

“Deliberative orator” structure	John’s structure
<p><u>Preface</u> – introduction to the deliberation</p>	<p>1:1-4 Prologue—call to sharing eternal life with God through the apostles 1:5-2:11 Preamble—daily interacting with the Triune God</p>
<p><u>Thesis</u> – central proposal of the speaker</p>	<p>2:12-27 Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment</p>
<p><u>Supporting material</u> – a sequence of headings that group various arguments to support the thesis</p>	<p>2:28-5:17 Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”</p>
<p><u>Epilogue</u> – a review of the argument and closing motivation for audience</p>	<p>5:18-21 Review—three foundational truths that underlie successful experience of eternal life</p>

KANTIAN VIEW OF KNOWLEDGE

“Noumenal”:

*God, soul,
immortality, value*

[religious area]

“Phenomenal”:

*observations, facts
organized by the
mind*

[science area]

Immanuel Kant



1724-1804

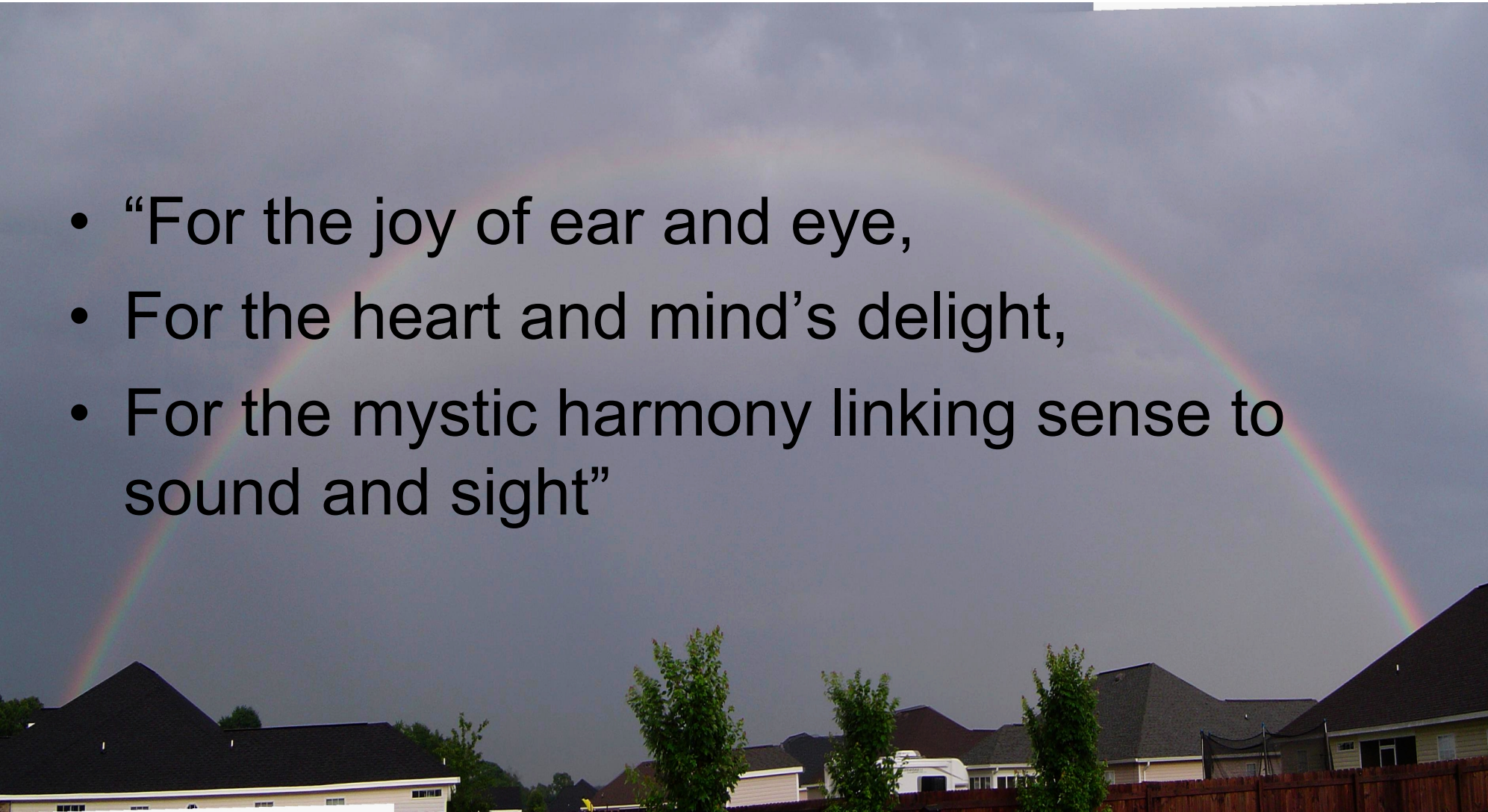
**Absolute
Subjectivity**

WHAT

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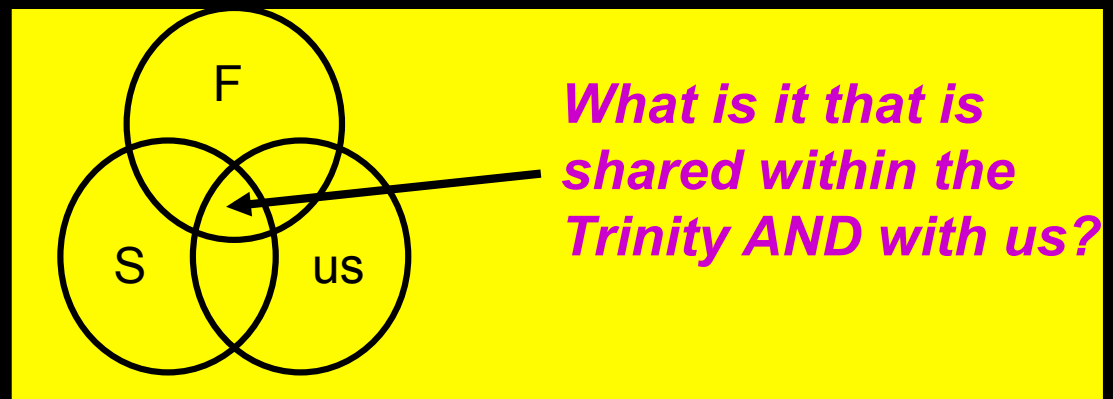
“The significance of mathematics resides precisely in the fact that it is an art; it informs us of much that depends upon our minds. It does not enable us to explore some remote region of the eternally existent; it helps us to show us how far what exists depends upon the way in which we exist. We are the lawgivers of the universe. . .” John Sullivan, World of Mathematics, ed. James R. Newman, 3:2021

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- “For the joy of ear and eye,
 - For the heart and mind’s delight,
 - For the mystic harmony linking sense to sound and sight”

For the Beauty of the Earth (hymn #560)
 (“altered”) Folliett Pierpont, 1864

John 14:9-11 “Have I been with you so long, and yet you have not known me, Phillip? He who has seen me has seen the Father. . . The **words that I speak** to you I do not speak on my own authority; but the Father who dwells in me does the works.”

John 17:8,21 “I have given them the **words** which You have given me; and they have received them, and have known surely that I came forth from you. . . .I pray. . .that they all may be one, as you, Father, **are in me**, and I **in you**; that they also may be one **in us**.”



Our relationship with the **Father**

Text	Contrasting element	Individual detail
1:5	Light (+)	perfection of God
1:6	Darkness (-)	talk vs. walk
1:7	Light (+)	walk with cleansing for fellowship
1:8	Sin (-)	talk vs. real state-of-affairs
1:9	Cleansing from sin (+)	candid talk and cleansing
1:10	Sin (-)	talk vs. real state-of-affairs
2:1-2	Resolution of Sin before the God of Light (+)	Throne room activity





Our relationship with the **Son**

Text	Contrasting element	Individual detail
2:3	Knowing him by keeping his commandments (+)	Jesus' specific teachings with divine authority (NT) recognized
2:4	Darkness (-)	talk vs. walk
2:5a	Love of God fully effective in the keeper of the Word (+)	maturity attained through real obedience
2:5b-6	Claim of "abiding" (-)	talk vs. real state-of-affairs
2:7	Old commandment	unchanging apostolic doctrine
2:8	New commandment	a change in dispensation

- Contact with **God (the Father)** = coming to terms as sinners with His holiness (His integrity) by responding to His prodding and provisions
- Contact with **God the Son** = coming to terms with the authority of His deity by responding to His commandments as He gave them to us through the Apostles
- Contact with **God the Holy Spirit** = coming to terms with His work in our midst by responding to the needs of those He has regenerated and is sanctifying, i.e., our fellow believers