

***The Way to Have Fellowship with the Lord  
and the Joy of That Fellowship  
1 John 1:3-10***

- I. The 'We' of Verse 3 Refers to ***John*** and the Other ***Apostles*** of 1 Jn. 1:1-2; Men Who Were First Hand Eye Witnesses of the Person, the Life, the Teaching and Example of Jesus Christ and Thus ***Qualified*** to Explain to Others How They Could Have Fellowship with the Father and His Son Jesus Christ of 1 Jn. 1:1-2
- A. The Perfect Tense Form of the Verbs "We have seen" Which is The Translation of The Greek Verb (ἑωράκαμεν); English Transliteration *heorakamen* and 'Heard' Which Is the Translation of the Greek Verb (ἀκηκόαμεν) English Transliteration *akekaoamen*; Emphasize What the Apostles Saw Jesus Do and Heard Him Teach Was Still Fresh In Their Minds and Had Left a ***Permanent*** Impact Upon Them
- B. Their Testimony Will Be ***Accurate***
- C. Personal Contact with Jesus Christ Will Have a ***Life-Long*** Influence
- II. The 'You' of Verse 3: "That which we have seen and heard declare we unto you. . . .": The 'You' Are ***Believers*** of 1 Jn. 2:1, 7, 9, 10, 11, 12-14, 21, 24, 28; 3:1-2, 7, 11, 13, 16, 3:18, 21; 4:1, 4, 7, 11, 13; 5:13, 21
- A. The Recipients Are Addressed or Referred to as ***Children*** of 1 Jn. 2:1, 12, 18, 28; 3:1-2, 7, 18; 4:4; 5:21
- B. The Recipients Are Addressed or Referred to as ***Beloved*** of 1 Jn. 3:2, 21; 4:7, 11
- C. The Recipients Are Addressed as ***Brethren*** of 1 Jn. 2:7
- D. The Recipients Know 'The ***Truth***' of 1 Jn. 2:21; in This Context The Words 'The Truth' Have the *Technical Meaning of: The Body of Truth Based Upon the Gospel of Jesus Christ, as Taught by the Apostles That Sets Forth the Norms, Standards, Precepts for Christian Living and God's Future Plan for the Return of Jesus Christ and the Establishment of His Kingdom*
- E. The Recipients Have The ***Holy Spirit*** of 1 Jn. 2:20, 27; 4:13
- F. The Recipients Had Passed from Spiritual ***Death*** to Spiritual ***Life*** of 1 Jn. 3:14
- G. The Recipients of the Letter Have Been ***Forgiven*** of 1 Jn. 2:12
- H. The Letter Says It Was Written to ***Believers*** for the Purpose of ***Reassuring*** Them of Their Everlasting Life of 1 Jn. 5:13

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- III. Three **Problems** with Interpreting the First Chapter of 1 John as Referring to Unbelievers
- A. The Interpretation Either Ignores or Misidentifies the **We**' of 1 Jn. 1:3
  - B. The **Gospel** Is Not Given in Chapter One of 1 Jn. 1:1-10
  - C. Interpreting 1 Jn. 1:3-10 to be Addressing Unbelievers **Adds** Confession of Sins as Something One Must Do in Addition to Believing the Gospel to Be Saved
- IV. The **Purposes** of the Message Which John and the Other Apostles Were Declaring in 1 Jn. 1:3-10
- A. That Believers May Have **Fellowship** with the Apostles and with the Father and His Son Jesus Christ of 1 Jn. 1:3
    - 1. Fellowship Does Not Denote **Absolute Union** in a Common Thing
    - 2. *"κοινωνεῖν (koinonein) is always used of active participation, where the result depends on the **cooperation** of the receiver as well as on the action of the giver." The Vocabulary Of The Greek New Testament*
    - 3. Fellowship with the Lord Does Not Refer to a *Mystical State of Being*, Nor to a *Mystical Experience* but to a **Mode** of Life for Believers of Rm. 15:26; 2 Cor. 6:14; 2 Cor. 8:4; 9:12; Philipp. 2:1-2; 4:15; 1 Tim. 6:18
    - 4. The Word '*Fellowship*' Is the Translation of the Greek Word (κοινωνία); English Transliteration *koinonia*; Also See the Cognate Words (κοινωνός); English Transliteration *koinonos*; and (κοινωνέω); English Transliteration *koinoneo*; When Referring to the Believer and God Denotes the Active \_\_\_\_\_ Participation of All the Members of the Godhead in the Believer's Life and a Reciprocal Personal **Relationship** with Continued Growing Intimacy Between the Believer and God of Mt. 23:30; Lk. 5:10; 1 Cor. 1:9; 10:16; 2 Cor. 6:14; 13:14; Philipp. 2:1-2; Philem. 7
  - B. That Believers May Have **Maximal Joy** of 1 Jn. 1:4; The Word '*Joy*' Is the Translation of the Greek Word (χαρά); English Transliteration *chara*; in This Context the Word Denotes an Inner Disposition of Settled Contentment Wrought by God the Holy Spirit That **Delights** in God Regardless of the Circumstances of Acts 5:41; 13:50-52; Rm. 14:17; 2 Cor. 6:10; 7:4; 8:2; Gal. 5:22; Col. 1:24; Philipp. 3:1; 4:4, 10; 1 Thess. 1:6; Heb. 10:34

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V. The **Content** of the Message of 1 Jn. 1:5-10

- A. "God is light and in Him is no darkness at all" Antithetical Parallelism Is Used to Affirm That God as to His Nature Is **Truth** And Is *Absolutely* Morally **Pure** of Mt. 4:16; Jn. 3:19-21; 8:2; 12:35, 46; 1 Jn. 2:8-11; **Without** Sin of 2 Cor. 5:21; 1 Pet. 1:18-19; 1 Jn. 3:5
1. The Words 'Light' and 'Darkness' Are Used *Figuratively* in the Books Recorded by the Apostle John with Four Primary Senses: 'Light' Is Used to Denote Illumination of Spiritual **Truth** and **Purity** 'Darkness' Is Used to Denote Spiritual **Ignorance** and **Sin** of Mt. 4:16; Jn. 8:12; 12:41; 1 Jn. 2:8-11
  2. Since the Word 'Light' Can Be Used *Figuratively* to Denote: *Divine Illumination of Spiritual Truth* of Mt. 16:17; 1 Cor. 2:13; Gal. 1:16; The Phrase: *God is light* Denotes God Is **Truth** of Ex. 34:6; Deut. 32:4; Psalm 25:10; 86:11; Jn. 7:28; Rev. 15:3
  3. Since the Words 'Darkness' Can Be Used *Figuratively* to Denote Moral Impurity, Sin and 1 Jn. 1:5 Says in an ABSOLUTE and DOUBLY EMPHATIC Manner of God That: *in Him is no darkness at all*; Then the Scripture Asserts God Is *Perfectly, Absolutely, Completely Free OF ANY MORAL IMPERFECTION*; He Is **Without Sin** of Deut. 32:4; 2 Cor. 5:21; 1 Pet. 1:18-19; 1 Jn. 3:5
  4. Summarize the Meaning of the Words 'Light' and 'Darkness' in the Context Of 1 Jn. 1:5-6: 'Light' Denotes Absolute **Truth** and Moral **Purity** (*i.e. no sin*); 'Darkness' Denotes Spiritual **Ignorance** and Moral **Impurity** (*i.e. sin*)
- B. A Believer Cannot Have Fellowship with The Lord If He **Continues** to Live in the **Sphere** of Darkness of 1 Jn. 1:6
1. Third Class Condition Clause Which Means the Verse Is Not Saying Believers Do This but That They **Might** Do It and in This Context, Some Believers Were **Probably** Doing It
  2. 'We' Denotes the Apostle John, Other Apostles and the Recipients of This Letter Who Are **Believers**
  3. The Claim is to be Experiencing Fellowship with God and Yet Living in 'Darkness' Which Is the Sphere of Spiritual **Ignorance** and **Sin**
    - a. This Is a **Lie** of 1 Jn. 1:6; 2:4

- b. This Is Not to **Practice** 'The Truth' = Which in This Context Means: That Which Is in Accordance with Reality, Facts Contained in The Body of Truth Found in the Word of God Based on the Gospel of Jesus Christ That Has Been Revealed by God the Holy Spirit Through the Teaching and Recorded Written Words of The Apostles and Reveals What Is Morally **Right** in The Eyes of God cf Mt. 22:16; Mk. 5:33; 12:14, 32; Lk. 4:20-21, 25; 22:59; Jn. 5:33; 8:32, 40; 14:17; 15:26; 16:7, 17:17, 19; Rm. 2:8-20; 2 Cor. 6:7; 7:14; Gal. 2:5, 14; 5:7; Eph. 1:13; Col. 1:5; 2 Thess. 2:10, 12, 13; 1 Tim. 2:4, 7, 15; 4:3; 2 Tim. 2:15, 18, 25; 3:7-8; 2 Tim. 4:4; Titus 1:14; Heb. 10:26; James 1:18; 3:14; 5:19; 1 Pet. 1:22; 2 Pet. 1:12; 2:2; 1 Jn. 2:4, 21; 2 Jn. 1:4; 3 Jn. 3, 4

C. To Experience Fellowship with the Lord Believers Must Carry Out the Activity of Living Life in the **Sphere** of the **Light**

1. It Is Objectively Possible for Believers to live Their Lives in the Sphere of The Light Because Believers Have Been **Given** The Light (*i.e.* The Word of God cf Psalm 119:105, 130; Prv. 6:23); *The Holy Spirit Who **Enables** Believers to Understand the Truth Revealed in The Word of God cf Jn. 14:17; 15:26; 16:23; 1 Cor. 2:12-14; 1 Jn. 2:20; and Knows What Is Morally Right in the Eyes of God cf Rm. 2:8, 17-23; 3:20; 7:7-14 and **Empowers** Them to Walk in the Sphere of*

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The Light cf Acts 1:8; 4:8, 31; 6:35; 10:38; Rm. 8:4, 11-14; 15:13; Gal. 5:16, 18, Gal. 5:25; Eph. 3:16; 2 Thess. 2:13; 2 Tim. 1:14; 1 Pet. 2:12

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2. Walking in the Sphere of the Light Does Not Mean Living in **Sinless Perfection** cf 1 Jn. 1:7
3. Walking in the Sphere of the Light Is Living Life by Faith in God and That is ***Characterized*** as Being Lived under the Dominating Influence of and by the Power of God The Holy Spirit, and Moving One's Life and Being in the Direction Toward Conformity to The Holiness of God as Revealed in His Word, Responding **Positively** to the **Reproofs** of God from His Word and Always Acknowledging That Every Good Word (*i.e. works which are of the highest good, acceptable to God as good and beneficial in their affect*) are Wrought by God cf Jn. 3:20-21; 15:1-5; Gal. 2:11-14; Eph. 5:13; Philipp. 2:13; 1 Tim. 5:20; 2 Tim. 4:2; Titus 1:13; 2:15; Pet. 1:15-16
- a. Walking in the Sphere of the Light Involves Keeping Our lives and Beings Moving in the Direction Toward Conformity to God's **Holiness** cf 1 Pet. 1:15-16

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1 John 1:3-10

- b. Walking in the Sphere of the Light Involves **Remaining** in The Word of God and Responding **Positively** to the *Grieving of the Holy Spirit* Over Sin in Our Lives and to *Reproofs* and *Rebukes* from the Word of God cf Psalm 119:105, 130; Prv. 6:23; Jn. :20-21; Rm. 2:18-20; 3:20; Gal. 2:11-14; Eph. 5:13; 1 Tim. 5:20; 2 Tim. 4:2; Titus 1:12-14; 2:15
  - c. Walking in the Sphere of 'The Light' Involves Living with The 'E' Attitude: **Examine**, **Expose** and **Eliminate** cf Psalm 26:2; 51:1-12; 139:23-24; 1 Cor. 11:17-32
4. When a Believer Commits an Act of Sin by Omission or Commission the Believer Does **Not** *Immediately* Go from the Sphere of 'The Light' Into 'The Sphere of Darkness', **Nor** Does the Believer *Instantly* Lose Fellowship with God (*i.e. the active joint participation and personal involvement of all the members of the Godhead in the life of the believer and intimate personal relationship between the believer and God.*)
- a. Believers Are Able to Remain in the Sphere of 'The Light' and Not Lose Their Fellowship with God the Moment They Sin, Because 'The Blood of Jesus Christ **Continues** to **Cleanse** Believers from All Sin cf 1 Jn. 1:7
  - b. The **Example** of the People of Israel Demonstrates That God's Normative Is Not to Immediately Withdraw His Active, Personal Involvement and Joint Participation in the Lives of His People When They Sin cf Rm. 15:4; 1 Cor. 10:1-11
    - 1) **Jacob** the Deceiving Liar Was **Not** Immediately Cut off from Fellowship with God cf Gen. 27:1-35:12

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1 John 1:3-10

- 2) The **Wilderness** Generation cf Ex. 16:1-3, 7, 12; 17:1-7; Ex. 32:1-33:14; 34:10-11; 40:36-38; Nu. 14:2, 27, 29
- 3) **Samson** a Judge of Israel for Twenty Years cf Judges 16:1-20

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- 4) The Time When **Ahaz** Was King of Judah and **Hoshea** Was King over the Ten Northern Tribes of Israel cf 2 Ki. 17:1-23
- c. The Example of Five of the **Churches** of Asia Minor Demonstrates The Lord's *Normal Modus Operandi* is Not to Withdraw His Active Personal Involvement and Joint Participation in the Lives of His People The Instant They Sin cf Rev. 2:1-5, 12-16, 18-22; 3:1-3, 14-20
  - 1) The Church at **Thyatira** cf Rev. 2:18-29
    - a) The Imagery of His Eyes *Like a Flame of Fire* Expresses His Penetrating **Insight** into and His Righteous **Indignation** over the Sin Which Some in the Church Had Embraced cf Rev. 2:18 cf Re. 19:11-12
    - b) His *Bronze Feet* Point to His **Might** and His Being Able to **Crush** His Opponents cf Rev. 2:27
    - c) Jesus **Commends** These Believers for *Their Love, Their Faith, Their Steadfastness* and for *Their Expanded Energy and Efforts in Good Works*
    - d) **Problems** in the Church at Thyatira Included Not Discerning a False Prophetess and False Doctrine and Being Lead Astray to Participate in *Sexual Immorality and Idolatry* cf Rev. 2:20

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- e) The False Prophetess Taught the Doctrine of the **Nicolaitans** cf Rev. 2:20 and Rev. 2:14-15

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- i. The Nicolaitans Claimed to Have **Deeper Insight** into the Things of God cf Rev. 2:24  
(6)

Literally Means 'to vomit'; The Expression 'spew' / 'spit' / 'vomit' you out of My mouth' is Figurative Language Denoting Stern and Severe Divine **Discipline** cf Lev. 20:22 cf Lev. 26:44; Hosea 6:4-5 cf Hosea 11:8; 14:1-2

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# 12

- f) The Examining Physician's (i.e. Jesus') **Report** on the on *The Spiritual **Condition*** of the Laodiceans cf Rev. 3:17
  - i. They Were Living in a State of Spiritual Disorientation; the Laodiceans **Confused** *Financial Prosperity with Spiritual Prosperity*
    - i) Practical Principle: Fiscal and Physical **Prosperity** Are Not Evidence of One's Spiritual Maturation or Current Relationship with the Lord cf Mt. 19:22; Lk. 16:19-31; Rev. 3:17-18
    - ii) Practical Principle: The **Lack** of Material Possession, Wealth and / or Physical Health Are Not Indicators of **Spiritual** Problems cf 2 Cor. 8:2, 9; Philippi. 2:25-27; 1 Tim. 5:23; 2 Tim. 4:20; Rev. 2:9
    - iii) Practical Principle: One Does Not Have to be **Poor** in the Physical Material Realm to be Rich in the Lord and Have a Rich Relationship with Him: Proof **Abraham** Was 'The Friend of God' cf James 2:23; And "Abraham was very rich in cattle, in silver and gold." Gen. 13:2

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# 13

- ii. They Were Living in a State of Spiritual **Ignorance** Concerning Their Own Spiritual Condition cf Rev. 3:17
- iii. They Were Living in a State in Which the Sins of **Complacency** and Spiritual **Self-Deception** Dominated Their Spiritual Lives

- i) *Self-Deception* is a **Sin** 1 Cor. 3:18
- ii) *Self-Deception* is a Manifestation of an Even Greater Sin: **Pride** cf Prv. 6:7; 30:13; Jer. 49:16; Obad. 1:3
- iii) *Complacent Self-Satisfaction* with the Way We Are Spiritually and the Way Things Are in Our Spiritual Lives and *Deceiving Ourselves* to Think Our Spiritual Progress is Satisfactory Will **Stop** Our Forward Progress in Christ Which is Contrary to the Word of God cf Rm. 12:4; Philipp, 1:9; 3:14-16; 1 Thess. 4:1; Heb. 6:1; 1 Pet. 1:15-16; 2 Pet. 3:18
- iv. They Were Living in a State of **Wretchedness**; The Word '*Wretched*' is The Translation of The Greek Word (ταλαίτωρος); English Transliteration *talaitoros* The Word is Preceded by the Definite Article in the Greek = '*The Wretched One*'; in This Context the Definite Article Should Be Interpreted as '*The par excellence article*' and identifies the Substantive a being: "*in a class by itself.*" "*par excellence indicates the extreme of a particular class.*" *Greek Grammar Beyond the Basics* cf Jn. 3:10; Rev. 1:5
- v. '*Miserable*' / '*Pitiful*' is the Translation of the Greek Word (ἐλεεινός); English Transliteration *eleeinos*; Expresses the Thought of Being Miserable Because of What One Thinks He Has but Does **Not** cf 1 Cor. 15:19

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# 14

- vi. '*Poor*' is the Translation of the Greek Word (πτωχός); English Transliteration *ptochos*; Denotes: "*Being in **Abject Poverty** The Complete Word Study Dictionary: New Testament* cf Mt. 26:9; Mk. 10:21; Mk14:5-7; Lk. 14:13, 21; 16:20, 22; Lk. 18:22; 19:8; Jn. 12:5; 13:29; Rm. 15:26; Gal. 2:1; 4:9 The Word Expresses That the Laodicean Believers Are in a State of Complete Spiritual **Destitution**



- vii. 'Blind' is The Translation of The Greek Word (τυφλός); English Transliteration *tuphlos* Literally Means to be Darkened by Smoke to be Without Eyesight cf Mt. 21:14; Mk. 8:22; 10:46-52;
- Jn. 9:1-2; Acts 13:11; The Word May be Used Figuratively to Denote a Person's *Mental* and **Spiritual Perception** cf Mt. 15:12-16; Jn. 9:39-41; Jn. 12:40; Rm. 2:19; 2 Cor. 4:4; 2 Pet. 1:9; 1 Jn. 2:11
- viii. They Were in a *Spiritual State of 'Nakedness'* is the Translation of the Greek Word (γυμνός); English Transliteration *gumnos*; The Word Literally Means to be Stripped Bear cf Mt. 24:36, 38, 43, 44; Mk. 14:51-52; the Word is Being Used **Figuratively** and Expresses the Laodiceans Were Living Life:
- i) Without **Zeal** cf Isa. 59:17
- ii) With **Unconfessed** Sin cf Gen. 3:7-11; Ezk. 16:35-39
- g) The Physician's **Prescription** cf Rev. 3:18-19
- i. This is the **Continual** Antidote to *Complacency, Compromise* and *Self-Deception*; the Words '*Counsel*' are the Translation of the Greek Verb (συμβουλεύω); English Transliteration *sumbouleuo*; Which is in the Present Tense Form Denoting *Ongoing, Repetitive Action*

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- ii. 'To Buy' is the Translation of The Greek Word (ἀγοράζω); English Transliteration *agorazo*; The Use of the Aorist Tense Active Voice, Infinitive Expresses the Buying is Viewed as Being a **Single Completed** Action; This is Buying *Without Money* and That Which is to be Purchased is *Spiritual in Nature* and Can Only be Obtained by *Faith* cf Isa. 44:1; Rm. 4:4, 16; 11:6 Communicates the Buying Is Being Viewed as A *Single **Completed** Action*

- iii. Buy: 'gold tried in fire' / 'refined gold' This is *Figurative Language* for **Genuine** Faith, (i.e. faith which has been tried, tested by trials, tribulations, sufferings, hardships) That Will Have Lasting *Spiritual Value* and *Vitality* of 1 Pet. 1:5-7 the Example of the Apostle Peter cf Lk. 22:33, 52-62; 2 Pet. 1:13-14; the Example of Job cf Job 23:10; Isa. 48:10; Zech. 13:9; Mal. 3:3

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# 16

iv. Buy **White Raiment**

- i) 'Raiment' is the Translation of the *Greek Word* (ἱμάτιον) English Transliteration *himation*, Can be Used Figuratively for One's **Life Style** cf Rev. 3:4; Rev. 16:15
- ii) 'White' May be Used Figuratively to Expresses the Absence or the Removal (i.e. the **Forgiveness of Sin**) from One's Life cf Isa. 1:18; Dan. 11:35; Zech. 3:3-5
- iii) 'Buying and Putting on White Raiment' in the Context of Rev. 3:14-22 is Figurative that Denotes Seeking and Receiving by Faith the **Forgiveness** of Sins and Living in the Sphere of **Righteousness**
- iv) The **Purpose** of *Buying the White Raiment* is So That They May be Clothed (i.e. to have sought from the Lord and received by faith the forgiveness of sins and live in the sphere of righteousness) and that 'the Shame of Your Nakedness Does Not Appear'; The Word γυμνότης; English Transliteration *gumnotes* is being Used Figuratively in This Context; and When Associated with *Personal Sin* the Word 'Nakedness' May Denote 'Judgment, Punishment, Divine **Discipline** and the Humiliation and Disgrace That May

Befall One as the Result of the Open Manifestation of God's Judgment or Divine Discipline cf Gen. 2:25; 3:7, Gen. 3:10-11; 9:21-33; Ex. 32:25; Deut. 28:45-48; 1 Sam. 20:30; 2 Sam. 10:4; Isa. 20:1-4; Ezk. 16:35-38; 23:18-29; Nah. 3:5

- v. **Anoint** Your Eyes with Salve That You May See cf Rev. 3:18
- i) This Was Not A Medication to **Restore** Sight
  - ii) The Greek Word Translated 'Blind' (τυφλός); English Transliteration *tuphlos* and the Cognate Verb (τρφλώω) English Transliteration Can be Used to Denote the Inability to Discern Spiritual Truth and the **Impairment** of Spiritual Vision cf 2 Pet. 1:9; 1 Jn. 2:11
  - iii) This Was a Medication for People Who Could See but Had Swollen or Irritated Eyes Which **Impaired** Vision
  - iv) The Anointing of the Eyes Is *Figurative Language* Conveying the Need to Bring Your Lives Under the **Dominating Influence** of God The Holy Spirit cf Jn. 14:26; 16:13; 1 Cor. 2:13-14; 1 Jn. 2:20, 27

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# 17

- h) The Physician's Prescription Flows from the Lord's **Love** for the Laodiceans cf Rev. 3:19
- i. The Words 'As many as' Are the Translation of the Greek Correlative Pronoun (ὅσοις); English Transliteration *hosos*; The Greek Word Places Emphasis Upon the *Number*, the *Quantity*; It Is an All Inclusive Word Meaning: **Each** and **Every** One Without Any Exceptions cf Mt. 14:36

- ii. The Words 'I Love' Are the Translation of The Greek Verb (φιλέω); English Transliteration *phileo* the Word Expresses the Thought of Having a Deep Heart-Felt Emotional Affection of **Desire** to Have Something for One's Self cf Mt. 6:5; 23:6; 26:48; Mk. 14:44; Lk. 20:46; Lk. 22:47 or Someone in Order to Have A Close Personal **Relationship** with Him or Her cf Jn. 5:20; 11:3, 36; 16:27; 20:2; 21:15-17; 1 Cor. 16:2; Titus 3:15
- i) The Physician's Rebuke Contains a Stinging **Rebuke** cf Rev. 3:19; The Word *Rebuke* or *Reprove* is the Translation of the Greek Verb (ἐλεγχο); English Transliteration *elengo*; the Word Conveys the Idea of A Sharp Verbal Expression of Strong **Disapproval** of the Actions of Another, Which Rebuke or Reproof Brings to Light as Being Sinful (*i.e. Contrary to the Word of God*) with a View to Convincing the Person to Acknowledge His or Her Sin(s) to God and to Turn from the Sin(s) and to the Lord cf Mt. 18:15; Lk. 3:19 cf Mk. 6:14-18; Jn. 3:20; Eph. 5:11-13; 1 Tim. 4:20; 2 Tim. 4:2; Titus 1:13; Titus 2:12
- j) If the Prescription and Rebuke Go Unheeded Divine **Chastisement** / **Discipline** Will be Administered by the Lord; The Word Translated 'Chasten' or 'Discipline' Is the Greek Verb (παιδεύω); English Transliteration *paideuo*; This Verb and the Cognate Noun (παιδεία); English Transliteration *paideia* Denote The Inflicting of Pain, Suffering, Tribulation, Hardship as a Part of the Total Educational Process Which is Being Implemented with a View to Correcting and Guiding One to the Standard of Right Thinking and Conduct as Is Set Forth in the Word of God, in Order to Mold the Believer's Character into the Image of Jesus Christ cf Lk. 23:16, 22; Acts 7:22; Acts 22:3; 2 Cor. 6:9 cf 2 Cor. 11:24-25; 1 Tim. 1:20; 2 Tim. 2:25; Titus 2:11-12; Heb. 12:6, 11