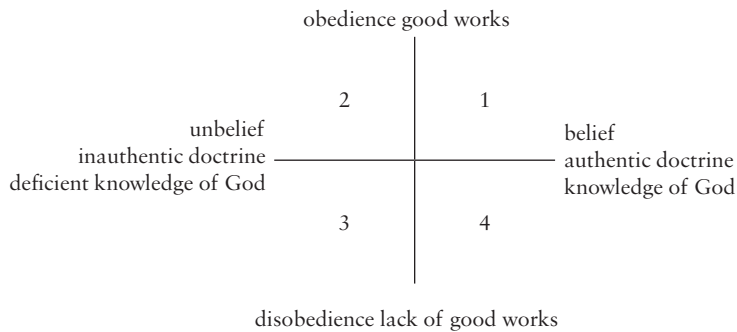
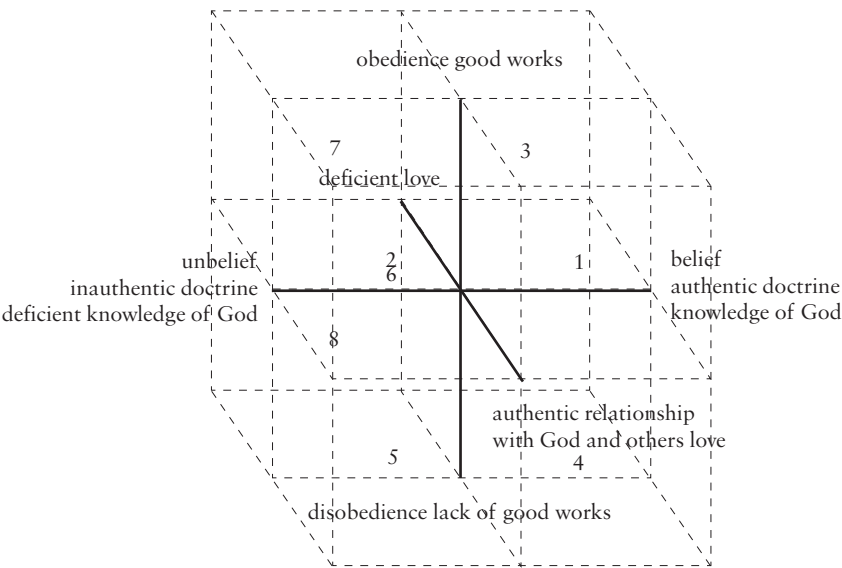


CHART 3  
 The Pistic-Ethical Profile of Johannine Salvation: Knowing God



- Quadrant 1 = acceptable belief and obedience
- Quadrant 2 = unacceptable belief though some semblance of obedience
- Quadrant 3 = neither acceptable belief nor obedience
- Quadrant 4 = some semblance of belief but unacceptable obedience

CHART 4  
 The Pistic-Ethical-Agapic Dimensions of Johannine Salvation: Knowing God

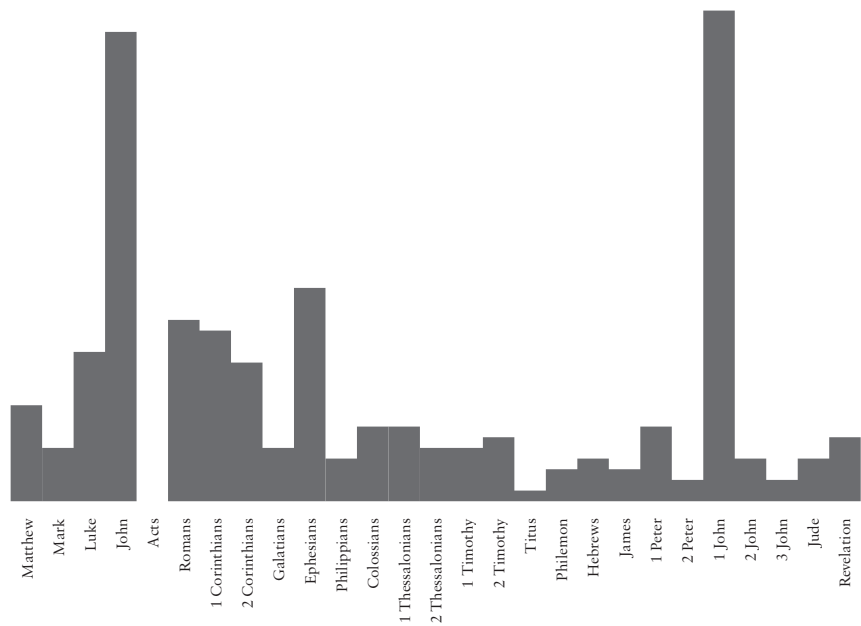


- Octant 1 = authentic belief, appropriate obedience, authentic relationship (love)
- Octant 2 = inauthentic belief, despite a semblance of obedience and love
- Octant 3 = authentic(-sounding) belief and a semblance of obedience, but deficient love
- Octant 4 = authentic(-sounding) belief and a semblance of love, but deficient obedience
- Octant 5 = authentic(-appearing) love, but inauthentic belief and deficient obedience
- Octant 6 = authentic(-appearing) obedience and love, but inauthentic belief
- Octant 7 = authentic(-appearing) obedience, but inauthentic belief and deficient love
- Octant 8 = absence of appropriate belief, obedience, and love

we will see him just as he is.<sup>3</sup> And everyone who has such hope in Christ purifies himself just as he is pure.<sup>4</sup> Everyone who does sin also does lawlessness, and sin is lawlessness.<sup>5</sup> And “you know” that that one was revealed in order that he might take away “sins”, and there is no sin in him.<sup>6</sup> Everyone who abides in him does not sin; everyone who sins has neither seen him nor known him.<sup>7</sup> “Dear children”, let “no one” deceive you: the one who does righteousness is righteous, just as that one is righteous;<sup>8</sup> “the one who” does sin is of the devil, because the devil sinned from the beginning. The Son of God was revealed so that he might destroy the works of the devil.

1. The Marvel of the Father’s Love (3:1)

In the context of other biblical writers, John is preoccupied with the divine love, if usage of ἀγάπη (*agapē*, love) and ἀγαπάω (*agapaō*, to love) is any indication. New Testament uses of these two words show that frequency is by far highest, in comparison with other Gospels and epistles, in John’s Gospel and John’s Epistles.<sup>2</sup> Whereas a (jaded?) modern scholar can speak of the “magnificent monotony” of John’s references to love (Stauffer, *TDNT* 1:53), on another reading his penchant for the words is evidence of ongoing wonder and joy.<sup>3</sup> The high frequency of love language in John’s writings can be depicted numerically:



2. If φιλέω is added to the search (thirteen occurrences in John’s Gospel, five times in Matthew, once in Mark, twice in Luke), his relatively frequent use of love language becomes even more evident.

3. Sloyan 1995: 31 speaks of “the marvelous intimacy of abiding in the Son and in the Father” and of “the magnificence of the gift of God’s love.”