

A LETTER FROM THE DISCIPLE WHOM JESUS LOVED I JOHN



Now there was leaning on **Jesus' bosom** one of His disciples, **whom Jesus loved**. John 13:23

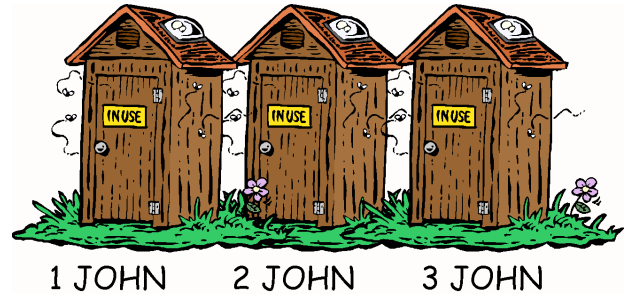
STUDIES IN THE THREE EPISTLES OF THE APOSTLE JOHN
BY
WAYNE E. McMORRAN

COPYRIGHT ©2005, 2006 BY WAYNE McMORRAN

AUTHOR'S NOTE

I had considered using the picture to the right on the cover of this study. I then decided it would not be honoring to the Lord.

Seriously, my primary concern is that, as a result of these lessons, the reader will add to his or her knowledge of the Bible. But, in addition, I mean for these studies to be honoring to God. It is for this I strive.



Dr. McGee, in commenting on 2 Peter 2:1 wrote,

We do not need to pay any attention to false prophets, but let me say this to you: You do need to check false teachers. You need to check all teachers, including the one whose book you are reading right now. I urge you to check what I say by the Word of God. Don't believe it because Vernon McGee says it. One man told me, "I teach a Sunday school class, and if anyone questions what I say, I tell them, 'Well, McGee says that.' " That is the wrong approach, my friend. The Word of God is what you are to rest upon. —J. Vernon McGee's Thru The Bible

I would wish that you replace Dr. McGee's name in the above statement withy mine! I seek to do my very best in being true to the Word but no one is infallible. When I first started teaching adult classes some forty years ago, I relied mostly on commentaries for my teaching. I tried to pick commentaries by people I knew to be sound in doctrine. But, you know, I soon found that not everything they wrote as correct. I found that I had better check out what they had to say with the Scriptures to make sure what they wrote was correct. Finally, I decided that, if I had to spend my time searching the Scriptures to see that what they wrote was correct, I might just as well start with the Scriptures to begin with. This is what I still do today

Yes, you will find a number of quotations from various commentaries in these lessons, but their inclusion is now because I have already discovered that what they say is correct and that they say it better than I can.

Some commentaries do not include the Scriptures that are being studied. Either the author thinks you should look up the Scriptures yourself or it is because of copyright restrictions. I believe in including the Scriptures in my studies so that you will be sure to read them and make up your own minds as to whether what I write is correct or not. Continuing this thought, I quote almost exclusively from the New King James Version (NKJV). I have 15 versions on my computer (some came with other purchases) but the only other ones I will normally us are the old KJV, the New American Standard Bible (NASB) or the New International Version (NIV). All are good except that the old KJV has rather out-of-date English in it. Each of the others are good in one respect or another. The NKJV as good in that it retains a lot of the beauty of the old KJV while being as accurate a translation as the other two.

While I will use the Bible translations above, this study, like all of mine, is based on UBS Greek N. T. Fourth Rev Ed. ©1966,1968,1975,1983,1993, 1994 by United Bible Societies (Or) Biblia Hebraica Stuttgartensia ©1967, 1977, 1983 Deutsche Bibelgesellschaft Stuttgartensia, both included in the BART software developed by Wycliffe.

I might note that I began a study of John's epistles back in 1994 but, apparently, never really got

going on it. I did make a cover for it, some statistics, but that is about as far as I got. I pray that, this time, I will get the series completed (unless the Lord "snatches" us away before then. As of September 2006, I have only done 1 John. II and III John will be covered in future studies

Wayne

A STUDY IN JOHN'S EPISTLES

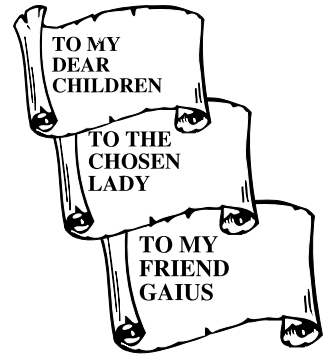


TABLE OF CONTENTS

INTRODUCTION

INTRODUCTION TO THE THREE EPISTLES (Page 1)

INTRODUCTION TO 1 JOHN (Page 5)

WORD COUNTS FOR JOHN'S EPISTLES. (Page 6)

COMPARISON OF TOP WORDS IN JOHN, PETER, and PAUL (Page 8)

1 JOHN 1

1 John 1:1-4 (Page 9)

1 John 1:5-10 (Page 12)

1 JOHN 2

1 John 2:1-2 (Page 17)

1 John 2:3-11 (Page 20)

1 John 2:12-14 (Page 25)

1 John 2:18-23 (Page 30)

1 John 2:24-27 (Page 35)

1 John 2:28-29 (Page 38)

1 JOHN 3

1 John 3:1-3 (Page 40)

1 John 3:4-9 (Page 42)

1 John 3:10-15 (Page 46)

1 John 3:16-23 (Page 50)

1 John 3:24 (Page 51)

1 JOHN 4

1 John 4:1-6 (Page 52)

1 John 4:7-11 (Page 53)

1 John 4:12-16 (Page 54)

1 John 4:17-19 (Page 55)

1 John 4:20-21 (Page 56)

1 JOHN 5

1 John 5:1-5 (Page 57)

1 John 5:6-13 (Page 58)

1 John 5:14-17 (Page 59)

1 John 5:18-21 (60)

INDICES

NOTE* (IV)

INTRODUCTION

INTRODUCTION TO THE THREE EPISTLES.

We just finished a study in two of the “Catholic Epistles.” (catholic >adj. 1 including a wide variety of things.)¹ These are: *“the Catholic epistles, so called because they were not addressed to any particular church or individual but to Christians in general. Of these, three were written by John, two by Peter, and one each by James and Jude. This division is strictly accurate, for 1 Peter and 2 and 3 John, although addressed to particular persons, have little in them that is properly local and personal.”*²

Four times in his Gospel, John refers to himself as “The Apostle whom Jesus Loved.” (Jn 19:26, Jn 20:2, Jn 21:7, Jn 21:20). Did John use this appellation out of pride or out of humility, thinking that Jesus loved even him? One point relates to this. If you compare the number of time the word “LOVE” (or “LOVES”) appear in PAUL, PETER, and JOHN, you find this:

PAUL	1 & 2 Thessalonians ³	7 times	in 8 chapters
PETER	1 & 2 Peter	13 times	in 8 chapters
JOHN	1, 2 & 3 John	55 times	In 7 chapters!

John was the apostle who really understood and appreciated God’s love.

As for when and where this epistle was written and to whom it was written it is not clear. It is assumed to have been written late in John’s life, along with the other two epistles and the Gospel. There is considerable question regarding to whom 2 John was written, 3 John was written to a person. But this appears to be an “open letter” to all Christians. More than that we can not say without speculating, other than to cite the following:

***My little children,** these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*

1 John 2:1 (NKJV)

The Elder,

*To the **elect lady and her children,** whom I love in truth, and not only I, but also all those who have known the truth,*

2 John 1:1 (NKJV)

The Elder,

*To the beloved **Gaius,** whom I love in truth:*

3 John 1:1 (NKJV)

Who his “little children” were in this epistle is unclear. It is unclear rather the “elect lady and her children” in 2 John is an actual woman and her children or a pseudonym for a particular church or group of people. In 3 John, he appears to write to a person named “Gaius” and while it seems

¹OXFORD, “catholic”

²UNGER, “catholic epistles”

³Thessalonians was chosen because we studied it recently and it is about the same size as the others.

relatively clear that he was a person, it might also be a pseudonym. For now we will just deal with the “little children.” The same term, is used by Jesus twice and once by Paul,

*And the disciples were astonished at His words. But Jesus answered again and said to them, "**Children**, how hard it is for those who trust in riches to enter the kingdom of God!*

Mark 10:24 (NKJV)

*So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. **Little children**, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.*

John 13:31-33 (NKJV)

***My little children**, for whom I labor in birth again until Christ is formed in you, I would like to be present with you now and to change my tone; for I have doubts about you.*

Galatians 4:19-20 (NKJV)

The NAC has,

With the direct but affectionate address “my dear children” and the switch to the first person singular, “I write,” John draws his readers’ attention to his direct exhortation to them. This direct address and the statement of the purpose of his writing as “in order that you may not sin” indicate John’s primary purpose in writing 1:5–10. Even though John was responding to the heretics in ruling out false conceptions of fellowship with God (in teaching correct theology), his primary purpose was to instruct and warn his readers against sinning in the same manner as the heretics

NAC, 1 John 2:1

Before leaving the subject of “little children,” I do not believe this is an appropriate translation. The NIV has “my dear children” which may be a bit better. How would you like to receive a letter from your Pastor, a missionary, or someone in the church and have it addressed to “my little children.” I do not think I would appreciate that and, for this reason, I do not believe that is the way people in the first century perceived the Greek word here is .τεκνία (teknia) and, according to Thayer, “a little child”; in the New Testament used as a term of kindly address by teachers to their disciples (always in the plural “little children”:

THAYER, τεκνία

Jesus use the term (Luke 10:24 and John 13:33) and Paul used it (Galatians 4:9). In 1 Timothy 1:18 Paul addresses his “son Timothy.” Timothy was only his son “in the faith.” Now, I wouldn’t object to someone addressing me as “My Son,” or “My Disciple,” and I suspect the term John uses here would have come across to his first century readers in such a manner.

With regard to who John was, according to Unger,

John was probably the younger brother of James (Matthew 4:21). The mention of the “hired servants” (Mark 1:20); of the “private means” of those women who supported Jesus, which probably included Simone, John’s mother (Luke 8:3); of “his own household” (John 19:27), and of his acquaintance with Caiaphas the high priest (John 18:15) implies a position of at least considerable influence and means. His mother, who manifested an earnest desire for the welfare of her sons (Matthew 20:20), probably

instructed him in religious things. His trade of fisherman was adapted to holy meditation, since it frequently required him to pass whole nights in stillness upon the water.

UNGER, John

John also uses quite frequently, the word "beginning" (7 times out of 26 times in the New Testament), from ἀρχή (arche, genitive noun). Which beginning? Matthew and Mark and Peter use the word in reference to Genesis 1:1 (Matthew 19:4, 19:8, 24:21, Mark 10:6, 13:19, 2 Peter 3:4). Luke and John (the Gospel) use it of the beginning of Christ's ministry (Luke 1:2, John 6:64, 8:44, 15:27, and 16:4 plus Acts 26:4). In the Dative form of the word John uses in John 1:1-2 for the creation. Generally, however, John is referring to the beginnings of Christianity (but there are exceptions).

According to John Foxe,

The "beloved disciple," was brother to James the Great. The churches of Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, were founded by him. From Ephesus he was ordered to be sent to Rome, where it is affirmed he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. Domitian after wards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. He was the only apostle who escaped a violent death.

FOXE, John

LOVE - Since the predominant theme in John's epistles is love (see word counts on page #8, it would be well to define it here, once and for all. Hardly has a word been so completely defined as the Greek word for love. In the *Theological Dictionary of the New Testament*, over thirty pages are devoted to its definition! To give some idea of what it says, the outline for its definition is shown below.

- I. ἀγαπάω, ἀγάπη, ἀγαπητός (agapao, agape, agapetos)
 - A. Love in the Old Testament
 1. Lexical analysis
 2. The Profane and Immanent (permanently pervading the universe) Conception of love
 3. The Religious Conception of Love
 - B. The Words for Love in Pre-Biblical Greek
 - C. Love in Judaism
 1. Introuduction
 2. Hellenistic Judaism
 3. Rabbinic Judaism
 - D. Jesus
 1. The New Demand
 2. The New Situation
 - E. The Apostolic Period
 1. Paul
 2. James
 3. **John** (see below)
 - F. The Post-Apostolic Period

TDNT, ἀγαπάω

Johannine [love] is quite explicitly condescending love, or rather a heavenly reality which in some sense descends from stage to stage into this world. This heavenly reality, however, achieves revelation and victory in moral action. It is thus that John sees that which Paul clarifies in terms of the

interrelation of divine work and human. The world of light and life is expressed in this world in the form of love. Hence John not only can but must emphasize the active character of [love] both in the life of Christ and in that of Christians.

It is quite of a piece that John, too, allows love for God or for Christ to be overshadowed by love for the brethren which has its origin in God and its example in Christ. In brotherly love the circle of the Father, the Son and the people of the Son constitutes a fellowship which is not of this world. The love of God is the final reality for the life of this fellowship, and abiding in His love is the law of its life.

TDNT, ἀγαπάω (John)

Note: All scripture references have the translation noted with the citation. Most are from the **NEW KING JAMES VERSION** (NKJV) of which its publisher says “*This translation retains the accuracy and grand poetical language of the original King James Bible while using an updated form of English. The NKJV substitutes you for thee, thou and ye, and yours for thy and thine. Pronouns referring to God are capitalized. The NKJV leaves off the archaic verb endings as in the words lovest, and doeth. However, the NKJV retains the English spelling of untranslated words such as the names of persons and places.*

Thomas Nelson, Inc., 501 Nelson Place, Nashville, Tennessee, 37214-1000.

This study is meant for a small distribution in an adult Bible Class and, as such, is within the copyright agreement through the WORDsearch corp.

INTRODUCTION TO 1 JOHN

THE OUTLINE ACCORDING TO UNGER

- I. Family fellowship (1:1-3:24)
 - A. The incarnation the basis of this fellowship (1:1-2)
 - B. Family fellowship with the Father and the Son (1:3-4)
 - C. Conditions of family fellowship (1:5-3:24)
 1. Walking in the light (1:5-7)
 2. Realization of the indwelling sin nature (1:8)
 3. Forgiveness by confession (1:9-10)
 4. Christ's advocacy maintains fellowship (2:1-2)
 5. The tests of fellowship, obedience, and love (2:3-3:24)
- II. Family fellowship in the world (4:1-5:21)
 - A. Warning against false teachers (4:1-6)
 - B. Description of God's true child (4:7-10)
 - C. Manifestations of life of love (4:11-21)
 - D. Faith as a conquering principle in the world conflict (5:1-21)

THE OUTLINE AS FOUND IN THE NEW KJV

1. Chapter 1
 - a. What Was Heard, Seen, and Touched
 - b. Fellowship with Him and One Another
2. Chapter 2
 - a. The Test of Knowing Him
 - b. Their Spiritual State
 - c. Do Not Love the World
 - d. Let Truth Abide in You
 - e. The Children of God
3. Chapter 3
 - a. Sin and the Child of God
 - b. The Imperative of Love
 - c. The Outworking of Love
 - d. He gave us commandment
 - e. The Spirit of Truth and the Spirit of Error
4. Chapter 4
 - a. Knowing God Through Love
 - b. Seeing God Through Love
 - c. The Consummation of Love
 - d. Obedience by Faith
5. Chapter 5
 - a. The Certainty of God's Witness
 - b. Confidence and Compassion in Prayer
 - c. Knowing the True - Rejecting the False

WORD COUNTS FOR JOHN'S EPISTLES.

Tot=Total occurrences in all 3 epistles (of 510)

Max and Book=Total occurrences in the epistle where it occurs the most often and the epistle.

1J, 2J and 3J = occurrences in each individual epistle. Note the words in **bold!**

Total	Max and	Book	1J	2J	3J	Words
35	30	1JO	30	2	3	LOVE(S)
30	28	1JO	28	1	1	GOD
25	24	1JO	24	1	0	KNOW(N)
15	14	1JO	14	1	0	CHILDREN
13	10	1JO	10	3	0	FATHER(S)
12	11	1JO	11	1	0	ABIDE/ABIDES*
11	5	2JO	3	5	3	TRUTH
10	7	1JO	7	1	2	WRITE/WRITTEN
9	8	3JO	7	0	2	BROTHERS
9	9	1JO	9	0	0	SEEN/SEES
9	8	1JO	8	1	0	WORLD
8	8	1JO	8	0	0	HEARD/HEARS
8	8	1JO	8	0	0	WHOEVER*
8	7	1JO	7	1	0	BEGINNING
7	6	2JO	5	2	0	COMMANDMENT(S)
7	7	1JO	7	0	0	SPIRIT
6	3	3JO	3	0	3	BELOVED
6	4	1JO	4	2	0	CHRIST
6	4	1JO	4	2	0	JESUS
6	6	1JO	6	0	0	KEEP(S)
6	6	1JO	6	0	0	LITTLE*
6	6	1JO	6	0	0	SIN
5	5	1JO	5	0	0	BORN
5	5	1JO	5	0	0	LIFE
5	2	1JO	2	2	1	MANY
5	5	1JO	5	0	0	SINS
4	2	1JO	2	1	1	COME
4	2	3JO	0	2	2	FACE
4	4	1JO	4	0	0	WICKED
4	3	1JO	3	0	1	WITNESS
4	4	1JO	4	0	0	WORD
3	2	1JO	2	1	0	COMING
3	3	1JO	3	0	0	EVERYONE
3	2	1JO	2	1	0	FLESH
3	2	3JO	0	1	2	GREET
3	3	1JO	3	0	0	MANIFESTED
3	3	1JO	3	0	0	PERFECTED
3	2	1JO	2	1	0	SON
3	2	1JO	2	0	1	WALK
3	3	1JO	3	0	0	WATER
2	2	1JO	2	0	0	ASK
2	2	1JO	2	0	0	BEAR
2	2	1JO	2	0	0	BEGOTTEN
2	2	1JO	2	0	0	BLOOD

2	2	3JO	0	0	2	CHURCH
2	2	1JO	2	0	0	COMMITTS
2	2	1JO	2	0	0	CONFIDENCE
2	2	1JO	2	0	0	DARKNESS
2	2	1JO	2	0	0	DECLARE
2	2	2JO	0	2	0	ELECT
2	2	1JO	2	0	0	EYES
2	2	3JO	0	0	2	FRIENDS
2	2	2JO	0	2	0	FULL
2	2	1JO	2	0	0	GIVEN
2	2	1JO	2	0	0	HOUR
2	2	3JO	0	0	2	JUST
2	2	2JO	0	2	0	LADY
2	2	1JO	2	0	0	LAST
2	2	1JO	2	0	0	LAWLESSNESS
2	2	1JO	2	0	0	LIAR
2	2	1JO	2	0	0	LUST
2	2	1JO	2	0	0	MEN
2	2	1JO	2	0	0	MESSAGE
2	2	1JO	2	0	0	OVERCOME
2	2	1JO	2	0	0	PRACTICE
2	2	1JO	2	0	0	RIGHTEOUS
2	2	1JO	2	0	0	RIGHTEOUSNESS
2	2	1JO	2	0	0	YOUNG

COMPARISON OF TOP WORDS IN JOHN, PETER, and PAUL

Note: "BOOK MAX" indicates which of the three contains the word the most times and how many times. JOHN= 1+2+3 John, PETER= 1+2 Peter, PAUL = 1+2 Thessalonians

TOTAL	BOOK	MAX	JOHN	PETER	PAUL	WORD
81	JOHN	30	30	30	21	GOD
55	JOHN	35	35	13	7	LOVE(S)
39	PETER	21	6	21	12	CHRIST
39	PAUL	20	1	18	20	LORD
36	PETER	16	6	16	14	JESUS
26	JOHN	20	20	1	5	KNOW
24	JOHN	15	15	6	3	BECAUSE
24	JOHN	11	11	7	6	FATHER
24	PETER	18	3	18	3	THEREFORE
23	PETER	14	4	14	5	WORD
22	PAUL	17	3	2	17	BRETHREN
18	PETER	12	1	12	5	YOURSELVES
17	PETER	14	0	14	3	GOOD
16	JOHN	7	7	6	3	SPIRIT
16	JOHN	11	11	3	2	TRUTH
15	PETER	7	6	7	2	BELOVED
15	JOHN	13	13	2	0	CHILDREN
15	PETER	11	1	11	3	GRACE
15	PAUL	7	2	6	7	PEACE
14	PETER	10	2	10	2	ANOTHER
14	PETER	11	3	11	0	FLESH
13	PETER	13	0	13	0	EVIL
13	PETER	8	5	8	0	SINS
13	PETER	11	0	11	2	THROUGH
12	JOHN	8	8	1	3	WRITE
11	PETER	9	1	9	1	ACCORDING
11	JOHN	6	6	3	2	BROTHER
10	PETER	8	1	8	1	HAVING
10	PETER	4	3	4	3	HIMSELF
10	PETER	9	1	9	0	HOLY
10	JOHN	5	5	5	0	LIFE
10	JOHN	6	6	4	0	SIN
10	JOHN	9	9	1	0	WORLD
9	JOHN	3	3	3	3	COMING

Note that John uses "love" almost three times as often as Peter and five times as often as Paul.

1 JOHN 1
WHAT WAS HEARD, SEEN, AND TOUCHED

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life-- the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us-- that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full.

1 John 1:1-4 (NKJV)

We all have five senses. Some claim to have a sixth? John begins by referring to three of them. He does not refer to the senses of taste and smell. They would not make much sense in this context. But, with all of our other senses, John describes what he experienced from “the beginning”.

One may ask “which beginning? There are, at least three. One is described in Genesis 1:1 and occurred before that, in John 1:1. Since John 1:2 goes on to indicate that Christ was active in the creation, John 1:1 precedes Genesis 1:1.

In the beginning God created the heavens and the earth.

Genesis 1:1 (NKJV)

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1 (NKJV)

The beginning which John is obviously referring to in this context is below.

*And you also will bear witness, because you have been with Me **from the beginning**.*

John 15:27 (NKJV)

*But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you **at the beginning**, because I was with you.*

John 16:4 (NKJV)

This beginning is the beginning of the earthly ministry of Christ. We might make it a bit more specific if we said it started with the calling of the disciples.

Is Jesus Christ for real? Was His incarnation for real?

- *we have heard,* *Hearing*
- *we have seen with our eyes, which we have looked upon,* *Seeing*
- *our hands have handled* *Feeling.*

The first two of these should be obvious. What about “handling” Him? ψηλαφάω (psyalathao) is used in three other places in the New Testament. One is below.

*Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. **Handle** Me and see, for a spirit does not have flesh and bones as you see I*

have." When He had said this, He showed them His hands and His feet.

Luke 24:36-40 (NKJV)

Not only had John, on occasions, touched Jesus in his initial physical body, but also in the resurrected body. He was real! That evidence would stand up in any court of law.

He refers to "the Word of life." That is where John started in his gospel.

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1 (NKJV)

"Word" is λογός (logos), you have probably heard it before. You all know there are two words that begin with an upper case W. Jesus Christ = the Word of life; the Bible - the Word of God.

John goes on with the "manifestation" of Christ. φανερώ (phaneroo) which means, "'to make manifest or visible or known what has been hidden or unknown, 'to manifest,' whether by words, or deeds, or in any other way.'"⁴ He was made visible so they could see and touch him and, having done so, could make Him know to us.

John seems to be repeating himself when he says, "*we declare to you that eternal life which was with the Father and was manifested to us-- that which we have seen and heard we declare to you.*" Sometimes redundancy is used to strengthen what is said. John really wants us to know what he did see and hear. This is "eternal life." What is "eternal life, αἰώνιος (aionios)? I could cite McGee here but LACNT⁵ explain it more directly.

*John's work during the many years since Jesus' ascension had been to testify and announce to everyone that Jesus is the one **who is eternal life**. Because **Christ is eternal life**, those who trust in him also have eternal life.*

LACNT, 1 John 1:2

"Eternal life" is not a duration of time, a thing; it is a person and that person is Jesus Christ.

*To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is **Christ in you**, the hope of glory.*

Colossians 1:27 (NKJV)

If Christ is eternal life and if Christ is in you, it has to follow that you too have eternal life.

That which we have seen and heard we declare to you, that you also may have fellowship with us. It was John's wish that we have "fellowship" with him and the other disciples. You have, no doubt, heard the Greek word for "fellowship." It is κοινωμία (koinonia) which is, "*used of the intimate bond*

⁴THAYER, φανερώ

⁵LACNT = Life Application Concise New Testament Commentary

of fellowship which unites Christians: absolutely”⁶ Paul uses the term twice in the verse below.

*The cup of blessing which we bless, is it not the **communion** of the blood of Christ? The bread which we break, is it not the **communion** of the body of Christ?*

1 Corinthians 10:16 (NKJV)

When we observe the Lord’s Supper, we are displaying our participation (fellowship) with Christ - his body and blood, shed for us. It is this type of close communion that John refers to. You may be surprised to learn that there are some churches, which are pretty sound in the Word, that will not let you partake of communion with them unless you belong to that church. I was in a church like that once. We had a college student, away from home, who worshiped with us and led our choir. He did not join our church because he wished to remain a member of his church back home.⁷ Things were fine until we called a new pastor who turned out to be a church wrecker. One of the ways he destroyed the fellowship of believers is by not letting this young man participate in the communion service because he was not a member of the church. Even rather “orthodox” churches will allow you to partake if you are saved. John wanted all believers to have fellowship with one another.

Why was this so important to John? Because, as he explained, “*truly our fellowship is with the Father and with His Son Jesus Christ.*” This is why we celebrate the Lord’s Table, we demonstrate that we are partakers in Christ and hence with the Father as well.

John concludes the opening with the reason for his letter. *And these things we write to you that your joy may be full.* How full? The word is πληράω (plerao), “to make complete in every particular; to render perfect”⁸ Thus we might translate this as “that your⁹ joy may be perfect and complete.”

Do you want joy, real joy,

“If you want joy, real joy, wonderful joy, Let Jesus come into your heart.

You sins He’ll wash away, Your night He change to day, Your life He’ll make over anew

“If you want joy, real joy, wonderful joy, Let Jesus come into your heart.”¹⁰

FELLOWSHIP WITH HIM AND ONE ANOTHER

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one

⁶THAYER, κοινωνία

⁷In our church he could become an associate member and retain his membership at home.

⁸THAYER, πληράω

⁹The NASB and NIV have “our joy” in accordance with the latest Greek texts, but “your joy” seems to be the object of discussion.

¹⁰Words of this chorus by Joseph D Carlson.

another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John 1:5-10 (NKJV)

This is the message which we have heard from Him and declare to you. Peter is here doing what Paul told timothy to do.

*You therefore, my son, be strong in the grace that is in Christ Jesus. And **the things that you have heard** from me among many witnesses, **commit these to faithful men who will be able to teach others also.***

2 Timothy 2:1-2 (NKJV)

Jesus disciplined the disciples (if you do not mind the play on words). Now John is writing to disciple us so that we may teach others. That is how the Gospel and progressed for some two-thousand years.

Lesson 1 is that “*God is light and in Him is no darkness at all*” John started his Gospel out similarly.

*All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the **light** of men. And the light shines in the darkness, and the darkness did not comprehend it.*

John 1:3-5 (NKJV)

The first thing God did after the chaos described in Genesis 1:2 was to form the light.

Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness.

Genesis 1:3-4 (NKJV)

Note that it does not say that God created the darkness. It was already there in Genesis 1:2. It was the light that God called forth and separated from darkness. In Isaiah we have,

***I form** the light and **create** darkness, **I make** peace and **create** calamity;
*I, the Lord, do all these things.'**

Isaiah 45:7 (NKJV)

For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the Lord, and there is no other.

Isaiah 45:18 (NKJV)

Here God says he “created” darkness. He did not have to “create” light because He is light. He simply fashioned His brightness upon the earth. I included the second passage which is a good proof that the earth was not “without form and void” when it was created but got that way as a result of judgement

Not only is god light, John says, “*in Him is no darkness at all.*” The BKC says,

God is Light; in Him there is no darkness at all. This precise statement is not found in the recorded words of Jesus, but the author was an apostle who heard much more than was “written down” (cf. John 21:25). There is no reason to think that John did not mean just what he said. This is a truth he had learned from the Lord

BKC, 1 John 1:5

John testified to this concept himself when he wrote,

*This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which **if they were written one by one, I suppose that even the world itself could not contain the books that would be written.** Amen.*

John 21:24-25 (NKJV)

If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth

“IF” has only two letters in it but is a “big” word. There are a number of types of “if” in the Greek and since John uses them six times in this and the next five verses, we ought to determine what is meant by “If.” The rule is that if εἰς (ean) is used with a verb in the subjunctive mood, it means the speaker presumes the condition to be true or that it will become true. John hopes that what he now writes is true and, if not, through his instruction, it will become so.

Paul lists a number of contrasts.

*Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? **And what communion has light with darkness?** And what accord has Christ with Belial? Or what part has a believer with an unbeliever?*

2 Corinthians 6:14-15 (NKJV)

Light and darkness can not co-exist. Darkness is the absence of light. Therefore, if we are still walking in darkness, we are not in communion with Him who is light.

BKC writes,

John knew, as does every perceptive pastor, that Christians sometimes feign spirituality while engaging in acts of disobedience. The Apostle Paul had to deal with a case of incest in the Corinthian assembly (1 Corinthians 5:1-5) and laid down a list of sins for which church members should come under church discipline (1 Corinthians 5:9-13). Spurious claims to fellowship with God have been a tragic reality throughout the history of the church

BKC 1 John 1:6

There are “Christians” who attend church every Sunday and appear to lead very holy lives. On Monday, on the job, they are holy terrors! You can not have it both ways.

Concerning this passage, NAC writes,

First John 1:5 is the immediate basis for 1:6–2:2, though it is the foundational basis for 1:6–3:10. Six conditional clauses weave 1:6–2:2 into a unit. The three “if we say” statements (1:6, 8, 10) are prominent. The word “sin” occurs five times explicitly, and two times the idea is implicitly conveyed by the word “darkness.” The believing community must have a correct view of sin. This correct understanding comes by rightly grasping the truth concerning God’s nature and the work of Christ.

NAC, 1 John 1:5

*But if we walk **in the light** as He is **in the light**, we have fellowship with one another.* Note the parallel! If we are “in the light” and Jesus is “in the light,” we must be in the same place and hence we are in communion one with another - we can have fellowship with Him. Not only do we have fellowship, but *the blood of Jesus Christ His Son cleanses us from all sin.* “Something is wrong here,” you say, “Jesus’ blood cleansed me from all my sins, past, present, and future, so how can I be saved from sin now?” There is no question that, one day, you will be in heaven with Christ. However, when you stand before His judgement seat, what will he say to you? What did Jesus say?

*His lord said unto him, **Well done**, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Matthew 25:21 (KJV)

Will He say “Well done” to you? Unless you are perfect, you will still sin and need cleansing from that. You will go to heaven but with what sort of fellowship with Him? Be careful about saying that you no longer sin. Why? *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* John says you are a liar if you claim to have no sin! Not only that, you are not being honest with yourself. Contrary to what some would teach, as Christians we can still sin, we have free will to do so. But, on the other hand, we have free access to God’s forgiveness through Jesus Christ.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. John uses two words here we ought to distinguish between - “sin” and “unrighteousness.” Sin is ἁμαρτία (harmatia), “a sinning,” *whether it occurs by omission or commission, in thought and feeling or in speech and action*¹¹

Trench goes into great detail on the meaning of the term, a bit of that description is given below.

It is a matter of course that with slighter apprehensions of sin, and of the evil of sin, there must go hand in hand a slighter ethical significance in the words used to express sin. It is therefore nothing wonderful that a ἁμαρτία should nowhere in classical Greek obtain that depth of meaning which in revealed religion they have acquired. The words run the same course which all words ultimately taken up into ethical terminology seem inevitably to run. Employed first about things natural, they are then transferred to things moral or spiritual, according to that analogy between those and these, which the human mind so delights to trace. Thus ἁμαρτία signifies, when we meet it first, to miss a mark, being exactly opposed to [another Greek word]. So a hundred times in Homer the warrior ἁμαρτία, who hurls his spear, but fails to strike his foe (Il. iv.491); so it is to miss one’s way. The next advance is the transfer of the word to things intellectual. The poet ἁμαρτία, who selects a subject which it is impossible to treat poetically, or who seeks to attain results which lie beyond the limits of his art (Aristotle, Poet..8 and 25)

¹¹THAYER, ἁμαρτία

In simpler terms, you do not have to break a commandment to sin, you only need to fall short of God's will for you.

Unrighteousness is "righteousness" with an alpha in front of it. Righteous is δίκαιος (dikaios) which appears to have the meaning of "breaking the law." Generally speaking, we sin against God, we commit acts of unrighteousness on others. He "forgives" ἀφίημι (aphiamui) our sins, "to let go, give up, a debt, by not demanding it"¹² Our unrighteous acts must be treated differently. They must be "cleansed," καθαρίζω (katharizo) is the source of our word "cathartic" - I assume you know what that does! The affect of unrighteousness has to be annulled and Jesus' blood does the work of cleansing this from us.

If we say that we have not sinned, we make Him a liar, and His word is not in us. "Sinned" here is in the Perfect tense and means we have never sinned. The Bible is all about sin and what God has done to free us from it. To say you have never sinned is contrary to the teachings of God through His word. Thus you say that the Bible is in error, that God has lied to us! Brother or sister, I would not want to be in your shoes if you call God a liar! John adds that his Word is not in us. He does not say "we haven't read it," or that "we don't know what it says." He says it is not in us.

*Your word I have **hidden in** my heart, That I might not sin against You!*

Psalm 119:11 (NKJV)

His word is not a part of you. It is not in your heart to guide and direct you. Contrary to popular opinion, the above verse is not an indication that we should start a Bible memorization course where we learn a bunch of verses by rote (although there is nothing wrong with that). I know when my sons wen to camp and had to memorize verses, the one they always memorized was John 11:35 - "**Jesus Wept.**" and

*For the whole house of Ahab shall perish: and I will cut off from Ahab **him that pisseth against the wall**, and him that is shut up and left in Israel:*

2 Kings 9:8 (KJV)

They thought that was great! But what this verse is all about is having the Word become a part of you. It does you no good to memorize a thousand verses if you can not recall the one appropriate for your current situation. The Old Testament says,

*Therefore know this day, and **consider it in your heart**, that the Lord Himself is God in heaven above and on the earth beneath; there is no other.*

Deuteronomy 4:39 (NKJV)

*"And these words which I command you today **shall be in your heart.***

Deuteronomy 6:6 (NKJV)

*"Therefore you shall **lay up these words of mine in your heart** and in your soul, and bind them*

¹²THAYER, ἀφίημι

as a sign on your hand, and they shall be as frontlets between your eyes.

Deuteronomy 11:18 (NKJV)

*But the word is very near you, in your mouth **and in your heart**, that you may do it.*

Deuteronomy 30:14 (NKJV)

*Be angry, and do not sin. **Meditate within your heart** on your bed, and be still. Selah*

Psalm 4:4 (NKJV)

*My son, do not forget my law, But **let your heart** keep my commands;*

Proverbs 3:1 (NKJV)

If you were to ask me to quote a number of Scriptures verses in the manner that it is usually required (i.e the reference-the verse-and the reference again), I could quote John 3:16, Romans 8:28, and a number of others, but not very many. On the other hand, when I am doing a study such as this, and I am working on a certain word or subject, many Scriptures verses pop out of my mind (heart in New Testament times). They are not verses I have memorized, they are verses and whole passages I have learned in the course of my studies. This is what "having His word in us" is all about and it requires you to do a lot of Bible study!

1 JOHN 2

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

1 John 2:1-2 (NKJV)

This is a continuation of Chapter one. John finally gets around to addressing the letter - to his "little children. *"a little child"; in the New Testament used as a term of kindly address by teachers to their disciples (always in the plural "little children")*¹³ Who these disciples were is impossible to determine, unless we consider that anyone who reads this epistle is one of John's "little children." That is precisely what we shall proceed with,

John continues to speak about sin. He, as well as Peter, Paul, Luke, and Jude, have written quite a lot that we may read to keep us from sinning. However, no matter how hard we try, we are going to slip from time to time. In that case we have to hire a lawyer to help us out. Yes, a lawyer. Someone has said if all the lawyers in the U.S. were laid head to toe across the floor of the Pacific ocean - we would be better off! But John has a very good lawyer for us, an Advocate. He is a παράκλητος (parakletos). Multon and Milligan comment on this word as follows, *"Originally, "one called in" to support, hence "advocate," "pleader," "a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges" (Field Notes, p. 102).*"¹⁴ If the word sounds familiar it is because we have heard it before. It is found four other times in the New Testament and all in John's Gospel and, specifically, in Jesus' own words.

*And I will pray the Father, and He will give you another **Helper**, that He may abide with you forever--*

John 14:16 (NKJV)

*But **the Helper, the Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

John 14:26 (NKJV)

*"But when **the Helper** comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.*

John 15:26 (NKJV)

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, **the Helper** will not come to you; but if I depart, I will send Him to you.*

John 16:7 (NKJV)

The "helper" or "advocate" is none other than the Holy Spirit, according to John 14:26 above. The Greek term is described by Thayer below.

¹³THAYER, τεκνίον

¹⁴M&M, παράκλητος

1. “one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant; an advocate”: Demosthenes, p. 341, 11; Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.

2. universally, “one who pleads another’s cause with one, an intercessor”: Philo, *de mund. opif.* sec. 59; *de Josepho* sec. 40; in *Flaccum* sections 3 and 4; so of Christ, in his exaltation at God’s right hand, pleading with God the Father for the pardon of our sins, 1 John 2:1 (in the same sense, of the divine Logos in Philo, *vita Moys.* iii. sec. 14).

THAYER, παράκλητος

If you are not a lawyer, you don’t know all the legal language you need to plead your case - but that’s not a problem.

Likewise **the Spirit** also helps in our weaknesses. For **we do not know what we should pray** for as we ought, but **the Spirit Himself makes intercession for us** with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because **He makes intercession for the saints according to the will of God.**

Romans 8:26-27 (NKJV)

Having said all this about the Holy Spirit, we must note that John said the advocate was *Jesus Christ the righteous*. Why do we usually end our prayers with “in Jesus’ name, Amen?” Jesus told his disciples to end their prayer with *For Yours is the kingdom and the power and the glory forever. Amen.*¹⁵ The reason is brought out in this verse right here. Jesus is the advocate with the Father and so it is natural we address our prayers to Him so He can intercede for us with the Father (possibly with the holy Spirit translating for us)..

And He Himself is the propitiation for our sins. “Propitiation” is a big word so, what does it mean? The Oxford dictionary says, “2 atonement, especially that of Christ..”¹⁶ The Holman Dictionary defines it as follows.

EXPIATION, PROPITIATION (*ex pee ay’ shuhn; proh pih tee ay’ shuhn*) Terms used by Christian theologians in attempts to define and explain the meaning of Christ’s death on the cross as it relates to God and to believers. Expiation emphasizes the removal of guilt through a payment of the penalty, while propitiation emphasizes the appeasement or averting of God’s wrath and justice. Both words are related to reconciliation, since it is through Christ’s death on the cross for our sins that we are reconciled to a God of holy love

HOLMAN, “propitiation”

In connection with the next citation, note above that “expiation” is essentially the same thing.

The Jews had many striking ceremonies which marvellously set forth the death of Jesus Christ as the great expiation of our guilt and the salvation of our souls. One of the chief of these was the day of atonement, which I believe was pre-eminently intended to typify that great day of vengeance of our

¹⁵Matthew 6:13

¹⁶OXFORD, propitiation

God, which was also the great day of acceptance of our souls, when Jesus Christ "died, the just for the unjust, to bring us to God." That day of atonement happened only once a year, to teach us that only once should Jesus Christ die; and that though he would come a second time, yet it would be without a sin offering unto salvation. The lambs were perpetually slaughtered; morning and evening they offered sacrifice to God, to remind the people that they always needed a sacrifice; but the day of atonement being the type of the one great propitiation, it was but once a year that the high priest entered within the veil with blood as the atonement for the sins of the people. And this was on a certain set and appointed time; it was not left to the choice of Moses, or to the convenience of Aaron, or to any other circumstance which might affect the date; it was appointed to be on a peculiar set day, as you find at the 29th verse: "In the seventh month, on the tenth day of the month;" and at no other time was the day of atonement to be, to show us that God's great day of atonement was appointed and predestinated by himself. Christ's expiation occurred but once, and then not by any chance; God had settled it from before the foundation of the world; and at that hour when God had predestinated, on that very day that God had decreed that Christ should die, was he led like a lamb to the slaughter, and as a sheep before her shearers he was dumb. It was but once a year, because the sacrifice should be once; it was at an appointed time in the year, because in the fulness of time Jesus Christ should come into the world to die for us.

SPURGEON, 0095 - The Day of Atonement, 8/10/1856

There is a beautiful preview of Christ's propitiation in the Old Testament

*And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, **"My son, God will provide for Himself the lamb for a burnt offering."** So the two of them went together.*

Genesis 22:5-8 (NKJV)

K&D note what some people misinterpret from this passage, "Isaac asks his father, where is the lamb for the burnt-offering; and the father replies, not "Thou wilt be it, my son," but "God (Elohim without the article—God as the all-pervading supreme power) will provide it;" for he will not and cannot yet communicate the divine command to his son.¹⁷ Some insist that Abraham said God would "provide Himself" as a sacrifice. From the English translations, one might draw that conclusion. The fact is that Abraham had no idea what God had in mind. He did provide a substitute for Isaac as God would later also substitute His Son for us.

This atonement was not just for you and me , "not for ours only but also for the whole world" There are differing opinions of Christ's atonement. Did He die only for the Elect ("Limited Atonement) or for "the whole world." This verse says "the whole world. "Whole" is from ὅλος (holos). Have you ever heard of a Hologram? It comes from this word and the Greek for "write or draw" and hence "A whole picture (i.e. 3D). Then there is holistic medicine. It is "2 Medicine the treating of the whole person,

¹⁷K&D, Genesis 22:8

rather than just the symptoms of a disease”¹⁸

We know that we are of God, and the **whole world** lies under the sway of the wicked one.

1 John 5:19 (NKJV)

Here John uses the exact same Greek phrase for “whole world” and here it is obvious that this refers to those who are not saved (and, technically, includes us too).

The BKC says

*In saying this, John was clearly affirming the view that Christ genuinely died for everyone (cf. 2 Corinthians 5:14-15, 19; Heb. 2:9). This does not mean, of course, that everyone will be saved. It means rather that anyone who hears the gospel can be saved if he so desires (Revelation 22:17). **In context, however, John’s point is to remind his readers of the magnificent scope of Christ’s “atoning sacrifice”** in order to assure them that His advocacy as the Righteous One on their behalf is fully consistent with God’s holiness.*

BKC, 1 John 2:2

There are a few Bible scholars who believe that the Atonement of Christ was sufficient only for the Elect and not for the complete world, “Limited Atonement” - they are in a small minority. It is a moot argument anyway because, if you do not avail yourself of it, it will do you no good. In fact, some commentators say that is what condemns you to Hell.

THE TEST OF KNOWING HIM

Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

1 John 2:3-11 (NKJV)

This section sounds like it starts out with double talk! “We know that we know. . .” The BKC has,

We know that we have come to know Him if we obey His commands. The two occurrences of the word “know” γινώσκω (ginoskōo) in this verse are the first of 23 times John used this word in this epistle. (A synonym, oida, occurs six times: 3:2; 5:15 [twice], 18-20.) As often in Johannine usage, the word “Him” might refer either to God or to Christ. For John, Jesus is so closely linked with the

¹⁸OXFORD, “holistic”

Father that a precise distinction between the Persons of the Godhead sometimes seems irrelevant. Fellowship is with both the Father and the Son (1:3) and to know One of Them intimately is to know the Other

BKC, 1 John 2:3

The thing that tells us for sure if we are part of God's Elect is if we do what Jesus commanded. Note that Peter says "His commandments," not the "Ten Commandments." John uses this term extensively, "His commandments" is found here and in 1 John 2:4;3:22&24;5:2&3;2 John 1:6 (Revelation 22:14). What commandments are we to obey? In his Gospel, John quotes Jesus as saying,

*"If you love Me, **keep My commandments.** "And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. "I will not leave you orphans; I will come to you. "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. "At that day **you will know that I am in My Father, and you in Me, and I in you. "He who has My commandments and keeps them, it is he who loves Me.** And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*

John 14:15-21 (NKJV)

He also quotes Jesus when he writes,

*"As the Father loved Me, I also have loved you; abide in My love. **"If you keep My commandments, you will abide in My love,** just as I have kept My Father's commandments and abide in His love.*

John 15:9-10 (NKJV)

So far, we have not determined what commandments are referred to. Thayer defines the word, as used here, as "universally, of the commandments of God, especially as promulgated in the Christian religion:"¹⁹ I am not sure that any specific list of commandments can be made, but, I do believe Jesus summed them all up for us in a very easy way to understand.

*But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, " **'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.'** "This is the first and great commandment. "And the second is like it: **'You shall love your neighbor as yourself.'** "On these two commandments hang all the Law and the Prophets."*

Matthew 22:34-40 (NKJV)

Since John talks so much about "love," I would assume these two commandments are the ones he had in mind. John also is emphatic about those who do not know Him, *He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.* John already wrote about "liars" in chapter one (page #15). The word is ψεύστης (pseustas), used ten times in the New

¹⁹THAYER, ἐντολή

Testament and all but two of them are used by John. It is the source of our prefix, “pseudo-“ (false). In case you didn’t know what a liar is, John adds, “the truth is not in him.”

On the other hand, *But whoever keeps His word, truly the love of God is perfected in him.* ἀλήθεια (aletheia), “perfected” means, “to complete (perfect), i.e. add what is yet lacking in order to render a thing full”²⁰ The one person is a “perfect liar” and the other is perfect in his love for the Lord. The contrast is clear.

By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. John wants you and I to know the all the truth about God. He has already written how we may “know that we know Him,” and now he writes how we may know that we are “in him.” There is an interesting reciprocal relationship with have with Christ. John says here that “we are in Him.” He repeats this in Chapter 5. But then, Paul writes,

*To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is **Christ in you**, the hope of glory.*

Colossians 1:27 (NKJV)

If we are “in Christ,” and “Christ is in” us, then we must be one with Christ! We must be in union with Christ.

“By this . . .” By what? What John just wrote or what John is about to write?

*Previously it was argued that the en toutōo looked forward to the conditional clause that was to come. In this instance the en toutōo (“by this”) phrase is not followed by a preposition or a dependent clause. As a result, the phrase can point to the independent clause that follows it and to what will be addressed in the next verse or conclude the discussion that precedes it. It seems that this is a classic Johannine **“saddle text” that ties together the material that has come before with the material that is to follow.** This transition serves to sum up what precedes, in a sense framing the discussion, and lays the foundation for what comes next (the discussion of abiding in him).*

NAC, 1 John 2:5

So the answer is “both!” First, by keeping His commandments, then John says, *He who says he **abides in Him** ought himself also to walk just as He walked.* Dr. McGee ties this together with an illustration.

[Keeping His commandments] *Suppose the home of a young boy is in the country. His father is a farmer. One day, when the boy is on his way to school, his father says, “Son, I’ll milk the cow when I come in from the field each day, but when you get home from school, I want you to chop wood, put it on the back porch, and tell your mama so she can make a fire in the cook stove and in the fireplace.” When the boy comes home, he obeys his father’s commandment that he chop wood. He spends about an hour and a half chopping wood after school, and he stacks it on the back porch. Then one morning at the breakfast table, the father says, “I don’t feel well today. I feel so bad that I don’t think I can go out and work in the field today.” But he goes out anyway. Now when the boy comes home from school, although his only commandment is to chop wood, he knows that his father*

²⁰THAYER, ἀλήθεια

is sick and doesn't feel like milking the cow, so he not only chops the wood [Walking in Him] but he milks the cow also. He chops the wood because he was commanded to do so, but he milks the cow because he loves his father.

McGee, 1 John 2:5

I have added to comments in brackets. One might keep Jesus' commandments, not out of love, but because of fear. In the above illustration, the boy might have had a whipping if he did not chop the wood. He would not be punished for not milking the cows because he didn't do what he wasn't asked to do. The fact that he does it simply shows that he does things for his father because he loves him. We are "in Him" when we keep His commandments. We are also in Him" when we do what is needed even though we are not specifically commanded to do so.

Let us note a few things here. "Walk" is περιπατέω (peripateo), from περι (peri) which is a preposition = "around" and πατέω (pateo) which is defined as "to advance by setting foot upon, tread upon"²¹ With the prefix, it is "to walk around" and, Hebraistically²², "to live." We should live the same kind of lives that Jesus lived when He was here in the flesh. "Just as He walked" is in the Aorist tense, pointing back to this particular time. Recently there has been a catch phrase going around, "What would Jesus do?" I am not sure it is being used correctly, but this is what John tells us to do, as Jesus would do.

Now, John is not stating some new theological concept here. He writes, *Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning.*" From what beginning? Well, we have already covered that.

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. "By this all will know that you are My disciples, if you have love for one another."

John 13:34-35 (NKJV)

"This is My commandment, that you love one another as I have loved you.

John 15:12 (NKJV)

The "beginning was when Jesus gave the disciples this "new commandment." So John is here simply reminding his readers (you and me) of what we have already been taught (or should have been taught). That's the old commandment.

Now John adds another, *"Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining."* The NASB replaces "Again" with "On the other hand." Before we look at this new commandment, recall,

*And God saw the light, that it was good; and **God divided the light from the darkness.***

Genesis 1:4 (NKJV)

²¹THAYER, πατέω

²²A Greek word substituted for a Hebrew term and, therefore, having the same meaning as the Hebrew.

From the very beginning, God made a distinction between darkness and light. Vincent notes,

The commandment of love is both old and new. Old, because John's readers have had it from the beginning of their Christian experience. New, because, in the unfolding of Christian experience, it has developed new power, meaning, and obligation, and closer correspondence "with the facts of Christ's life, with the crowning mystery of His passion, and with the facts of the Christian life."

VINCENT, 1 John 2:8

Robertson writes in a similar way,

To walk as Christ walked is to put in practice the old commandment and so make it new (ever new and fresh), as love is as old as man and fresh in every new experience.

ATR, 1 John 2:8

John writes that the "darkness is passing away." The verb is in the Present tense, something that is in progress. "Wait!" you say, "How could Christ say the darkness was then passing away and yet, two thousand years later, darkness is still here?" John doesn't say how fast it is passing away.

The darkness is past, and the true light now shineth" would be better translated, "the darkness is passing." As you look around you today, you will see that the darkness has not passed yet. Ignorance of the Word of God is still much in evidence. The "true light," who is the Lord Jesus Christ, is breaking upon this world. He still is the most controversial person who has ever lived on the earth.

McGEE, 1 John 2:8

Maybe it is because I have not lived enough years (70) to tell, but it seems to me that McGee's statement about Christ being "*the most controversial person who has ever lived on the earth,*" is truer today than it was when Dr. McGee wrote that. Examples are things such as the movie, "*The Passion of Christ,*" which caused quite a stir. The Supreme Court is getting more and more involved in issue related to Jesus Christ and Christianity in general.

The rest of this section deals with light and darkness (previously defined) and brotherhood. *He who says he is in the light, and hates his brother, is in darkness until now.* Have you ever met a Christian you did not love? Did not like? Didn't care to be with? I would guess you have. None of these terms indicate that you "hate" them. What does it really mean to hate someone? I hope maybe the following example may further define this. Adolph Hitler was definitely not a brother in the Lord, but, suppose he was. Do I hate Hitler? I certainly detest all of the abominable things he did. I really that them. But, you know, I never actually met the man. How do you hate someone you have never met? In other words, hatred of a person has to do with how you feel about the person himself or herself, not the things they do. This is akin to the old saying, "Hate the sin but love the sinner!"

There should be no reason for any Christian to hate another Christian since both are in Christ. You may not like some of the things they do, you may not agree with some of their theology, your personality may not be compatible with theirs, but you can still love them - at least just a little?

Finally, let us determine what John is not saying. Look at it again . . . *He who says he is in the light, and hates his brother, is in darkness until now.* If "he" hates his brother and his brother is a Christian, then "he" must be a Christian as well. Therefore, John is not saying that if you hate a brother in the Lord, you are not saved! You are a Christian who is still walking in darkness and have not experience

the glory of being in the light with Christ.

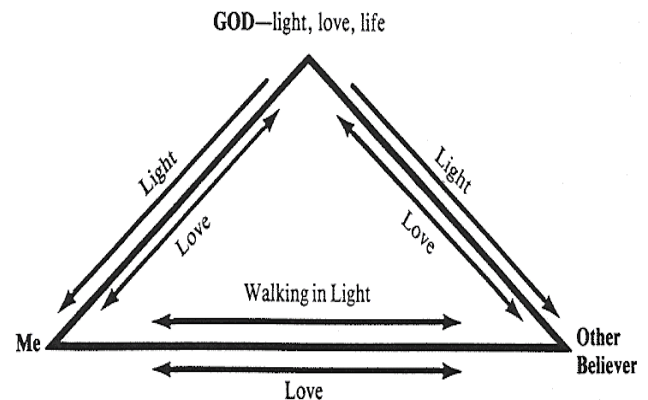
“He who loves his brother abides in the light, and there is no cause for stumbling in him.” John now introduces a fairly obvious contrast. If you love all of your Christian brothers and sisters, you are in the light. To this he adds that there is no “cause for stumbling” in him. “Stumbling” is σκάνδαλον (scandalon), the word from which we get “scandal” from. Thayer say that it is “a purely Biblical ((occurring some twenty-five times in the Greek O.T., and fifteen, quotations included, in the New))²³ Properly speaking, it is “*the movable stick or trigger of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall*” Here, of course, it is used in the moral sense of causing one to trip or stumble in their walk with the Lord. McGee summed this relationship with the drawing to the right.

“But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.”

John repeats himself with regard to the one who hates his brother but then amplifies on it. He not only is “in” darkness, but he is “walking” in it.

Allow me to paint a picture here. Suppose you were on a walk in the forest and it suddenly became very dark. What to do? You could continue walking and try to find your way out of the forest or you could stop where you were and wait for the light. If you waited, you likely could trace your steps back to where you came from. If you continue in the dark, you are likely to get even more lost than you are. The Christian who is walking in darkness doesn’t realize what trouble he can get into.

It is a somewhat strange statement to say that the darkness has “blinded his eyes.” Bright lights may blind you, either temporarily or permanently. I have never heard of anyone being blinded by darkness. Of course, John is not speaking in a physical sense here. I think I would have said that the darkness has “made their eyes useless.” Do you know where you are going? Are you in the light? If you hold hatred for other Christians, John says “No!”



THEIR SPIRITUAL STATE

I write to you, little children, Because your sins are forgiven you for His name's sake. I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

1 John 2:12-14 (NKJV)

We have previously noted John’ use of the term “little children.” He uses it again here but here it is

²³THAYER, σκάνδαλον

a bit more problematic.

- *I write to you, little children,* τεκνίον (taknion)
- *I write to you, fathers,* πατέρ (pater)
- *I write to you, young men,* νεανίσκος (neaniskos)

Here there is a definite distinction made. It also seems to me someone is missing!

*Do not rebuke an older man, but exhort him as a father, younger men as brothers, **older women** as mothers, **younger as sisters**, with all purity.*

1 Timothy 5:1-2 (NKJV)

Why does John omit the Mothers and young women? There is considerable difference of opinion among commentators as to what these groups are.

To begin with, we must note the grammar and language here.

- *I write to you, little children,* τεκνίον (taknion)
- *I write to you, fathers,* πατέρ (pater)
- *I write to you, young men,* νεανίσκος (neaniskos)
- *I write to you, little children,* **παδίον (padion)**
- *I **have written** to you, fathers,* πατέρ (pater)
- *I **have written** to you, young men* νεανίσκος (neaniskos)

In both verses John references fathers and young men. But in verses 12 & 13 he “writes” to them but in verse 14 he says he “has written” to them (aorist tense) - at some time in the past.

On the other hand, he continues “to write” to the “little children” but he uses a completely different term for them.²⁴ Adam Clarke comments on this as follows:

If the apostle does not use these two words indifferently, four states instead of three, are here described:—

1. **FATHERS**, πατέρ (pater) those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh.
2. **YOUNG MEN**, νεανίσκος (neaniskos) youths in the prime of their spiritual life, valiant soldiers, fighting under the banner of Christ, who had confounded Satan in his wiles, and overcome him by the blood of the Lamb.
3. **LITTLE CHILDREN**, παδίον (padion) disciples of Christ, not of very long standing in the Church, nor of much experience, but who had known the Father; i.e. persons who had been made sons: God had sent the Spirit of his Son into their hearts, whereby they cried Abba, Father!
4. **BELOVED CHILDREN**, τεκνίον (taknion) the most recent converts, and particularly those among young men and women who, from their youth, simplicity, open heartedness, and affectionate attachment to God and his cause, were peculiarly dear to this aged apostle of Jesus Christ. These are represented as having their sins forgiven them on account of his name, that is, for the sake of

²⁴It should be noted that there are discrepancies in the Greek versions here. Some have the second “children” part in verse 13, others in verse 14. Some have “have written,” and some have “writing.”

Jesus, or on account of his merit or worthiness.

CLARK, 1 John 2:12-14

In any case, we have some work to do to understand this properly.²⁵ Does he mean to address two types of children? Does he exclude the women? I believe, as do many, that John is not referring to these people's "chronological" age but their age in terms of development in Christ. If this be the case, "Fathers" represents people of both sexes as does "Young men."

I believe I would paraphrase these three verses as below.

I write to you, little children, Because your sins are forgiven you for His name's sake.

I write to you, fathers, Because

you have known Him who is from the beginning
and now have written to you, fathers, Because

you have known Him who is from the beginning

I write to you, young men,

*Because **you have overcome the wicked one,***
and now have written to you, young men,

Because you are strong, and the word of God abides in you, And (as a result)
you have overcome the wicked one.

I write to you, dear children, Because you have known the Father

The first "little children" are those we discussed in verse 1 of this chapter. (Page #17) and applies to all. All Christians have had their sins forgiven. Having said that, John moves down the ladder of Christian Experience.

The "Fathers" are those who have "known Him from the beginning." Beginning of what? Some commentators would insist that this group consists of those who had actually seen Jesus. Indeed, the Greek would substantiate this. However, look at the text again. It does not say "known Him from the beginning" but "known Him, the one who is from the beginning."

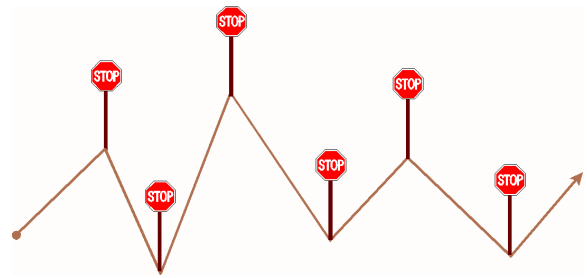
"Know" is from γινώσκω (ginosko), "to become acquainted with, to know," is employed in the New Testament of the knowledge of God and Christ, and of the things relating to them or proceeding from them."²⁶ It is in the Perfect tense, indicating the gaining of knowledge over a period of time and continuing now and into the future. "Fathers" could be used here in the sense we find it in Holmons Dictionary.

*An enormous amount of attention was given to historical theology, especially the history of the teaching of the **church fathers**, the teaching of the church leaders in the first five centuries after Christ*

²⁵In some translations, verse 12-14 are printed in "double indented" form as if they were poetic. Indeed, there does appear to be a certain poetic nature to them

²⁶THAYER, γινώσκω

I believe John is using a wider context, one that would still apply today. I know from my own life I have gone through various stages of "knowing Christ." I surrendered my life to Christ while in High School. However, I really did not go out of my way to find out what He wanted me to do. I just lived my life one step at a time. In recent years, however, I have found that a map of my life would look like this.



The Lord has slammed so many doors in my face I think my nose is bent. Seriously, the Lord has changes the plans Gail and I have made many times to get us where we are today. It is also strange the results that have accrued. When I was in high school and just after, I would attend Bible classes taught by the late Wayne Walker. He was an outstanding Bible teacher and I would always wish I could do that - what am I doing today? Gail always wanted to be a missionary. She never went to the field, but her labors on mission committees, doing things for other missionaries and just being a friend, support, and an aid to many other missionaries has contributed to missions more than she will ever know.

Delight yourself also in the Lord, And He shall give you the desires of your heart.
Commit your way to the Lord, Trust also in Him, And He shall bring it to pass.

Psalm 37:4-5 (NKJV)

I think that, today, I would be classified by John as a "Father." During my working years (the earlier ones) I would have been one of John's "Young men." From the time I accepted Christ as the Lord of my life until I was well started into adulthood, I was a "dear child." Finally, in the years between the time I accepted Christ as my savior at a Junior Camp at Mount Herman and the time I accepted Him as Lord of my life at a High School camp there, I was a "little child" in the Lord. So there are all four phases.

DO NOT LOVE THE WORLD

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.

1 John 2:15-17 (NKJV)

John moves on to "worldly" things. World is κόσμος (kosmos) We have seen this in other studies. It begins with "as in Greek writings from Homer down, "ornament, decoration, adornment" From this it is used more figurative as in "the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens" and finally, as here, the "ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ"²⁷

Does this mean that we are not to enjoy having a new car, a new TV, etc.? There is a significant difference between loving something and liking or enjoying it, just as there is a difference between

²⁷THAYER, κόσμος

loving and marrying someone and liking them. Jesus said,

"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

Matthew 6:24 (NKJV)

This is why John wrote, *If anyone loves the world, the love of the Father is not in him.* Jesus said it first and John is following His teaching. You can have the Lord as your master or you can have the world as your master - you cannot have both. As far as the world is concerned, John outlines the way we may be drawn away from the Lord by the world. *For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world*

The three ways to tempt:

- the lust of the flesh
- the lust of the eyes
- and the pride of life

Satan tried this with Jesus as indicated below.

*And the devil said to Him, "If You are the Son of God, command this stone to become **bread.**" But Jesus answered him, saying, "It is written, '**Man shall not live by bread alone, [Lust of the flesh]** but by every word of God.'" Then the devil, taking Him up on a high mountain, **showed Him all the kingdoms of the world [Lust of the eyes]** in a moment of time. And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. "Therefore, if You will worship before me, all will be Yours." And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'" Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "**If You are the Son of God, throw Yourself down from here. "For it is written: 'He shall give His angels charge over you, To keep you,' [Pride of live]**" and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'" And Jesus answered and said to him, "It has been said, 'You shall not tempt the LORD your God.'" Now when the devil had ended every temptation, he departed from Him until an opportune time.*

Luke 4:3-13 (NKJV)

Satan tried with Adam and Eve (and won).

*So when the woman saw that the tree was good for **food**, that it was pleasant to the **eyes**, and a tree desirable **to make one wise**, she took of its fruit and ate. She also gave to her husband with her, and he ate.*

Genesis 3:6 (NKJV)

The "pride of life" might be further defined.

§XXVI ζωή (Zoe) βίος (Bios)

THE Latin language and the English not less are poorer than the Greek, in having but one word, the Latin 'vita,' the English 'life,' where the Greek has two. There would, indeed, be no comparative poverty here, if ζωή (Zoe) and βίος (Bios) were merely duplicates. But, contemplating life as these

do from very different points of view, it is inevitable that we, with our one word for both, must use this one in very diverse senses; and may possibly, through this equivocation, conceal real and important differences from ourselves or from others; as nothing is so effectual for this as the employment of equivocal words. The true antithesis of ζωή (Zoe) is [death] (Rom. viii. 38; 2 Corinthians v. 4; . . . ;ζωή (Zoe), as some will have it, being nearly connected with "to breathe the breath of life," which is the necessary condition of living, . . .

But, while ζωή (Zoe) is thus life intensive, βίος (Bios) is life extensive, the period or duration of life; and then, in a secondary sense, the means by which that life is sustained; and thirdly, **the manner in which that life is spent; the 'line of life, 'profession,' career.** Examples of βίος (Bios) in all these senses the N. T. supplies. . . .

TRENCH, §XXVI

So you have the choice, you may love the world or you may love the Lord - you cannot do both!

And the world is passing away, and the lust of it; but he who does the will of God abides forever. In verse 8, John wrote that the darkness was passing away. But there is yet a future time when the entire world (and universe) will pass away. Peter speaks of that but that is at the end of the Millenium. John is speaking of the world as we know it. The verb is Present tense (as it was in verse 8) - it was happening while John was alive. We will get a bit more specific as we go to the next section.

DECEPTIONS OF THE LAST HOUR

Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

1 John 2:18-23 (NKJV)

John tells us that it is the "last hour." Now there are a number of passages that speak of the "last days" or "last day." No other passage speaks of the "last hour." It probably took John more than an hour to write this epistle, so he can not mean it literally. The word is ὥρα (hora) which may refer to 24 hours, to the 12 hours when the sun is up, 60 minutes, or it may be used as below.

*And coming **in that instant** she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.*

Luke 2:38 (NKJV)

*So they rose up **that very hour** and returned to Jerusalem, and found the eleven and those who were with them gathered together,*

Luke 24:33 (NKJV)

*And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out **that very hour**.*

Acts 16:18 (NKJV)

came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And **at that same hour** I looked up at him.

Acts 22:13 (NKJV)

It would appear that we are to understand the “last hor” in the same sense as “last days,” the period time know as the “church age,” The emphasis on “hour” has to do with the immanency of the Rapture.

You have heard that the Antichrist is coming, even now many antichrists have come. “AntiChrist” is the transliteration of the Greek. It is someone who is “against Christ.” More specifically, it will be one who attempts to take Christ’s place. The term is used five time and all in John’s epistles. Our translation says “The AntiChrist,” but there is no article in the Greek. It is apparent that it should be there when the other occurrences of it are checked.

There is a distinction between “AntiChrist” and “false Christs/”

"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

Matthew 24:24 (NKJV)

A “false Christ” is ψευδόχριστος (pseudochristos) and an “Antichrist” is αντίχριστος (antichrostos)
A “false Christ” is one who claims to be Christ while an “AntiChrist” is one who opposes Christ.

The Antichrist is referred to by Daniel (but not by this name).

"Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

Daniel 11:36 (NKJV)

He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time.

Daniel 7:25 (NKJV)

"Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.

Daniel 8:25 (NKJV)

Paul also referred to this one as the “man of sin:

*Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and **the man of sin is revealed, the son of perdition**, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.*

And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

2 Thessalonians 2:3-10 (NKJV)

even now many antichrists have come, by which we know that it is the last hour. John writes that AntiChrists have already come. Spurgeon said.

Why does the apostle urge us to abide in Christ? Is there any likelihood of our going away? Yes; for in this very chapter he mentions apostates, who from disciples had degenerated into antichrists, of whom he says, "They went out from us, but they were not of us; for if they had been of us they would, no doubt, have continued with us." "Abide in him," then, and do not turn aside unto crooked ways, as many professors have

SPURGEON #2105 - Preparation For The Coming Of The Lord, 9/22/1889

They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. How many of the members of your church really are born again Christians. Some may think they are but they are not. In 1 Peter which we recently studied, we read,

*who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, **you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire,** may be found to praise, honor, and glory at the revelation of Jesus Christ,*

1 Peter 1:5-7 (NKJV)

*Beloved, do not think it strange concerning **the fiery trial which is to try you,** as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. **On their part He is blasphemed, but on your part He is glorified.***

1 Peter 4:12-14 (NKJV)

Why do the righteous suffer? Suffering for Christ's sake is not any fun, it tries one patience. But, if you really know the Lord, you will suffer through the trial and be a better Christian for it. But, if you do not have an abiding faith in Jesus Christ, you will get to a point where you say, "enough is enough" and will walk away from the church, you will leave. *If they had been of us, they would have continued.*

When they walk away they are made "manifest." φανερώω (phanerao) is "to make manifest or visible or known" what has been hidden or unknown, "to manifest," whether by words, or deeds, or in any other way"²⁸ While these people are worshiping (outwardly) with you, you have no way of determining what is in their hearts. But, when they get up and leave, you get the idea that they really did not go along with what we believe.

²⁸THAYER, φανερώω

But you have an anointing from the Holy One, and you know all things. “Anointing” is χρίσμα (chrisma), used three times in the New Testament and all in this chapter.

*'So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest **who was anointed with the holy oil.***

Numbers 35:25 (NKJV)

*"Tomorrow about this time I will send you a man from the land of Benjamin, **and you shall anoint him** commander over My people Israel, that he may save My people from the hand of the Philistines; for I have looked upon My people, because their cry has come to me."*

1 Samuel 9:16 (NKJV)

*Then Samuel **took a flask of oil and poured it on his head**, and kissed him and said: "Is it not because the LORD has **anointed** you commander over His inheritance?"*

1 Samuel 10:1 (NKJV)

It is clear that, in the Old Testament “anointing” was the pouring of oil on one's head. The practice has continued into the New Testament but for a different reason.

*Is any sick among you? let him call for the elders of the church; and let them pray over him, **anointing him with oil** in the name of the Lord:*

James 5:14 (KJV)

It is still Scriptural to do this. However, the “Holy One” does not use oil. The use is spelled out below.

*But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." **But God has revealed them to us through His Spirit.** For the Spirit searches all things, yes, the deep things of God.*

1 Corinthians 2:9-10 (NKJV)

so this is the reason for John writing, *"But you have an anointing from the Holy One, **and you know all things.**"*

John goes on with *"I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth"* He has laid down the foundation, the Holy Spirit, who teaches the truth. Since they have the Holy Spirit, they have the truth. The statement that “no lie is of the truth” is a bit confusing. According to my thesaurus, one is the antonym of the other. Barnes wrote,

No form of error, however plausible it may appear, however ingeniously it may be defended, and however much it may seem to be favourable to human virtue and happiness, can be founded in truth. What the apostle says here has somewhat the aspect of a truism, but it contains a real truth of vital importance, and one which should have great influence in determining our minds in regard to any proposed opinion or doctrine. Error often appears plausible. It seems to be adapted to relieve the mind of many difficulties which perplex and embarrass it on the subject of religion. It seems to be adapted to promote religion. It seems to make those who embrace it happy, and for a time they apparently enjoy religion. But John says that however plausible all this may be, however much it may

seem to prove that the doctrines thus embraced are of God, it is a great and vital maxim that no error can have its foundation in truth, and, of course, that it must be worthless. The grand question is, what is truth; and when that is determined, we can easily settle the inquiries which come up about the various doctrines that are abroad in the world. Mere plausible appearances, or temporary good results that may grow out of a doctrine, do not prove that it is based on truth; for whatever those results may be, it is impossible that any error, however plausible, should have its origin in the truth.

BARNES, 1 John 2:21

The lies that John is concerned with here are predominantly those of Gnosticism. Which is defined as: *Gnosticism >n. a heretical movement of the 2nd-century Christian Church, teaching that esoteric knowledge (gnosis) of the supreme divine being enabled the redemption of the human spirit.*²⁹

ISBE defines the Gnosticism as below.

On the general definition of Gnosticism a few authorities may be cited. "Gnosticism," says Dr. Gwatkin, "may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity the Gnostics took over only the idea of a redemption through Christ, not the full Christian doctrine, for they made it rather a redemption of the philosophers from matter, than a redemption of mankind from sin" (Early Church History to AD 313, II, 20).

Dr. Orr writes, "Gnosticism may be described generally as the fantastic product of the blending of certain Christian ideas—particularly that of redemption through Christ—with speculation and imaginings derived from a medley of sources (Greek, Jewish, Parsic; philosophies; religions, theosophies, mysteries) in a period when the human mind was in a kind of ferment, and when opinions of every sort were jumbled together in an unimaginable welter. It involves, as the name denotes, a claim to 'knowledge,' knowledge of a kind of which the ordinary believer was incapable, and in the possession of which 'salvation' in the full sense consisted. This knowledge of which the Gnostic boasted, related to the subjects ordinarily treated of in religious philosophy; Gnosticism was a species of religious philosophy" (The Early Church, 71).

Neander has described Gnosticism as "the first notable attempt to introduce into Christianity the existing elements of mental culture, and to render it more complete on the hitherto rather neglected side of theoretical knowledge; it was an attempt of the mind of the ancient world in its yearning after knowledge, and in its dissatisfaction with the present, to bring within its grasp and to appropriate the treasures of this kind which christianity presented" (Antignostikus, Intro, 199).

Gnosticism accordingly comprehends in itself many previously existing tendencies; it is an amalgam into which quite a number of different elements have been fused. A heretical system of thought, at once subtle, speculative and elaborate, it endeavored to introduce into Christianity a so-called higher knowledge, which was grounded partly on the philosophic creed in which Greeks and Romans had taken refuge consequent on the gradual decay and breaking-up of their own religions, partly, as will be shown, on the philosophies of Plato and of Philo, and still more on the philosophies and theosophies and religions of the East, especially those of Persia and of India.

ISBE, Gnosticism

Much more could be said on this subject, but we need to continue in this study on 1 John.

Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son

²⁹OXFORD, Gnosticism

has the Father also. John here writes a definition, according to the Greek grammar he uses. Let me write it such: An Antichrist is one who denies that Jesus is the Christ or Messiah. In other words, you can believe in God all you like but unless you believe the Jesus Christ is His Son, you are an antichrist and a liar. This was not only a problem with respect to the Gnostics, it is a problem today.

If you read John 1:1 in the New World Translation of the Bible, used by Jehovah's witnesses, has

*In the beginning was the Word, and the Word was with God, and the Word was **a god**.*

John 1:1 New World Translation

By John's definition, since they classify Christ as "a god" and not the Messiah, they are antichrists! They claim to know God but John says that, unless they know Jesus Christ as the Son of God does not really know God either. There are other modern day equivalents of the Gnostics in the world today, I shall not name them.

(If you have the old KJV, there is another sentence in this verse that is of doubtful origin and so is omitted in the newer translations)

LET TRUTH ABIDE IN YOU

Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that He has promised us--eternal life. These things I have written to you concerning those who try to deceive you. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

1 John 2:24-27 (NKJV)

After warning about Gnosticism and other heretical teachings, John returns to the correct teaching. It is what they had "heard from the beginning." The "beginning is the one we discussed in 1 John 1:1, the ministry of Christ here on the earth. There were those who, although they knew Christ's teachings, did not become His disciples. One such person was Josephus, the Jewish Historian who wrote:

3. Now there was about this time Jesus, a wise man, ***if it be lawful to call him a man***; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. ***He was [the] Christ***. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; ***for he appeared to them alive again the third day***; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. ***And the tribe of Christians, so named from him, are not extinct at this day***

JOSEPHUS, Antiquities, 18:3:3

Note that, in spite of the fact that he called him the Messiah (Christ in Greek) and certified that Christ rose on the third day, and did many wonderful things, Josephus was not numbered among the Christians.

John again warns his readers (i.e. us) with the word “IF” ἔάν (ean) when used with the Subjunctive mood expresses conditions which are believed (by the speaker) to be actual or possible.”³⁰ If what they heard (and what we have read about) from the beginning abides in them and us then we will abide in both the Son and the Father. In his Gospel John quoted Jesus as saying,

I and My Father are one.

John 10:30 (NKJV)

Thus it is impossible to be in the Father and not in the Son and vice versa.

And this is the promise that He has promised us--eternal life. John gets to the primary promise of the Scriptures, eternal life. Do you realize that all of mankind has eternal existence? This existence is in one of two forms, everlasting life and everlasting death.

Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 20:14-15 (NKJV)

While it does not say so specifically, they will be in the lake of fire for the same length of time we will have eternal life in Christ.

These things I have written to you concerning those who try to deceive you. Literally, πλανάω (planao) is “to lead away from the truth, “to lead into error, to deceive”³¹ As it was in John’s day, there are those today who would work hard to lead us astray and into their erroneous ways. The NAC has,

John explains that the preceding exhortation to hold fast to their initial reception and understanding of Christ was meant to strengthen them in their quest to withstand the pressure to follow the secessionists away from the truth and down their pathway to destruction. The deceptive characteristics of the ones that John has previously called antichrists and liars again come Page 124clearly into view in this verse. They are not content to rush into error by themselves. Their goal is to bring as many as they can along with them. The use of the present tense participle alerts the readers to the reality that the secessionists are still a threat to the koinonia of the community and that they must be taken seriously.

NAC, 1 John 2:26

There are a number of cult groups today that the unsuspecting Christian would think are also Christians - they have their Bibles, they give them away on TV and elsewhere, they have really good sounding messages. But, once you are drawn in, they pull out their own writings and start to indoctrinate you with them. (I am not thinking of one particular group, there are a number that do this). In John’s words, they are “antichrists.”

*But the anointing which you have received from Him abides in you, and **you do not need that***

³⁰GOETCHIUS, ¶354

³¹THAYER, πλανάω

anyone teach you. Well, with this comment, I may as well close this study since John says you do not need that anyone teach you! So, why am I wasting my time! To be serious, have I given you any exams? Have I given you any awards? I lead the class but many of you contribute to it as well. This is not what John was referring to. But he started out the statement by referring to the “anointing” you (and I) received. I could give you the word and then define it. I think it will be more interesting to let my friend Dr. McGee say what he thought about this.

Anointing" is the Greek word charisma. We speak of a certain speaker or preacher as having charisma. If he doesn't have charisma, he doesn't get very far today, you'll have to admit that. When I went to my classical dictionary, I must say I was shocked and disappointed. This word means "to smear on"; it means to take an ointment and smear it on. It is like when you take a medicated petrolatum and put it on your chest at night -- you are anointing yourself, you are smearing it on. That is literally what charisma means. I checked with Dr. R. C. Trench and Dr. Marvin Vincent, two outstanding Greek scholars, and they also have come up with the same meaning. Charisma means "to smear on."

But what does this mean for us today as believers? Back in the Old Testament, by the command of God, the Israelite priests were anointed with oil. That anointing indicated in a physical way that they were specially endowed by the Holy Spirit to perform a certain function. That is what the anointing here means for us today. "But the anointing which ye have received of him" -- that is, you and I have received an anointing of God. When you are saved, one of the things which the Spirit of God does for you is that He anoints you. He anoints you to understand divine truth which you could not understand before.

McGEE, 1 John 2:27

To be a bit more technical, χρῖσμα (chirma) is defined as, “anything smeared on, unguent, ointment,” usually prepared by the Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests . . . and sometimes also prophets, and by it they were regarded as endowed with the Holy Spirit and divine gifts³² But, what about you and me? We received this “anointing” of the Holy Spirit when we were saved. In fact, it was through this anointing that it was possible for us to be saved!”

Let us go back to an earlier time.

*Then the LORD spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. **And I have filled him with the Spirit of God**, in wisdom, in understanding, in knowledge, and in all manner of workmanship, "to design artistic works, to work in gold, in silver, in bronze, "in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.*

Exodus 31:1-5 (NKJV)

In Old Testament times, the Holy Spirit was given to certain people in order that they might have the ability to perform a certain task. This is spelled out very well in the passage below.

The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

³²THAYER, χρῖσμα

Isaiah 11:2 (NKJV)

Returning to the New Testament, Paul wrote,

And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.

1 Corinthians 12:6-11 (NKJV)

Some of the “gifts of the Spirit” Paul mentions have since passed off the scene,

- miracles,
 - prophecy
 - discerning of spirits?
 - different kinds of tongues,
 - the interpretation of tongues
- Some of the gifts are for all and for all of this age.
- the word of wisdom
 - the word of knowledge
 - faith

I am not sure about the third one but the others have passed off the scene with the ending of the first century. The gift of wisdom, knowledge, and faith is given to all and is still given (to some more than others). Best of all, it is through the Spirit we have been saved.

But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior,

Titus 3:4-6 (NKJV)

But as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him

There is a reason why we still receive (some of) these gifts. Through wisdom, knowledge, and faith we are able to “abide in Him.” Having told us how it is possible for us to “abide in Him,” Peter then writes a command for us.

THE CHILDREN OF GOD

And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

1 John 2:28-29 (NKJV)

And now, little children, abide in Him, There is that “little children” again which we have already

discussed (page #17). “Abide” μένω (meno) is a Present Imperative. You are likely to ask, “What tense could a command be but the Present?” In English, none. In Greek there is a significance. An Aorist Imperative means “to begin doing something.” The Present means “to keep on doing something.” In this case it is to **continue** to abide in Him. Do not stop because someone has led you astray. The Holy Spirit is in you to help you remain, to abide, in Him.

When you do so, when you continue to abide in him, when He appears (and He will someday, perhaps soon) we will have “confidence” rather than shame. It is interesting that this verse could well be translated, “. . . **if** He appears . . .” According to Robertson, the “*Greek construction is expressed by “Condition of third class with ean and first aorist passive subjunctive as in 1 John 2:19; Colossians 3:3. A clear reference to the second coming of Christ which may be at any time*”³³ I still believe there is a certain “iffyness” to the statement. Christ **will** come. **If** he returns when you are still here we can have confidence and not be ashamed. **If** He returns after you have gone to be with the Lord, this statement will not apply to you, you will already be with Him!

In a recent study on 2 Peter we had,

*Yet if anyone suffers as a Christian, **let him not be ashamed, but let him glorify God in this matter.*** 1 Peter 4:16 (NKJV)

If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

Right away we have another “if” statement. This one is surely a conditional statement, one the John assumed to be true. That being the case, let me change it a bit. Since you know He is righteous, you know that everyone who practices righteousness is born of Him.

“Wait a minute!” you say, “I know some pretty righteous people who are not Christians!” My wife and I, and others sometimes, go out to lunch after church on Sundays. There are a number of places we go. But there is one place where we go where the owners and workers seems someway different. So, one day, I asked them straight out, “Are you folks Christians,” The answer was a definite “Yes.”

Painters, for centuries, have painted halos around Christians they portrayed. I really do not know of any Biblical passage that speaks of “halos,” neither does my concordance! But Christians do have something around them that sets them apart (at least good Christians do). A person may be a good moral person and do many good deeds, but he or she will still not possess that certain feeling that makes you suspect they are Christians. Does your life exhibit this?

³³ATR, 1 John 2:28

1 JOHN 3

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.

1 John 3:1-3 (NKJV)

Behold what manner of love the Father has bestowed on us. The Greek in this phrase does not translate well into English. "what kind of love" He has bestowed on us would be better. The next phrase answers this question.

. . . that we should be called children of God! Paul noted the same thing.

*The Spirit Himself bears witness with our spirit that **we are children of God**, and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

Romans 8:16-17 (NKJV)

Paul carries it even further by noting that, if we are the children of God, we must have Christ as our brother and received the same inheritance that He does. That is how great a love God has bestowed on us.

How well do you know the members of your (immediate) family? How well do you know the members of the family next door to you? I am sure that you do not know them like you do your own family. That is what John is saying here. He says the world does not know us, in an intimate sort of way, because we belong to a different family than they.

You may say, "Well, I sure don't feel like I am part of His family." John wrote, *now we are children of God; and it has not yet been revealed what we shall be.* Here on Earth we can not fully experience that family relationship. That day is coming but it has not yet come (at least not at the time I am writing this - but that is silly because, if it comes before you have time to read it, you won't be reading it!)

John informs us that He will be revealed some day. When He comes in the air to collect all of us saints, we will, at that time, become like him and return with Him to heaven.

Well, that is for the future, hopefully, not the far future. What about now? We can not be completely like Him now but there is one thing we can do, we can purify ourselves. Someone has said that certain people are "so heavenly minded that they are no earthly good!" Dr. McGee puts it in a less harsh way.

There is nothing that should encourage holy living like the study of Bible prophecy. Today we see a lot of careless, slipshod living, but also a great emphasis on prophecy. I hear people say, "Oh, I'm waiting for the Lord to come!" Brother, my question is not whether you are looking for the Lord to come, but how are you living down here? How you live down here determines whether or not you are really looking for the Lord to come

What do you use for “purification?” I don’t believe Clorox is the answer. The word is ἀγνίζω (agnizo) which means, according to Thayer,

1. ceremonially: John 11:55 (to cleanse themselves from leuitical pollution by means of prayers, abstinence, washings, sacrifices); the passive has a reflexive force, “to take upon oneself a purification,” Acts 21:24,26; 24:18 Numbers 6:3), and is used of Nazarites or those who had taken upon themselves a temporary or a life-long vow to abstain from wine and all kinds of intoxicating drink, from every defilement and from shaving the head

THAYER, ἀγνίζω

You may remember that Samson was not to shave his head, he was one who was a Nazarite for life. While the above is the proper definition in many places, the word is also used figuratively as it is here. The NAC gives us the following information on “purifying ourselves.”

John declares firmly that anyone who possesses this hope “purifies himself” (hagnizei heauton; present active indicative), which denotes a continual moral purification process. It is now Christians’ habit of life to pursue purity and holiness as we await the blessed hope of the return of Jesus (Titus 2:13). Furthermore, “himself” marks the conscious need for the believer to purify himself individually before a holy God. Although John makes clear in 1:7 that it is the blood of Christ that cleanses the believer from sin, he speaks here of self-purification. Both are true and essential to progressive sanctification, our growth in Christlikeness. As Hiebert affirms:

That initial purification with its transforming result is the necessary antecedent to this personal self-cleansing in daily experience. The more intimate the believer’s fellowship with God, who is “light” (1:5), the more conscious he becomes of his need to cleanse himself from all that is moral darkness (1:5–7). The more he contemplates this assured hope of being conformed to the image of Christ, the more eagerly will he strive for present personal purity (Phil. 3:13–14).

Self-purification, through the power of the Holy Spirit, is a key component of the New Testament’s teachings on the life of the believer (cf. 2 Cor 7:1; 1 Tim 5:22; James 4:8; 1 Pet 1:22).

NAC, 1 John 3:3

SIN AND THE CHILD OF GOD

Whoever commits sin also commits lawlessness, and sin is lawlessness. And you know that He was manifested to take away our sins, and in Him there is no sin. Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

1 John 3:4-9 (NKJV)

This next phrase is also a bit awkward in English. Dr. McGee has an enlargement on this.

Again let me give you my very literal translation of this verse: "Everyone that doeth sin, doeth also lawlessness, and sin is lawlessness." I have before me two very fine Greek commentaries, and they make it clear that the word translated "committeth" sin is literally "doeth" sin, meaning one who lives continually and habitually in sin. You know folk like that. I used to live that way, and the fellows working around me in the bank lived that way. Frankly, working in the bank was secondary. Our interest was in women, in liquor, and in having a good time. That was what we thought life was all about in those days, and that was what we called living. We lived in it continually, and we talked about it continually. That is what John means here: "Whosoever committeth sin" -- whoever goes on committing sin, whoever simply lives in sin.

McGEE, 1 Jonh 3:4

You know that He was manifested to take away our sins. We do not use the term "manifest" much anymore. It comes from φανεράω (phanerao) and, according to Thayer, is "of Christ coming forth from his retirement in Galilee and showing himself publicly at Jerusalem"³⁴ It was something He had to do. He said so many times.

From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day

Matthew 16:21

"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,

Matthew 20:18

"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

Mark 10:33

But they did not receive Him, because His face was set for the journey to Jerusalem.

Luke 9:53

"Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem."

Luke 13:33

³⁴THAYER, "φανεράω"

He made this trip to Jerusalem in order “to take away our sins” He was able to do so because *in Him there is no sin*. Someone has said that the one thing that God can not do is to sin. I guess that may be a correct statement but the fact is that, unless sin enter a person, that person has no sin and thus commits no sin. In case you ask, “When did sin enter in to me?” the answer is that it entered into you through your forefather Adam.

The question still is interesting because, at the start of His ministry in Galilee, before He started, Satan led Him into the wilderness and gravely tempted Him to sin three times. He did not yield to that temptation. But, could He have? Why would Satan bother if it was an impossibility? I shall stop here and let the theologians figure this out. McGee wrote,

Why was Jesus Christ tempted? To demonstrate that you and I have a sinless Savior. He is sinless, impeccable, and able to save. He proved that all power had been given to Him. There is a Man in glory today, friend, who understands us and is able to sympathize with us. It is wonderful to have a Savior like that! John writes, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world"

McGEE, Luke 4:9-13

Now comes the hard part! “Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.” Does this mean if I were to slip someday today and commit a sin that it is as if I had never known Christ? I shall let several commentators answer this.

Since Christ came to take away sin, since there is no sin in him, and since the believer is to pattern his life after Christ, it is obviously true that the one who remains in him will not live a life of sin. As a matter of fact, John asserts that the one abiding in Christ cannot, that is, it is an absolute impossibility, to "keep on sinning." As before, John utilizes the all-inclusive pas ho ("everyone who"). This time, however, it is connected with a negative (ouk), which combines to give the universal negative "no one."

NAC, 1 John 3:6

Everyone who commits sin breaks God's law, for that is what sin is, by definition - a breaking of God's law. You know, moreover, that Christ became man for the purpose of removing sin, and he himself was quite free from sin. The man who lives "in Christ" does not habitually sin. The regular sinner has never seen or known him.

1 John 3:4 (Phillips NT)

No one who lives deeply in Christ makes a practice of sin. None of those who do practice sin have taken a good look at Christ. They've got him all backwards.

1 John 3:6 (MSG)

It should now be apparent that we are dealing with the practice of sin, not the accession of sin. We all slip here and there but our aim is to please Him and not do sinful things. The person who says he accepts Christ as his savior and yet continues in his sinful activities is only fooling himself.

Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. This sentence is the opposite side of the coin. Instead of living in sin, we live, to our abilities, a righteous life. As I consider this, Paul's statement comes to my mind.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
Galatians 5:22 (NKJV)

for the fruit of the Spirit is in all goodness, righteousness, and truth,
Ephesians 5:9 (NKJV)

And, finally,

*"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. **By their fruit you will recognize them.** Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them.*
Matthew 7:15-20 (NIV)

One who really knows Christ may commit sins, but not knowingly or purposely. John "turns the coin over again," *"He who sins is of the devil, for the devil has sinned from the beginning."* Either you are "in Christ" or you are of the devil. The "side of the coin" does not exist. You are one or the other.

For this purpose the Son of God was manifested, that He might destroy the works of the devil. Charles Spurgeon wrote,

The man who is walking in the light, as God is in the light, is full of abhorrence of sin. Sin is practical falsehood; it is moral darkness. The man that abhors evil and injustice; the man that would do good if it cost him his earthly all; the man that would not do wrong though the world should be his reward for doing it-this is the man that walks in the light, and he is the man that shall have fellowship with God, and a sense of cleansing from sin. We cannot attach too great importance to the condition of our minds in reference to sin, for if we wink at it, or take pleasure in it, or persistently practice it, we are abiding in the darkness, and we are under the wrath of God. John says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." Forget not this practical truth.-

SPURGEON, Sermon #1986

Here is John's first mention of the devil. The name is derived from the Greek word, διάβαλλω (diaballo) , which, according to Thayer is,

1. properly, "to throw over or across, to send over, 2. very often, from Herodotus down, "to traduce, calumniate, slander, accuse, defame", not only of those who bring a false charge against one but also of those who disseminate the truth concerning a man, but do so maliciously, insidiously, with hostility
THAYER, διάβαλλω

I think this pretty well sums up the work of the devil. As long as we are at it, we ought to consider some aliases for the devil (not that devil is not capitalized, it is not his name but a description of him).

SATAN
Definition.

A created but superhuman, personal, evil, world-power, represented in Scripture as the adversary both of God and men.

Names of Satan:

The most important of these are the Hebrew and Greek equivalents, "Devil," "adversary" or "accuser." These words are used in the general sense justified by their etymological significance.

The word "Satan" is used 24 times in the Old Testament. In Job 1:6f and Zech. 3:1f it has the prefixed definite article. In all cases but one when the article is omitted it is used in a general sense. This one exception is 1 Chron. 21:1 (compare 2 Samuel 24:1), where the word is generally conceded to be used as a proper name. This meaning is fixed in New Testament times. We are thus enabled to note in the term "Satan" (and Devil) the growth of a word from a general term to an appellation and later to a proper name. **All the other names of Satan save only these two are descriptive titles.** In addition to these two principal names a number of others deserve specific enumeration. **Tempter** (Matthew 4:5; 1 Thes. 3:5); **Beelzebub** (Matthew 12:24); **Enemy** (Matthew 13:39); **Evil One** (Matthew 13:19, 38; 1 John 2:13-14; 1 John 3:12, and particularly 5:18); **Belial** (2 Cor. 6:15); Adversary, (1 Peter 5:8); **Deceiver (literally "the one who deceives")** (Rev. 12:9); **Dragon (Great)** (Rev. 12:3); **Father of Lies** (John 8:44); **Murderer** (John 8:44); Sinner (1 John 3:8)-these are isolated references occurring from 1 to 3 times each. In the vast majority of passages (70 out of 83) either Satan or Devil is used.

ISBE, "Satan"

Note that not all appearances of the "descriptive" terms always apply to Satan or the devil. For example, we find "murderer" a number of times in the Scriptures that is not a reference to Satan. Note that, contrary to ISBE, most translations have "devil," not "Devil." That said, we may as well use Devil as a name.

Going back to the meaning, "he who slanders" or "accuses." There is the very interesting account in Job.

*Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it." Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" So Satan answered the LORD and said, "Does Job fear God for nothing? "Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. **"But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"** And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.*

Job 1:6-12 (NKJV)

Has Satan done something like this to you and you are now suffering from it? Job lost his family (except his wife, who was a curse to him anyway) and possessions. It does not seem fair when we go through these circumstances. But then, consider this!

And the LORD restored Job's losses when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before. Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold. Now the LORD blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. He also had seven sons and three daughters. And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch. In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers. After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. So Job died, old and full of days.

Job 42:10-17 (NKJV)

There are some who have wondered about this because the text says the Lord “gave Job twice as much as he had before.” But the Lord gave him only the same amount of sons and daughters as he had before! That is because, when a man loves and fears the Lord and his children do so as well, the Lord takes them home when they die. When Job and the new group of children died, Job had twice as many children in heaven (technically, in Hades at that time).

John adds that Christ would, *destroy the works of the devil*. “Destroy” is from λύω (luo) which means to untie or to loosen, and ‘metaphorically, “to overthrow, do away with”³⁵ In Old Testament times, one could never be free from sin. On the day of atonement a person could go through all the confessions necessary and, on their way out of the temple, stub their toe and let loose of a profanity and there he was, right back in sin. Our sins, past, present and future, have all been taken care of by Christ and hence the devil has been destroyed insofar as his ability to affect us is concerned.

Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. We have Christ's seed in us. “Seed” is from σπερμα (sperma) from which we get the word “sperm.” Metaphorically, “whatever possesses vital force or life-giving power”: the seed of God ((but anarthrous)), the Holy Spirit, the divine energy operating within the soul by which we are regenerated or made the children of God.³⁶ As children of God we can not sin - we can do things that are wrong but they are not “sin” to us because Christ has already taken care of that!

THE IMPERATIVE OF LOVE

In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous. Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

1 John 3:10-15 (NKJV)

³⁵THAYER, “λύω”

³⁶THAYER, “σπερμα”

According to John, there are two kinds of children in this present age, the “children of God,” and the “children of the devil.” Which family do you belong to? Here is the test.

- 1: Do you practice righteousness?
2. Do you love your brother?

If your answer to both is “yes,” you are a child of God (assuming you have accepted His sacrifice for you). If your answer to either or both of these is “no,” you are still a child of the devil. You need not do anything to belong to that family, you were born into it and must be “born again” to get into the proper family.

Perhaps I was a little unfair. I did not explain what it means by “practice” nor did I explain who your “brother” is.

Dr. McGEE wrote,

"In this the children of God are manifest, and the children of the devil." I think we need a little more manifesting today because many of the children of God look like they belong to someone else, or at least they look as if they are orphans. There are two families in the world. The teaching of the universal Fatherhood of God and the universal brotherhood of man I consider to be a damnable heresy. The Bible doesn't teach that God looks upon all people as His children. The Lord Jesus said to the religious rulers, "Ye are of your father the devil

McGEE, 1 John 3:10

As far as a “brother” is concerned, Jesus said,

"By this all will know that you are My disciples, if you have love for one another."

John 13:35 (NKJV)

We should love one another, not as Cain who was of the wicked one and murdered his brother. In case you forgot about Cain,

Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

Genesis 4:2-9 (NKJV)

Why Cain's sacrifice was not acceptable to God is not know. Some say it was because it was “bloodless” produce. Maybe that's the source of the expression, “You can't get blood out of a turnip.” There is no indication that this is the case at all. Under Moses there were both animal sacrifices and grain offerings. None of the arguments have much weight and so we may as well not try to answer it.

The problem was not in the sacrifice but in the sacrificer. Perhaps Cain was jealous of Abel's offering. He certainly was jealous when God did not accept his. I would believe that the problem is indicated by Cain's statement, "Am I my brother's keeper?" God does not answer the question but if He did, his answer would be "Yes."

Well, enough concerning brothers, but I have not yet noted the term "practice." It comes from the Greek, ποιέω (poieo) which simply means "to do." Where do we get "practice" from? The verb is an active present participle thus referring to doing something "continually." Thus the term "practice." Just like doctors "practice" medicine (I wish they would finish practicing and get down to doing something!)

To "practice righteousness" thus means that you always strive to do what is right. In this world you will often fail in your attempt but you need to keep working on doing what is right. When a "righteous" person does something unrighteous, that person sins and Christ's blood covers it. When an "unrighteous" person does something right, they must have made a mistake as well but that situation is not covered by His blood. You will not see heaven by doing something right once in a while!

Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren. Forty years ago when I began Bible teaching I think I might have had trouble with this verse. The world hate me? Hate me because I am a Christian!?" Back then there were many people who would not darken the door of a church and had nothing to do with Jesus Christ other than to use His name in vain. But not of them hated me that I know of.

In this, the 21st century, things have changed. More and more people are beginning to hate Christians. They hate anything that has to do with God, Jesus Christ, the church, or the Ten Commandments.

If noone in the world "hates" you, maybe you need to examine your life to see if it is what it should be. John wrote, "we know that . . ." John writes "do not "marvel" θαυμάζω (thumazo). "marvel" is a good translation of this word which is here in the "present imperative" form. You might have guessed that it would be an imperative, a command. But what does the present tense mean? With "not" used in conjunction with it, it has the sense, "Stop marveling!" (With the Aorist it would mean "Do not start to wonder.") The intimation is that John's readers were doing just that - and we are also his readers!

Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. A "murderer?" Jesus said,

"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.

Matthew 5:21-22 (NKJV)

I do not think you need to keep a watch out the front window to see if the cops are coming for you because you hate someone and are thus a murderer but you as guilty as if had murdered someone. That is you would were it not for the blood of Christ. However, you are not to hate your brother and, if you continue to hate people (especially when that hate is not really justified) should examine their lives to see if they are really in touch with the Savior.

THE OUTWORKING OF LOVE

By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

1 John 3:16-23 (NKJV)

*By this we know love. For those who have not read a previous study, I must comment on "know." The word is γινώσκω (ginosko) which is "In classic usage γινώσκω (ginosko) distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. εἶδεναι (eidenai), literally, 'to have seen with the mind's eye,' signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others"³⁷ One might read volumes concerning love and still never understand it. Love is only gained by experiencing it. The Message gets the point across, *This is how we've come to understand and experience love: Christ sacrificed his life for us. This is why we ought to live sacrificially for our fellow believers, and not just be out for ourselves.*³⁸ Part of Paul's definition of love is stated below:*

And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:3-7 (NKJV)

He laid down His life for us. And we also ought to lay down our lives for the brethren. What is John saying? How do we lay our lives down for our brethren? I believe I feel a bit like Dr. McGee did when he wrote the following.

Now I don't know about you, but I have not come up to that level in my life. Do you know many people who would put their lives on the line for you? And how many of us would be willing to put our lives on the line for someone else? Today we do not see this spirit manifested as it should be. And yet I was greatly touched when I was ill with cancer the first time because several people wrote to me and said that they would be willing to take my cancerous disease to themselves. They wanted me to be able to finish making the tape recordings for our five-year "Thru the Bible" radio program. I had never known anyone who would be willing to go that far. I recognized, of course, that those folk couldn't do that for me. When one has a disease, that is a case where every man bears his own burden. Although they couldn't take my disease, their willingness to do so was the thing that made such a tremendous

³⁷THAYER, γινώσκω (synonyms)

³⁸THE MESSAGE 1 John 3:16

impression upon my heart and life

McGEE, 1 John 3:16

I ask you, would you be willing to die for a brother's salvation? If you are really honest with yourself, I think you will say, "no!" I think my problem would be that I would wonder if there was not some other way of seeing that person saved. I would ask, "How do I know that my death will cause them to be saved and they will not be saved if I did not die?" Many people have lost their lives in the process of diving into the water to save someone who was drowning. There, you knew that, if you did nothing, they would drown. Many of us have something in us that will give us the courage to dive in to save a drowning person with no thought of our own life. This is somewhat different. The NAC says,

John is not at all suggesting that his readers can in any way atone for the sins of the brethren. Instead, John's point is that Christians have an obligation to follow the example of their Lord even unto death if such an occasion presents itself. It is clear that to whichever sacrificial act John refers, the love of Christ's followers is to parallel the sacrifice of Jesus on Calvary. His is an example to imitate

NAC, 1 John 3:16

I think this commentary hits on the point here. I would not be willing to give up my love that another might receive salvation because I know I can not do that, only Christ could." But, we should have the kind of sacrificial love that would cause us to do so if we could. There are many who have actually given up their lives for the salvation of others. Most of these people are called, "missionaries." Many have given up life as we know it to live in the squaller of some native tribe to give them the Gospel. Some have actually lost their life prematurely in this service. If all Christians had this love, the world would be a far different place.

What John says next is not exactly the complement of what he just said. *But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?* We might not be willing to actually die, but we should be willing to give up this world's goods for the sake of the Gospel.

What this gets down to practice, it is sometimes hard to do this. I think of the Summer my wife and I, somehow, got assigned to work on Crafts for Vacation Bible School at our church (the only year I got roped into that!!). The church was on an economy kick and decided we would not purchase VBS supplies. We tried for a week or two to figure out some crafts the kids could do, using stuff we had. Finally, it was no use. We decided that, if the church would not buy the materials, we would! But not before I told my wife, "It is still early in the month and our check book is more depleted than it should be at this time, how will we make it through the rest of the month?" Well, we put that idea aside and bought the materials and trusted that we would make it through the rest of the month as best we could. At the end of the month I could hardly believe we still had money in the checking account. How did this come about? I don't know and I never bother to try to figure it out - it was just the Lord's doing!

My little children, let us not love in word or in tongue, but in deed and in truth. This passage seems to parallel a passage in James.

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.

James 2:18 (NKJV)

Let me rewrite James just a bit. *But someone will say, "You have the word "love" in your vocabulary, and I have deeds." Show me your love without your deeds, and I will show you my love by my deeds.*

And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. John speaks of "our hearts." Do you know that if you were a male in John's day, on Valentines day you would present your sweetheart with a kidney shaped box of candy! The kidney were the seat of our deep emotions. What, then, is the "heart" that John writes about? It is "specifically, "of the understanding, the faculty and seat of intelligence"³⁹ In other words, it is basically what we call our "minds."

With respect to verse 20,

LUTHER and BENGEL take this verse as consoling the believer whom his heart condemns; and who, therefore, like Peter, appeals from conscience to Him who is greater than conscience. "Lord, Thou knowest all things: thou knowest that I love Thee." Peter's conscience, though condemning him of his sin in denying the Lord, assured him of his love; but fearing the possibility, owing to his past fall, of deceiving himself, he appeals to the all-knowing God

JFB, 1 John 3:20

But if his heart condemns him, he can remind himself that God takes account of those things which at the moment his heart ignores. If he has been engaged in the kind of practical acts of love which John enjoined, his guilt-ridden heart can be persuaded by realizing that God is well aware of his fundamental commitment to the truth

BKC, 1 John 3:20

and, finally,

The child of God can have an assurance, but suppose we are not doing what we should be doing? Does that mean that we have lost our salvation or that we did not have it to begin with? John says, "For if our heart condemn us, God is greater than our heart, and knoweth all things." We don't lose our salvation. If our hearts condemn us, God is greater than our hearts, greater than our lack of assurance. He is going to hear our prayer. Isn't He a wonderful God? When we fail Him, He won't fail us. You may not have any assurance when you go before Him. A great many Christians come to Him really empty-handed: "I have done nothing for You, Lord. I have done nothing at all, and yet I am coming to You in prayer." God is greater than your heart; He will hear your prayer. He is going to deal with you. He will hear and answer according to His will. "For if our heart condemn us, God is greater than our heart, and knoweth all things." You can depend on Him. Even if you don't have assurance, friend, just keep going to Him-

McGEE, 1 John 3:20

Having said that God forgives our short comings, John does not let it go at that.

*Beloved, **if our heart does not condemn us**, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.* Yes, God will answer our prayers regardless of how "bad" we are, but God will take greater delight in answering our prayers when our hearts and minds are right with Him. John speaks of our "confidence" which we have. This is παρασια (parasia), the primary meaning of which is "freedom in

³⁹THAYER, "καρδα"

speaking, unreservedness in speech" (Euripides, Plato, Demosthenes, others). More specifically, "of the undoubting confidence of Christians relative to their fellowship with God"⁴⁰ With this confidence, "Christians can calm their disapproving hearts and achieve boldness in prayer, and their prayers will be answered because they, as believers, are consciously subject to God's will (they obey His commands [cf. 2:3] and do what pleases Him). This presumes, of course, that the requests themselves are made in subjection to God's will"⁴¹

⁴⁰THAYER, "παρασια"

⁴¹BKC, 1 John 3:21

THE SPIRIT OF TRUTH AND THE SPIRIT OF ERROR

Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 3:24 (NKJV)

1 JOHN 4

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

1 John 4:1-6 (NKJV)

KNOWING GOD THROUGH LOVE

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. 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 is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

1 John 4:7-11 (NKJV)

SEEING GOD THROUGH LOVE

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit. And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

1 John 4:12-16 (NKJV)

THE CONSUMMATION OF LOVE

Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us.

1 John 4:17-19 (NKJV)

OBEDIENCE BY FAITH

If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also.

1 John 4:20-21 (NKJV)

1 JOHN 5

Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that has overcome the world--our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

1 John 5:1-5 (NKJV)

THE CERTAINTY OF GOD'S WITNESS

This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

1 John 5:6-13 (NKJV)

CONFIDENCE AND COMPASSION IN PRAYER

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not leading to death.

1 John 5:14-17 (NKJV)

KNOWING THE TRUE - REJECTING THE FALSE

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies under the sway of the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen.

1 John 5:18-21 (NKJV)

INDICES

Greek

- ἁμαρτία (harmatia) (Page 14)
- ἀγνίζω (agnizo) (Page 41)
- αἰώνιος (aionios) (Page 10)
- ἀλήθεια (aletheia) (Page 22)
- ἁμαρτία (harmatia) (Page 14)
- ἀντίχριστος (antichrostos) (Page 31)
- ἀρχή (arche) (Page 3)
- ἀφήμι (aphiamui) (Page 15)
- γινώσκω (ginosko) (Page 27)
- γινώσκω (ginoskōo) (Page 20)
- διάβαλλω (diaballo) (Page 44)
- δίκαιος (dikaios) (Page 15)
- ἐάν (ean) (Page 13, Page 36)
- θαυμάζω (thumazo) (Page 48)
- καθαρίζω (katharizo) (Page 15)
- κοινωνία (koinonia) (Page 10, Page 11)
- κόσμος (kosmos) (Page 28)
- λογός (logos) (Page 10)
- λύω (luo) (Page 46)
- μένω (meno) (Page 39)
- νεανίσκος (neaniskos) (Page 26)
- ὅλος (holos) (Page 19)
- παδίον (padion) (Page 26)
- παράκλητος (parakletos) (Page 17)
- πατέρ (pater) (Page 26)
- περιπατέω (peripateo) (Page 23)
- πλανάω (planao) (Page 36)
- πληράω (plerao) (Page 11)
- ποιέω (poieo) (Page 48)
- σκάνδαλον (scandalon) (Page 25)
- τεκνία (teknia) (Page 2)
- τεκνίον (taknion) (Page 26)
- φανεράω (phanerao) (Page 42)
- φανερώω (phaneroo) (Page 10)
- χρῖσμα (chirmsa) (Page 37)
- χρῖσμα (chrisma) (Page 33)
- ψευδόχριστος (pseudochristos) (Page 31)
- ψηλαφάω (psyalathao) (Page 9)

New Testament

- ἁμαρτία (harmatia) (Page 42)
- 1 Corinthians 10:16 (Page 11)
- 1 Corinthians 12:6-11 (Page 38)
- 1 Corinthians 2:9-10 (Page 33)
- 1 John 2:1 (Page 1)
- 1 John 3:4 (Phillips NT) (Page 43)
- 1 John 3:6 (MSG) (Page 43)
- 1 John 5:19 (Page 20)

1 Peter 1:5-7 (Page 32)
1 Peter 4:12-14 (Page 32)
1 Peter 4:16 (Page 39)
1 Timothy 5:1-2 (Page 26)
2 Corinthians 6:14-15 (Page 13)
2 John 1:1 (Page 1)
2 Thessalonians 2:3-10 (Page 32)
2 Timothy 2:1-2 (Page 12)
3 John 1:1 (Page 1)
Acts 16:18 (Page 30)
Acts 22:13 (Page 31)
Colossians 1:27 (Page 10, Page 22)
Ephesians 5:9 (NKJV) (Page 44)
Galatians 4:19-20 (Page 2)
Galatians 5:22 (NKJV) (Page 44)
James 5:14 (Page 33)
John 1:1 (Page 9, Page 10)
John 1:3-5 (Page 12)
John 10:30 (Page 36)
John 13:31-33 (Page 2)
John 13:34-35 (Page 23)
John 13:35 (Page 47)
John 14:15-21 (Page 21)
John 14:16 (Page 17)
John 14:26 (Page 17)
John 15:12 (Page 23)
John 15:26 (Page 17)
John 15:9-10 (Page 21)
John 16:4 (Page 9)
John 16:7 (Page 17)
John 21:24-25 (Page 13)
Luke 13:33 (Page 42)
Luke 2:38 (Page 30)
Luke 24:33 (Page 30)
Luke 24:36-40 (Page 10)
Luke 4:3-13 (Page 29)
Luke 9:53 (Page 42)
Mark 10:24 (Page 2)
Mark 10:33 (Page 42)
Matthew 20:18 (Page 42)
Matthew 22:34-40 (Page 21)
Matthew 25:21 (Page 14)
Matthew 5:21-22 (Page 48)
Matthew 6:13 (Page 18)
Matthew 6:24 (Page 29)
Matthew 7:15-20 (NIV) (Page 44)
Revelation 20:14-15 (Page 36)
Romans 8:16-17 (Page 40)
Romans 8:26-27 (Page 18)
Titus 3:4-6 (Page 38)

Old Testament

1 Samuel 10:1 (Page 33)
 1 Samuel 9:16 (Page 33)
 2 Kings 9:8 (Page 15)
 Daniel 11:36 (Page 31)
 Daniel 7:25 (Page 31)
 Daniel 8:25 (Page 31)
 Deuteronomy 11:18 (Page 16)
 Deuteronomy 30:14 (Page 16)
 Deuteronomy 4:39 (Page 15)
 Deuteronomy 6:6 (Page 15)
 Exodus 31:1-5 (Page 37)
 Genesis 1:1 (Page 9)
 Genesis 1:3-4 (Page 12)
 Genesis 1:4 (Page 23)
 Genesis 22:5-8 (Page 19)
 Genesis 3:6 (Page 29)
 Genesis 4:2-9 (Page 47)
 Isaiah 11:2 (Page 38)
 Isaiah 45:18 (Page 12)
 Isaiah 45:7 (Page 12)
 Job 1:6-12 (Page 45)
 Job 42:10-17 (Page 46)
 Numbers 35:25 (Page 33)
 Proverbs 3:1 (Page 16)
 Psalm 119:11 (Page 15)
 Psalm 37:4-5 (Page 28)
 Psalm 4:4 (Page 16)

Other References

ATR, 1 John 2:28 (Page 39)
 ATR, 1 John 2:8 (Page 24)
 BARNES, 1 John 2:21 (Page 34)
 BKC 1 John 1:6 (Page 13)
 BKC, 1 John 1:5 (Page 13)
 BKC, 1 John 2:2 (Page 20)
 BKC, 1 John 2:3 (Page 21)
 CLARK, 1 John 2:12-14 (Page 27)
 FOXE, John (Page 3)
 GOETCHIUS, ¶354 (Page 36)
 HOLMAN, "Bible, Theology of" (Page 28)
 HOLMAN, "propitiation" (Page 18)
 ISBE, Gnosticism (Page 34)
 JOSEPHUS, Antiquities, 18:3:1 (Page 35)
 K&D, Genesis 22:8 (Page 19)
 LACNT, 1 John 1:2 (Page 10)
 M&M, παράκλητος (Page 17)
 McGEE, 1 John 2:27 (Page 37)
 McGee, 1 John 2:5 (Page 23)
 McGEE, 1 John 2:8 (Page 24)
 McGEE, 1 John 3:10 (Page 47)

McGEE, 1 John 3:3 (Page 41)
 McGEE, 1 John 3:4 (Page 42)
 McGEE, Luke 4:9-13 (Page 43)
 NAC, 1 John 1:5 (Page 14)
 NAC, 1 John 2:1 (Page 2)
 NAC, 1 John 2:26 (Page 36)
 NAC, 1 John 2:5 (Page 22)
 NAC, 1 John 3:3 (Page 41)
 NAC, 1 John 3:6 (Page 43)
 OXFORD, Gnosticism (Page 34)
 OXFORD, “holistic” (Page 20)
 SPURGEON #2105 - Preparation For The Coming Of The Lord, 9/22/18 (Page 32)
 SPURGEON, 0095 - The Day of Atonement, 8/10/1856 (Page 19)
 SPURGEON, Sermon #1986 (Page 44)
 TDNT, ἀγαπάω (Page 3)
 TDNT, ἀγαπάω (John) (Page 4)
 THAYER, φανερώω (Page 32)
 THAYER, ἀγνίζω (Page 41)
 THAYER, ἀλήθεια (Page 22)
 THAYER, ἀμαρτία (Page 14)
 THAYER, ἀφήμι (Page 15)
 THAYER, γινώσκω (Page 27)
 THAYER, διάβαλλω (Page 44)
 THAYER, ἐντολή (Page 21)
 THAYER, κοινωνία (Page 11)
 THAYER, κόσμος (Page 28)
 THAYER, παράκλητος (Page 18)
 THAYER, πατέω (Page 23)
 THAYER, πλανάω (Page 36)
 THAYER, πληράω (Page 11)
 THAYER, σκάνδαλον (Page 25)
 THAYER, τεκνία (Page 2)
 THAYER, τεκνίον (Page 17)
 THAYER, φανερώω (Page 10)
 THAYER, χρίσμα (Page 37)
 THAYER, “λύω” (Page 46)
 THAYER, “σπερμα” (Page 46)
 THAYER, “φανεράω” (Page 42)
 TRENCH, §Ixi (Page 15)
 TRENCH, §XXVI (Page 30)
 UNGER, John (Page 3)
 VINCENT, 1 John 2:8 (Page 24)

NOTE* Abbreviations with *’s after them are in electronic form and all have a final copyright of **Database © 2004 WORDsearch Corp.** (Or some other recent year). Along with each reference I have included the publisher’s description of the work (when available).

ATR* *Word Pictures in the Greek New Testament, A. T. Robertson*, Word Pictures in the

New Testament by Archibald Thomas Robertson (1863-1934), was originally published as a six volume set between 1930 and 1933. In this 6 volume set, Robertson analyzes a key word or phrase from almost every passage of the New Testament, stressing those meaningful and pictorial nuances often implicit in the original Greek, but lost in translation. Not only does he cover syntax, but he gives background information such as where else each word appears, as well as the connotations of the original Greek. A. T. Robertson served as the Professor of New Testament Interpretation at the Southern Baptist Theological Seminary in Louisville, Kentucky, and is known as one of the most prominent Greek scholars of the Twentieth century. In 1905 Robertson helped organize the Baptist World Alliance, a Bible conference that "would pass no legislation, [but] would allow opportunity for Baptists to grow in fellowship and learn much from each other."

Robertson has authored 45 books including Harmony of the Gospels, Grammar of Greek N.T. in the Light of Historical Research, An Introduction to the Textual Criticism of the New Testament and Word Pictures in the New Testament. **In Electronic form.**

BKC*

Bible Knowledge Commentary, What does that verse mean? How should I interpret this passage? What is the significance of this word or phrase in Greek or Hebrew?

The Bible Knowledge Commentary answers these and other questions about the Scriptures, discussing the Bible verse by verse and often phrase by phrase. The Bible Knowledge Commentary - popular in style and scholarly in content - will deepen your understanding of God's written Word.

The Bible Knowledge Commentary is an easy-to-understand, careful exposition of the Scriptures by the Dallas Theological Seminary Faculty. Based on the New International Version, it is a perfect tool for any pastor, layperson, Bible teacher, and serious Bible student. The beginner will find it easy to understand, while the experienced scholar will find it consistently thorough and reliable.

With The Bible Knowledge Commentary in Bible Explorer, you can simply click on any verse in the Bible to get fresh, clear insights on the Scripture. You can search through this extensive commentary for the occurrence of any word, phrase, or Bible verse. You'll have unlimited access to an invaluable treasure of Bible knowledge from some of the world's foremost Bible scholars. **In Electronic form.**

CLARKE*

Adam Clarke's Commentary, Adam Clarke is best known as the most famous commentator ever produced by the Methodist Church. Clarke labored over 40 years to produce his most significant contribution to the church his Complete Commentary on the Whole Bible. This rich, verse-by-verse expository is not only based on a deep knowledge of scripture, but is also greatly affected by sanctification doctrines of American Methodists and holiness groups.

Originally published in 1825, as a complete and unabridged eight-volume set. For over 150 years, this commentary is still one of the most used and most trusted commentaries used by both by Armenians and Calvinists alike, this standard in Biblical scholarship transcends theological barriers and differences. Only Matthew Henry's Complete Commentary on the Whole Bible has sold more copies than Clarke's commentary. **In Electronic Form.**

- FOXES*** *Foxe's Book of Martyrs*, John Fox (or Foxe) (1517-1587) wrote this account of the suffering and sacrifice of Christians who died for their faith. James Dodds wrote in English Prose, "After the Bible itself, no book so profoundly influenced early Protestant sentiment as the Book of Martyrs. Even in our time it is still a living force."
- GOETCHIUS** *The Language of the New Testament*, Eugene Goestchius, Charles Scribner, 1965
- HOLMAN*** *Holman Bible Dictionary*, The Holman Bible Dictionary is clearly everything a Bible dictionary should be—a vast storehouse of easy-to-use information. Definitions far beyond mere explanations, and a wealth of in-depth articles underscore the theological significance of Bible passages. The product of over 6 years of work by hundreds of people, the Holman Bible Dictionary manages to be readable and easy to use, yet take advantage of the finest modern Bible scholarship without heavy technical language. It includes extensive cross-referencing of related articles, and quotes from 6 different Bible translations. In electronic form.
- JOSEPHUS*** “*Antiquities of the Jews*,” Flavius Josephus was a Jewish general and historian born in 37 A.D. After the Bible, the writings of the historian Flavius Josephus are the most authoritative ancient sources for illuminating the people, places, and events recorded in the old and new testaments. This classic work is regarded as the only reference in history containing valid contemporary references to Christ. Born in Jerusalem only four years after the crucifixion of Jesus, Josephus was an eye witness to important first century events. A.D. He wrote a vivid account of the Jewish wars, and the Roman destruction of Jerusalem in 70 A.D.
- K&D*** *Keil and Delitzsch Commentary on the Old Testament*. In Electronic form.
- LACNT*** *Life Application Concise New Testament Commentary*, by Bruce, Barton B.; Fackler, Mark; Taylor, Linda K.; Veerman, David R.; Osborne, Grant; Comfort, Phillip . This convenient resource, based on the best-selling Life Application Bible Commentary series, allows you to get all of the useful background information you need on every verse in the New Testament. You can increase your insight without getting bogged down in obscure facts. This volume communicates the life-changing truths of the Gospel in a streamlined, straightforward method perfect for anyone who wants to understand the New Testament and how it applies to real life. Offers practical, concise insight on every verse in the New Testament A straightforward resource that explains Biblical text in a clear, practical manner 1026 page single-volume commentary filled with practical application tips and information
- McGEE*** *Through the Bible*, J. Vernon McGee, This acclaimed Commentary by Dr. J. Vernon McGee has been heard by millions on his "Thru the Bible" radio program, and has been translated into many languages. Dr. McGee uniquely presents the teachings of the Bible in a simple, scholarly way that is inspired yet practical and eminently understandable. The simplicity of his approach and the scope of his work is unique in this generation. Bible truths come alive through the relaxed sincerity of his comments and anecdotes. **In Electronic Form.**

- NAC*** ***New American Commentary on 1, 2, and 3 John*** by Akin, Daniel L, in electronic form
- OXFORD** **OXFORD ENGLISH DICTIONARY**, In Electronic form
- SPURGEON** ***Spurgeon's Collected Sermons***. In Electronic Form
- THAYER*** ***Thayer's Greek - English Lexicon of the New Testament***, J. H. Thayer. Originally published in 1885, Thayer's Greek-English Lexicon has been lauded as one of the best Greek lexicons available. Both accessible and thorough, it is a work suited for the student of New Testament Greek. Thayer's Lexicon provides dictionary definitions for over 5000 Greek words and then relates each word to its New Testament usage and categorizes its nuances of meaning.
- TDNT** ***Theological Dictionary of the New Testament***, Gerhard Kittel, Editor, Erdmans, 1964
- TRENCH** ***Synonyms of the New Testament***, Richard Trench, DD, Eerdmans, 1953
- UNGER*** ***New Unger's Bible Disctionary***, *In electronic form* Though the Bible was written thousands of years ago, it continues to have relevance and meaning in your life today. But sometimes as you study a passage, do you find confusing references to unfamiliar people, far away places and ancient concepts that make it hard for you to understand and apply God's Word? How can you easily familiarize yourself with them? New Unger's Bible Dictionary defines and clarifies unfamiliar names of persons, places and objects in the Bible. You'll treasure this in-depth masterpiece, containing more than a million words in over 6,700 articles. Fully updated and usable with all major Bible translations. This classic work was originally written in 1957 and completely updated in 1988 by Moody Press, a name you can trust.
- VINCENT*** ***Vincent's Word Studies in the New Testament***. Originally published in 1886, Marvin Vincent's Word Studies in the New Testament has long been treasured by generations of pastors and laypeople alike. Commenting on the meaning, derivation, and uses of significant Greek words and idioms, Vincent helps you incorporate the riches of the New Testament in your sermons or personal study without spending hours on tedious language work!
- NKJV*** ***New King James Version***; Thomas Nelson, 1982. This translation retains the accuracy and grand poetical language of the original King James Bible while using an updated form of English. The NKJV substitutes you for thee, thou and ye, and yours for thy and thine. Pronouns referring to God are capitalized. The NKJV leaves off the archaic verb endings as in the words lovest, and doeth. However, the NKJV retains the English spelling of untranslated words such as the names of persons and places.