

Bible Study 101:
27. Outline of I John

Chapter 1

1–2: Evidence of being written by John

Compare to gospel of John, chapter 1, verses 1–4, 14

Awesome reality that Jesus in the flesh whom they could see and hear and touch was eternal God

3–4: Gospel message, that Jesus is God, produces fellowship

5–7: God as light, light meaning good, as opposed to darkness evil

Again compare to gospel of John, chapter 1, verses 4–5, 9

8–2:2 (bad chapter division): Dealing with sin, not denying it; God has provided the solution for sin

Propitiation is ἱλάσιμος, is Greek equivalent of Hebrew *kaphar*

Means a covering for sin that satisfies God

Sprinkled on mercy seat, God saw blood instead of law

Applied to sinners, God sees righteousness of Christ

Chapter 2 (starting verse 3)

3–6: Consistency between talk and walk

Ought: not saved by works, but works are evidence

7–11: Clarifying what commandment he is talking about

Old commandment is law; new commandment is love

Old commandment for darkness, new commandment for light

Shows how new commandment fulfills old commandment

12–14: Poetic addressing of different degrees of Christian maturity

Compare to Joel 2:28–29, not implying exclusive to each group

15–17: Another point where love distinguishes God's children

In other words, not just love, but what you love, is important

18–19: Spirit of antichrist, many lesser antichrists in world today

Evidence of antichrist spirit: separate themselves from church

Christ came to build church, not independent vigilante disciples

20–22a: You have the Holy Spirit; you know the truth

So why does he need to write? to confirm and strengthen truth

22b–23: One way to identify the antichrist spirit

Not foolproof, because antichrist spirits may confess verbally, but

deny by life, or even by inconsistency of confession: Christ is

Son of God, but not in sense Bible reveals

24–27: Don't let go truth you have received; must continue in it

Implication: can lose salvation if do not continue in truth

Warning against seducers who will try to draw you away from the light of the truth, back into the darkness of sin

Compare verse 27 to verse 20

28–29: Security in abiding in Him; testimony of consistent life

Compare to John 15, abiding in the vine

Do righteous because born of Him, abiding in vine

Chapter 3

1–3: Sons of God different already; more different when see Jesus

Hope is expectation which produces desire to be pure as Jesus is

4–9: Contradiction between sin and being born of God

Irony, not to be taken literally, in light of 1:8–2:2

Expression of how any father feels when his children fail him

10–16: Children of God identified by righteous walk and love

Knowledge of genuine love from Jesus laying down His life

Notice verse 16: God not in original; literally “hereby we perceive love, because that One [Jesus] laid down His life for us”

But of course, “He” is Jesus, and we know that Jesus is God

Does not prove KJV only true word, and Greek in error!

Verse 15: evidence John heard the sermon on the mount!

17–19: Love evidenced by practical actions

Verse 19: Manifestation of genuine love is assurance of salvation

20–24: Summary: manifest love, assure hearts, confidence to God

Sin will cause our hearts to condemn us, but God knows elect

Chapter 4

1–3: Trying the spirits, identifying false prophets

Refines test: confesses that Jesus Christ is come in the flesh (more than just confessing Jesus is Christ, or Jesus is Son of God)

But, compare with 2:22b–23: not foolproof, for same reasons

4–6: Other tests of false prophets, trying the spirits

Speak of the world, message full of worldly references, approving world and its way, appealing to worldly people

Refusal to hear true message of warning against sin

7–12: Again appeal to love one another

Love again given as evidence we are of God

Love one another an obligation because God loves us

Propitiation again is atonement, covering for sin.

13–16: Summary of evidences of salvation

Baptism in Holy Spirit (not available to the lost)

Recognizing Jesus as Savior

Recognizing Jesus as Son of God

Love of God in Christian

Christian dwelling (abiding) in love, so abiding in God

17–18: Love perfected when we are in world as He was in world
Love and fear are contradictory — how?
Fear is lack of faith; faith worketh by love; love casts out fear
19–5:1 (bad chapter break): Love of brother proves love of God

Chapter 5

2–4: Love God, keep His commandments, must love His children
Love will produce conduct that fulfills spirit of law
Result is we overcome the world by faith
5–8: Theological treatise on witness of triune nature of Godhead
Debated passage, but clearly confirms triunity of Godhead
Verse 7 is triune Godhead
Verse 8 is witness of deity of Christ
Take for what it is worth: water is birth water (physical human);
blood is last Adam, not related to a mother or father (God);
and Spirit is life force (God's spirit, not spiritually dead)
These three agree that Jesus is God made flesh
9–13: God's testimony is proof, greater than man's testimony
Compare with II Peter 1:16–21, says same thing
14–15: Confidence in prayer by asking according to God's will
16–17: Caring for sinning brother instead of condemning
18–21: Final summary
Responsibility to keep ourselves
Supernatural understanding
We are in Christ, who is true (Compare John 14:6)
Keep from idols (any object that takes priority over Christ)

Bible Study 101: 28. Outline of II John

II and III John are the shortest books of the Bible.
That does not diminish their importance as part of Scripture.
There is some repetition of truths found other places; but there also
are principles here that are not found elsewhere in Scripture.
Shortness indicates written to deal with some very specific concerns.
Evidence John was writer: common themes and language found in
I John, along with accepting John as the writer of I John.
Only John reveals Jesus establishing “new commandment of love.”
No other New Testament writer uses that theme or language.
I cannot go back and prove that only John used that expression, or
prove that the process the Bible scholars have used to establish
that as an accepted fact is sound or beyond being questioned.
But, I will accept the conclusions of those who have demonstrated,
down through the centuries, a reverence for God's Word.
I can certainly agree that there is no reason based on the rest of the
Bible to question including these books in Scripture.
Example: recognized the apocrypha as not bearing same authority
as other books of the Bible. Of course, Catholics accept them,
because apocrypha support doctrines which are not supported
by any other Scripture (like purgatory and praying to the dead
saints, for them to intercede in heaven for us).
I have a Bible that includes the Apocrypha, so I can look up for my
own information some of those references. It isn't a bad idea to
read through the Apocrypha once, just to know what it says.
There is one reference that talks about letting someone fall into the
hands of the physicians as a curse!
The Apocrypha is also the source of the Maccabean legends: they
may be partly based on fact, but it is also known that they cross
the line into myth and legend.
The Maccabean accounts include the one on which the Jews base
their celebration of the holiday of Hanukkah.
Anyway, the kinds of things that caused most scholars to reject that
group of books just are not found in II and III John.
1–3: Greeting
John referred to as “the elder,” not “an” elder, reminding us that
not all elders carried the same level of responsibility.
The elect lady is a much debated reference.
Was it an actual woman and her children? John's wife? Or, some
other sister of his acquaintance, in a church somewhere?

Or, could it have been, as many scholars believe, referring to one of the assemblies of Christians?

Generally they seem to agree it was the church in Babylon.

But, that doesn't really mean a lot, because then they argue over whether that was literal Babylon, or Rome, or Jerusalem!

I suspect personally it meant the church in Jerusalem, because of the words, "whom I love in the truth, and not I only (love this lady, that is), but also all they that have known the truth."

It would be appropriate for John thus to address a church, which was known and respected by all who have known the truth.

But, I'm comfortable not knowing, because I take the message as for me, and for the church today, in any case.

4: Thanksgiving concerning the recipients of the letter

He found "of thy children" walking in truth; does not necessarily mean not all of them were, but John had contact with some.

Again, it is not necessary to prove one way or the other to derive the meaning and purpose of the epistle, or to benefit from it.

5-6: Urging to walk in love

Again, connection of "love" with "new commandment" is a John trademark.

7: Occasion of epistle: beware of deceivers and antichrist spirits

Notice: here it says "is come in the flesh," but in the Greek, it is a participle, "coming," so it refers to the second advent, not the first advent. It is translated correctly in the New King James.

The similar reference in I John 4:2-3 uses the same word, but in the past perfect; should have been translated "has come."

This also is translated correctly in the New King James.

Either error is equally evil and antichrist.

Do not be deceived: Jesus, the Son of God, was manifested as a man, in the flesh, in the first advent; but the very same Jesus is coming again in like manner, literally in the flesh, the same way as the disciples saw Him depart.

Not as deceivers today are saying, in the clouds, as his followers.

8: Don't let go what you have

It is so sad how many who once sat under the sound teaching of God's Word have followed after teachers who tickle their ears with this kind of heresy. And it is heresy. Look what he says:

9: Partaking in this error means they do not have God

10-11: What to do about deceivers and heretics

12-13: Closing words

Elect sister very likely the church where John was, assumed to be the church of Ephesus by most scholars.

III John

1-2: Salutation and benediction; no church; individual only

References to Gaius in probable chronological order:

I Corinthians 1:14 — Paul baptized

Romans 16:23 — taken as proof Romans written from Corinth

Acts 19:29, 20:4 — are these the same Gaius?

III John 1

All but the last are connected with Paul, not John

Acts 19-20 might connect with John through Ephesus

Some believe one Gaius; others, two or three men named Gaius

A possibility: John, writing from Ephesus, to the Gaius in Corinth who had at one time accompanied Paul to Ephesus

3-4: Rejoicing in good report

"My children" suggests this Gaius a convert of John's ministry, so maybe not same as Gaius of Corinth, baptized by Paul

Really not enough evidence to settle the issue

5-8: Affirmation of cause of good report; exhortation to continue

Verse 7 surely reference to Paul "taking nothing of the Gentiles," although it is possible, of course, that others did the same

Material help, hospitality, to become fellowhelpers to the truth

Hosting ministry seems to connect all as the same Gaius.

9-10: Disapproval of Diotrephes and his evil deeds

Possible that this Diotrephes was one Paul had problems with, as alluded to in both epistles to Corinth, but did not name; even another candidate for Paul's thorn

11: Follow not evil, but good; good is of God, evil is not

With verse 1, John's signature; though this certainly not exclusive to John

12: Approval of Demetrius (silversmith converted? Acts 19:23-41)

Ephesian connection with John would strongly suggest a triumph of the gospel here, that the very silversmith who had been an antagonist was now a disciple

Commentaries do not suggest this; but I don't know why not

13-14: Closing; anticipating visit in person

If John writing from Ephesus, anticipating trip to Corinth?

Christians referred to as "friends"

Jude

- 1–2: Salutation: Jude to general audience; benediction: typical
Jude actually “brother” of Jesus. Why didn’t he say so?
Modesty and truth: not truly a brother of Jesus; but this Jude, and his brother, James, both appeared to be brothers of Jesus
- 3–4: Occasion for epistle: why there is need to contend for faith
Deceivers deceive because they are deceptive!
Antinomianism (false freedom, lasciviousness)
Denying Christ (deity, atonement, lordship)
- 5–9: Ultimate end awaiting antinomian deceivers: judgment
- 10–16: Evils of the antinomian deceivers
- 17–19: Reminder: this should not come as a surprise
Characteristic: separate themselves from being part of body
- 20–21: Build selves up; keep selves in love of God
- 22–23: Compassion and mercy, not judging others
- 24–25: Doxology

Bible Study 101: 30. Outline of Revelation

Chapter 1, introduction of book

- 1–2: Authorship: Jesus Christ, John merely the scribe
 - 3: Purpose of book: read, hear, keep (not interpret or predict)
 - 4–20: Introduction of epistle, addressed to all seven churches
 - 4–7: Salutation, benediction, and doxology
Scribe: John
Recipients: seven churches of Asia
Benediction: triune Godhead
Doxology, beginning with “Unto Him that loved us, . . .”
 - 8: Direct words of Jesus interjected
 - 9–20: John’s vision of glorified Jesus
 - Key verse 19: “hast seen,” “are,” “shall be hereafter”
“Hast seen” and “are,” chapters 1–3; “hereafter,” chapters 4–22
 - Chapters 2–3, direct dictation by Jesus to John of letters addressed to seven churches in Asia
 - Seven actual churches of that day, yet, they represent and typify a whole spectrum of issues found in churches ever since
 - Not the hyper-dispensational contrivance of “seven church ages”
 - 2:1–7 Ephesus
Left first love; urged to repent and do first works
 - 2:8–11 Smyrna
No criticism, but persecuted; encouraged to be faithful unto death
 - 2:12–17 Pergamos
Errors of ministering for pay, clerical hierarchy; called to repent
 - 2:18–29 Thyatira
Women in ministry; she and those with her face judgment
But some in Thyatira not part of that: encouraged to hold fast
 - 3:1–6 Sardis
Reputation of life, but dead inside; remember, hold fast, repent
Some in Sardis not defiled, will walk with Jesus in white robes
 - 3:7–13 Philadelphia
Note: key of David only means legitimate right to rule in Israel
No criticism; escape tribulation; hold fast; let no one take crown
 - 3:14–22 Laodicea
Lukewarm, blind to own faults; repent, open door to Jesus
- ### Chapter 4, description of throne and Lamb sitting on it in heaven
- Compare to Ezekiel 1; Isaiah 6
- ### Chapter 5, seeking one to open book sealed with seven seals
- ### Chapter 6, opening of first six seals, corresponding events

Chapter 7, sealing 12,000 each tribe of Israel; multitude before the throne clothed in white
1–8: Levi, Manasseh, Joseph (Ephraim) included, Dan excluded
9–17: Multitude before throne “out of great tribulation” may mean first 6 seals, but not necessarily *the* great tribulation (this one)
Chapter 8, opening of seventh seal, silence in heaven, sounding of first four trumpets, announcing of three woes (trumpets 5, 6, 7)
Note: seal judgments mainly acts of man, but trumpet judgments clearly acts of God in form of natural catastrophes
Fourth trumpet announces woes of trumpets five, six, and seven
Chapter 9, Trumpet five sounded, first woe completed; trumpet six sounded, second woe begins
1–11: locusts, compare with army of Joel 2:1–11
12–21: horsemen, not same as locusts of verses 1–11
Note: in all of these judgments, mankind still does not repent
Chapter 10, sealing of utterance of seven thunders (book dictated), announcing of “time no longer,” eating of little book
Note: verse 11 indicates John had ministry after Patmos exile
Chapter 11, measuring of temple; two witnesses, seventh trumpet
2: holy city trodden under by Gentiles until end of 42 months
Second half of tribulation more likely. Given as summary, so not to intermingle with other events of second half
3–12: two witnesses, I believe Enoch and Elijah, because they had not died before; but don’t have to be anyone previous in Bible
Clearly same olive trees as mentioned in Zechariah 4
Note: second, “come up hither,” before second half of tribulation seems to confirm idea of foreshadowing and main fulfillments
13–14: earthquake, end of second woe
15–19: seventh trumpet, begin third woe, prepare for what follows, temple open
Could be trumpet of I Corinthians 15 and I Thessalonians 4
That would be primary fulfillment, which firstfruits foreshadowed
Note that what follows would fit with what firstfruits foreshadows
Chapter 12, woman in travail, great red dragon, birth of manchild, woman flees into wilderness, nourished by manchild, great red dragon cast out of heaven, persecuted woman helped by earth, dragon makes war with her seed
Chapter 13, rise of first beast (the antichrist), characteristics, source of power, actions; rise of second beast (the false prophet); mark of the beast, definitely not a microchip; visible, but not 666
Chapter 14, the 144,000, six angels
1–5: the 144,000, description

6–7: angel 1 with everlasting gospel
8: angel 2 announcing fall of Babylon
9–14: angel 3 declaring judgment of those who take mark of beast
15–16: angel 4 from temple cries to thrust in sickle and reap earth
17: angel 5 with sickle
18: angel 6 from altar cries out to thrust in sickle
19–20: reaping of earth
Chapter 15, preparation for last plagues, vials of wrath
2–4: song of Moses
1, 5–8: angels given vials of wrath
Chapter 16, pouring out of the seven vials of wrath
Chapter 17–18, fall of Babylon described in detail
Chapter 19, marriage supper of Lamb; rider with armies of heaven on white horses, battle to end tribulation (Armageddon, Joel 3)
Verse 20: beast and false prophet cast into lake of fire
Chapter 20, binding of dragon, first resurrection judgment, reign of Christ for one thousand years (millennium), Satan loosed again at end, deceives nations, final battle, devil cast into lake of fire, second resurrection, great white throne judgment of wicked
Chapter 21, beginning of description of final state
1: new heaven and new earth, compare with II Peter 3:13
2: New Jerusalem comes down out of heaven adorned as a bride
3–8: words of comfort to righteous
Note: 7–8 not in time context, but simply an aside to readers
9–27: description of New Jerusalem
Note: 27 again is an aside to readers, not in time context
Chapter 22, final descriptions of eternal state
Note: much in this chapter is aside to readers, not in time context
1–2: river of water of life, tree of life for healing of nations
Verse 7, goes along with chapter 1, verse 3
Verse 15, without can only mean they are in the lake of fire