



# *First Epistle of John*

## *1 John 4:7-10 - Let us Love One Another*

- Summary of *1 John 4:4-6 – Spirit of Truth vs. the Spirit of Error Part 2*
  - ...greater is He who is in you than he who is in the world
  - This world system (*kosmos*) embraces its godless governments, conflicts, armaments, jealousies, its education, culture, religions of morality, and pride.
  - And we know the spirit of truth and error.
- ***1 John 4:7 - Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.***
  - *Beloved - agapētoi*, divinely-loved ones which upfront indicates a very special relationship God has with us and *know* is *ginōskō*.
    - » *1 John 2:29 - If you know that He is righteous, you know that everyone who practices righteousness is born of Him.*
  - How do we *love one another as God loves us?*
    - This love is habitual and never ceases.
  - Is this possible without being *born of God?*



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- *1 John 4:8 – He who does not love does not know God, for God is love.*
  - This is not a warm fuzzes type of love.
  - But some in the world know (*eidō* not *ginōskō*) God, don't they?
    - But they do not *know* (*ginōskō*) and keep on not *knowing* Him in so far as God is loving.
  - How do we know we are *loving as God loved us*?
    - Darby – He begins with the fact that love is of God. It is His nature: He is its source. Therefore, he who loves is born of God, is a partaker of His nature. Also, he knows God, for he knows what love is, and God is its fullness. **This is the doctrine which makes everything depend on our participation in the divine nature.**
    - Chafer – ‘God’s love seeks no compensation and is as holy in its character as the one from whom it flows. What **imperfect human elements may be fused into it, would not be easy to define**; but in itself it comes forth from the heart uncomplicated and infinitely worthy.’
  - So, are we being assessed for how well we’re doing here?



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- Vincent – ‘See *God is light (1Jn1:5)*, and *the truth (1Jn1:6)*; also, *God is spirit (John4:24)*. ***Spirit and light are expressions of God's essential nature. Love is the expression of His personality corresponding to His nature.*** See on *love of God (1Jn2:5)*. Truth and love stand related to each other. Loving is the condition of knowing.’
- ***1 John 4:9 - In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.***
  - *In this the love of God was manifested toward us*
    - Notice that *this love of God was manifested toward us (in our case)* – aorist passive indicative – how should we interpret passive here?
  - *Was sending His **only** (monogenēs) begotten Son enough that we might live through Him?*
    - *sending - apostellō*, to send on a commission as an envoy
    - *only (monogenēs)* applies to the Lord Jesus Christ alone.
      - » *John 1:14 - And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*



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- *might live through* – aorist active subjunctive
  - *through* is best translated as *by means of*
    - » *Rom 6:4 - Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*
- *1 John 4:10 - In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.*
  - This verse is so very important and why?
  - *In this is love, not that we loved God,*
    - Let's first address the differences between our love and God's love.
      - What is human, man's and woman's love based on?
        - » LovePedagogy – 'human love is a **reflection of** life, the world, time, light, god, people, earth, mind.'
      - And this kind of love is entirely world system based.
    - *but that He loved us and sent His Son to be the propitiation for our sins.*



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– So, what is the *propitiation*?

- *Scofield* – ‘Lit. a propitiatory sacrifice, through faith by his blood; (Greek - hilasterion [iôlasth/rion] , “place of propitiation).” The word occurs, [1 John 2:2](#); [4:10](#) as the trans. of hilasmos, “that which propitiates,” “a propitiatory sacrifice.” Hilasterion is used by the Septuagint, and [Hebrews 9:5](#) for “mercy-seat.” The mercy-seat was sprinkled with atoning blood in the day of atonement [Leviticus 16:14](#) in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat ; [Hebrews 9:11-15](#); [4:14-16](#), a place of communion [Exodus 25:21,22](#).

- In fulfilment of the type, Christ is Himself the hilasmos, “that which propitiates,” and the hilasterion, “the place of propitiation” --the mercy-seat sprinkled with His own blood-- the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having “passed over” sins from Adam to Moses [Romans 5:13](#) and the sins of believers under the old covenant (See *Scofield* [“Exodus 29:33”](#)) and just in justifying sinners under the covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.’