα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς, - καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐνωρακῶς καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῶν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν τὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῶν).

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