

CHAPTER TWO

Summary:

The first chapter began with the Word with the Father, bringing eternal life and light to man when He came into this world. John strongly defended the credibility of all the inspired men whom Jesus had selected and spent time with while He was here. Only they had heard, seen with their eyes, beheld and touched Him. They had not followed cunningly devised fables, but were eyewitness of His glory (2Pet. 1:16-18). They had witnessed all the miracles He did and could confirm they had heard every lesson recorded in the gospels. The Word who had become flesh (Jesus) commanded them to do exactly what they were doing. *Make disciples, baptize, and teach to observe all that I have commanded* (Mt 28:19-20). Because Jesus chose them, they were in fellowship with Him and with the Father. Now, through their preaching concerning what they had seen and heard they give to all others the opportunity to join in that fellowship.

Any other “apostle,” “prophet,” or “inspired” individual who contradicted anything these men had revealed were speaking without knowledge or understanding.

But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. Gal 1:8-9

Those who were with Jesus are the only ones to be trusted and believed. Anything that led to a different conclusion was only another form of darkness.

John then summed up the message they had heard and were still announcing: God is light and in Him is no darkness at all. Since there is no darkness in God, any darkness in us would be completely out of place and would immediately remove us from fellowship with Him. There can be no fellowship between light and darkness and God is light. Therefore anyone who claimed to have fellowship with God and walking in the darkness must be lying and not doing the truth. Since this light is now contained in Scripture, anyone who denies what is taught in Scripture can not have any true fellowship with God or with His Son.

The last portion of the previous chapter gave five possible scenarios. He began each sentence with the “if” of contingency, then offered either something we might say or do. If any one reading the letter has said or done any of these then the logical and absolute outcome of each is revealed by John. Not only is everyone reading this epistle capable of judging themselves based on these things, but of equal importance, they can also assess others by what they are saying or not saying; doing or not doing. Hence we know exactly where everyone stands by them.

| |
|--|
| 6 If we <u>say</u> we <u>have fellowship</u> but <u>walk in darkness</u> We <u>lie</u> and <u>do not the truth</u> . |
| 7 If we <u>walk</u> . . . in the <u>light</u> , as He is in the <u>light</u> , have <u>fellowship</u> ... blood <u>cleanses from all sin</u> . |
| 8 If we <u>say</u> that we <u>have no sin</u> , we <u>deceive</u> ourselves, and <u>truth is not in us</u> . |
| 9 If we <u>confess</u> . . our <u>sins</u> He is faithful and righteous to <u>forgive & cleanse</u> of all |
| 10 If we <u>say</u> that we <u>have not sinned</u> we <u>make Him a liar</u> , and his <u>word is not in us</u> . |

There is a subtle shift as we move into this chapter. The first chapter is addressed in a general way to everyone. Simple statements of fact that apply to Christians and Gnostics, believers and unbelievers. Now John turns only to the true Christians and believers who have passed all the tests of the previous chapter.

1 My little children,

There are several words for child in Greek. This one expresses *affection* and a *tender appeal*. It was used once by Jesus, once by Paul and seven times by John in this letter. John loved these brethren, and in his zeal to protect them from false teachers there were some strong rebukes in the first chapter. These opening words guard against any implication that this was directed against them.

teknion NT:5040), “a little child,” a diminutive of No. 1, is used only figuratively in the NT, and always in the plural. It is found frequently in 1 John, see 2:1,12,28; 3:7,18; 4:4; 5:21; elsewhere,

once in John's Gospel, 13:33, once in Paul's epistles, Galatians 4:19. It is a term of affection by a teacher to his disciples under circumstances requiring a tender appeal, e. g., of Christ to the Twelve just before His death; the apostle John used it in warning believers against spiritual dangers; Paul, because of the deadly errors of Judaism assailing the Galatian churches. (Vine's Expository Dictionary)

these things write I unto you that you may not sin.

John wanted everything laid out and clearly understood. The rebukes of the previous chapter were directed primarily toward those who walk in darkness or deny sin. He was very gentle and compassionate to those who were walking in the light telling them that they had "*fellowship*" and that "*the blood of Jesus cleanses from all sin.*" While those who deny sin are a liar, those who are confessing their sins will find "*He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*"

But now a new possible outcome must also be avoided. There are always those who carry things further than they were intended. Some, in the quest to feel secure in their salvation will take John's words so far that sin no longer matters. Not only is this true of his words from the previous chapter, but it is also true of what he is about to say. He was warning them (and us), don't take any of my words so far that you misunderstand this truth. Paul did this several times in Romans as he too discussed the awesome and magnificent power of the blood to forgive.

What shall we say then? Shall we continue in sin, that grace may abound? 2 May it never be! We who died to sin, how shall we any longer live therein? Rom. 6:1-2

For sin shall not have dominion over you: for you are not under law, but under grace. 15 What then? shall we sin, because we are not under law, but under grace? May it never be. Rom. 6:14-15

Paul explained that in the questions he was using, he said "*I speak after the manner of men because of the infirmity of your flesh: (Rom 6:19)*". The last thing these apostles wanted were for their words to be twisted. Both Jude and Peter warned they would.

For there are certain men crept in privily, (even) they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Jude 1:4

For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bond servants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. 2 Pet. 2:18-19

So John was guarding against any possibility that his words be misconstrued in any possible way. He was writing these things so "that" we may not sin! This is the preposition for purpose "*hina - to the intent that; to the end that, in order that.*" It is John's clear intention that this might never happen. No matter how powerful the blood and how easy forgiveness can be gained after repentance, no servant of God is to turn the grace of God into a ticket to sin as much as he pleases (lasciviousness) and then repent at the end of the day. As Paul revealed in Romans, it is just the opposite. Jesus' blood gives us the opportunity to become the servants of righteousness (even after we stumble in spite of our greatest efforts). But if we go the other way and think that His blood allows us to continue to be servants of sin (with an occasional righteous act) then we are in fact the servants of sin.

Know you not, that to whom you present yourselves (as) servants unto obedience, his servants you are whom you obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered; 18 and being made free from sin, you became servants of righteousness. Rom 6:16-18

These are the same words God told Ezekiel to pass on to Israel:

*"Therefore you, O son of man, say to the children of your people: '**The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins.**' 13 **When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.** Ezek 33:12-13*

When the righteous turns from his righteousness and commits iniquity, he shall die because of it. 19 But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it. Ezek 33:18-19

And if any man sin,

Although there is a chapter break, the same theme that was begun at the end of the first chapter continues through to verse four:

| | |
|------|--|
| 1:8 | If we <u>say</u> that we <u>have no sin</u> , we <u>deceive</u> ourselves, and <u>truth</u> is <u>not in us</u> . |
| 1:9 | If we <u>confess</u> . . our <u>sins</u> .. He is faithful and righteous to <u>forgive</u> & <u>cleanse</u> of all |
| 1:10 | If we <u>say</u> that we <u>have not sinned</u> we <u>make Him a liar</u> , and his <u>word</u> is <u>not in us</u> . |
| 2:1 | if any man <u>sin</u> , we <u>have an Advocate</u> with the Father |
| 2:3 | if we <u>keep his commandments</u> we <u>know that we know Him</u> , |
| 2:4 | He that <u>says I know Him</u> but <u>does not keep His commandments</u> is a <u>liar</u> . |

Each of these statements has an “if” and a subjunctive, with the exception of 2:4 where the “if” is removed, but the contingency of the subjunctive is still present. He is only speaking to those who are striving not to sin, hate sin, and seek to avoid, flee and destroy it. Those who fall into sin as a trap and not as a lifestyle have an advocate with the Father.

Although written so that we may not sin, this is one of the most comforting Scriptures in the Bible. If the situation arises after we become a Christian where we sin, we know that Jesus is doing some very wonderful things for us. So although if we “say we have *no sin*,” or “*have not sinned*” we “*deceive ourselves*,” “*make Him a liar*,” if we are walking in the light, and confessing our sins, then we have an “*advocate*” with the Father.

we have an Advocate with the Father, Jesus Christ the righteous:

An advocate is “*one who pleads another’s cause before a judge*” or “*counsel for defense*.”

Today we would call him a lawyer. Someone who knows the law and knows the justice system and who is going to help us.

parakletos . . . properly, summoned, called to one’s side, especially called to one’s aid; hence, 1. one who pleads another’s cause “before a judge, a pleader, counsel for defense, legal assistant; an advocate”: ... 2. universally, one who pleads another’s cause with one, an intercessor: ... 3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: John 14:16,26; 15:26; 16:7, ...” (Thayer 3875)

This is the same concept the Hebrew writer described with “*high priest*” and Paul with “*mediator*.”

Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Heb 2:17-18

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb 4:15-16

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. Heb 7:25-27

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. Heb 8:1-2

For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 1 Tim 2:5-7

As our advocate, high priest and mediator, Jesus is the only one who can help us when we sin.

Although God loves us as much as Jesus does, it was Jesus who suffered and gave His blood.

2 and he is the propitiation for our sins;

The term “*propitiation*” is a difficult word. Not only do we have to learn its Greek definition, but most of us need to learn the English definition as well. Few of us have ever used this word in a sentence, and even when we use it, it is only in connection with the Scriptures. So although we do use this concept outside of the Scriptures, we do not call it by this name. The English word is defined:

propitiate to prevent or reduce the anger of; win the favor of; appease or conciliate (one who is offended or likely to be...) (World Book Dictionary p 1666)

This is what we try to do whenever we offend someone. If we hurt the feelings of our parents/children, boss, wife/husband etc. We look for a way to prevent or reduce their anger. This is propitiation. When we buy flowers or candy because we have been in a fight with someone and we know we are wrong that too is propitiation. But these are minor forms. What if we make a mistake that costs the company millions of dollars? What if as a result of some negligence or error we wreck a car, start a fire that burns down the house, cause an accident that costs a life? These are also activities that require propitiation, but flowers and candy won't do it. Sometimes when it has to do with money, we can pay for something new and hopefully even better. But there are many things that cannot be replaced. Sin is one of those things where something is broken that man has no way to replace.

3. *hilasmos* atonement, derived from the verb which generally describes the actions through which atonement is accomplished ... In the NT *hilasmos* appears only in 1 John 2:2; 4:10, both times in ... designated Christ as “expiation for our sins.” The meaning becomes clear when one observes its proximity to Romans 3:25 in tradition history: Jesus Christ is the place established by God where the expiation made possible by Him takes place. The consequence is that guilt is removed and the relationship to God is restored. . . (Exegetical Dictionary of the New Testament 2435)

When speaking of how to resolve the problems we created when we sinned against God, propitiation means atonement or paying the full price of our sin and a new word is added: expiation.

expiate - to pay the penalty for (a wrong, sin or crime); atone for... to make amends; completely appease. (World Book Dictionary p 749)

When speaking of sin, appeasement cannot be accomplished until the penalty is paid. Propitiation is accomplished when whatever happened has been made as though it did not happen. Whatever is lost is replaced with something of greater value. This is what Jesus did on the cross. Although we do not know exactly how this was accomplished, we do know the results. Because of what the Word who became flesh and took the name Jesus did for us on the cross was so powerful and so valuable that it is inexhaustible.

and not for ours only, but also for the whole world.

This helps us to see how powerful and valuable his death on the cross actually was. If all the people who have ever lived or will ever live wanted to be forgiven of all the sins they had ever committed and would ever commit. There is enough propitiating power in that sacrifice to take care of the sins of the whole world.

holos ... = “whole,” “complete,” “undivided,” “intact,” in the NT mostly with a noun, and to express its totality. Whether it comes before or after the substantive makes no decisive difference to the sense, (TDWNT 3650)

This is the point that Paul was making in comparing the terrible consequences of what Adam did and the wonderful consequences of what Jesus did.

| <u>Adam</u> | <u>Christ</u> |
|---|---|
| 12 through one man sin entered into the world, death through sin: death passed to all men, for all sinned: 14 death reigned from Adam until Moses | |
| 15 by the trespass of the one the many died, | the gift by the grace of the one man, Jesus Christ, abound unto the many. |
| 16 as through one that sinned, the judgment came of one | the free gift (came) of many trespasses unto |

| | |
|--|--|
| unto condemnation | justification. |
| 17 by the trespass of the one, death reigned through the one; | they that receive the abundance of grace and of the gift of righteousness reign in life through the one, |
| 18 as through one trespass (the judgment came) unto all men to condemnation; | so through one act of righteousness (the free gift came) unto all men to justification of life. |
| 19 As through the one man's disobedience the many were the made sinners, | even so through the obedience of the one shall many be made righteous. |
| 20 As sin reigned in death, | grace reign through righteousness unto eternal life through Jesus Christ our Lord. |

The single act that Jesus performed on the cross undid the terrible consequences of what Adam did to himself when he brought sin into the world. Yet Jesus did much more than propitiate for the sins of Adam and Eve. His one act on the cross did that, but it also did it for every man and woman who lived after them and did exactly the same thing.

3 And hereby we know that we know him,

Remember that in the introduction, the Gnostics (knowers) believed they had a superior knowledge than those who used the Bible alone. In the first chapter, John did not speak of this knowledge. He introduced himself as one of the apostles who were eyewitnesses. They had heard, seen, looked upon, and touched. These apostles and later the prophets chosen by the Holy Spirit to speak by inspiration were the only one with the resources to know anything at all about darkness and light, and about the Word of life. John then spoke of the affirmations of those who had neither seen or heard. He warned them that if anyone claimed to have a true fellowship with God, they could only prove it by walking in the Light, as revealed by the apostles and prophets. If they claimed fellowship, but walked in darkness, they were only liars, proclaiming they possessed something they could not possibly have. John concluded his introduction with five affirmations that people may or may not say. The y were all statements of contingency. If they were said or done, then truth, lies or error would be the clear result. There is no way to change these things.

As John then moved into the main portion of his letter, he began with a term of endearment much like other letters in the New Testament. He then exhorted them that for those who walk in the light and confess their sins, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation of our sins. He is our advocate because he is Jesus (savior) Christ (prophet, priest, king, and Son of God), righteous (pure and sinless), and "*he is the propitiation*" (full sacrifice that removes all guilt and debt for sin).

John now introduces the very term that the Gnostics had claimed and staked out as their own. The knowledge they possessed was not knowledge at all. Remember Jesus words on this subject?

The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness. 35 Therefore take heed that the light which is in you is not darkness. 36 If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light." Lk. 11:34-36

The light that the Gnostics claimed to possess was only another form of darkness. Because their eye was bad, their knowledge was darkness.

This is the first of the 13 times in this chapter and over 30 times in the book that the word "know" is used. John used two different words for knowledge. There are some differences in the concept behind the knowledge, but the end result is the same.

The first word (*ginosko*) is used 24 times and the second (*eido* / *oida*) is used 14 times. The differences are subtle, but worth assess and understanding.

"*ginosko*... 1. univ. 1. to learn to know, come to know, get a knowledge of,... 2 to know, understand, perceive, have knowledge of... II in particular *ginosko*, to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them... In classic usage... *ginoskein*, distinguished from the rest by it original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ..." (Thayer, p. 117-118; 1097)

"*ginosko*... denotes in ordinary Greek the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it ("to come to know," "to experience," "to perceive [again]") or whether it is already present ("to perceive"). (Kittel TDWNT NT:1097).

This word knowledge describes what we know as intelligent comprehension. Whether we have just learned it or known it for decades is immaterial. It is the ability to understand and then make practical use of that knowledge for it is a "*knowledge of personal experience.*" We understand and perceive.

This knowledge always begins with "*seeing*" whether with the literal eyes of with the minds eye. This word's primary meaning is to see or perceive with the eyes (Latin - *video*). Because it is an aorist, it is a past tense hence (what we have seen and remember and understand). This is the knowledge of "*perception and discernment,*" of "*discovery and experience.*" It is actually the foundation of our word video. Just as a "picture is worth a thousand words," *eido* is the picture in our minds that allows us to fully understand and comprehend. It gives us the ability to describe it step by step with confidence for we see it.

"*eido*...Latin, *video*... The tenses coming from *eido* and retained by usage form two families, of which one signifies to see, the other to know... I. to see 1. to perceive (with the eyes)... 2. lat. *video*, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." (Thayer, p. 172-174; 1492)

The perfect form is "*oida*." This tense makes it something we saw in the past, and that knowledge has remained with us up to the present moment. Since we can still see it exactly as we did the first time, we can explain and comprehend it.

"*oida*,... 1. like the Lat. *novi* it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know i. e. get knowledge of, understand, perceive; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by; an inf. in the sense of to know how (Lat. *calleo*, to be skilled in ...Phil 4:12)..." (Thayer, p. 174; 1492).

Chapter 2

1-2 hereby we **know (ginosko)** that we **know (ginosko)** Him: keep His commandments. 2:3
3 He that says I **know (ginosko)** him, and keeps not His commandments, is a liar, 2:4
4 Hereby we **know (ginosko)** that we are in Him: walk even as He walked. 2:5-6
5 he that hates his brother ... walks in the darkness, and **knows (oida)** not where he goes 2:11
6 you **know (ginosko)** Him who is from the beginning. 2:13,14
7 you **know (ginosko)** the Father. 2:14
8 many antichrists; have arisen whereby we **know (ginosko)** that it is the last hour. 2:18
9 you have an anointing from the Holy One, and you **know (oida)** all the things.

10-11 not written you because you **know (oida)** not the truth, but because you **know (oida)** it
2:20

12-13 If you **know (eido)** He is righteous, you **know (qinosko)** every one who does
righteousness is begotten of him. 2:29

Chapter 3

1-2 we are called children of God; For this cause the world **know (qinosko)** us not, because it
knew (qinosko) Him not. 3:1

3 We **know (qinosko)** when shall be manifested, we shall be like him; for we shall see Him
even as He is. 3:2

4 you **know (oida)** He was manifested to take away sins; and in Him is no sin. 3:5

5 whosoever sins hath not seen him, neither **know (qinosko)** him. 3:6

6 We **know (oida)** that we have passed out of death into life, because we love the brethren.
3:14

7 Whoever hates his brother is a murderer: and you **know (oida)** no murderer has eternal life
3:15

8 Hereby **know (qinosko)** we love, He laid down his life for us we ought to lay down our lives
for the brethren. 3:16

9 Hereby shall we **know (qinosko)** that we are of the truth, if our heart condemn us not, 3:19,
21

10 God is greater than our heart, and **know (qinosko)** all things. 3:19

11 he that keeps his commandments abides in him. Hereby we **know (qinosko)** He abides in
us, the Spirit He gave us. 3:24

Chapter 4

1 Hereby **know (qinosko)** you the Spirit of God: every spirit that confess that Jesus Christ is
come in the flesh is of God: 4:2

2 We are of God: he that **know (qinosko)** God hear us; he who is not of God hears us not. 4:6

3 By this we **know (qinosko)** the spirit of truth, and the spirit of error. 4:6

4 every one that loves is begotten of God, and **knows (qinosko)** God. 4:7

5 He that loves not **know (qinosko)** not God; for God is love. 4:8

6 hereby we **know (qinosko)** we abide in Him and He in us, because He hash given us of His
Spirit. 4:13

7 And we **know (qinosko)** and have believed the love which God hath in us. 4:16

Chapter 5

1 Hereby we **know (qinosko)** that we love the children of God, when we love God and do his
commandments. 5:2

2 These things have I written unto you, that you may **know (eido)** that you have eternal life 5:13

3-4 if we **know (oida)** He hear us whatsoever we ask, we **know (oida)** we have the petitions
we ask of him. 5:15

5 We **know (oida)** that whosoever is begotten of God sin not; 5:18

6 We **know (oida)** that we are of God, and the whole world lies in the evil one. 5:19

7 we **know (oida)** the Son of God is come, and hath given us an understanding, 5:20

8 We **know (qinosko)** and are in Him that is true, in his Son Jesus Christ. This is the true God,
and eternal life. 5:20

From the above list, it is clear that in the remainder of the book, John will reveal exactly how we
know whether we and those who are teaching us, truly know Him or not. The term "hereby" is
actually two Greek words that would more accurately be translated "in this," or "in the midst of
this." It is "in the midst of this," "in the interior of this whole," "within the limit of this space."

"en... a preposition taking the dative after it;... Eng. *in, on, at, with, by among*. I LOCALLY;

1. of Place proper; a. in the interior of some whole; within the limits of some space... 5.

used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c.

of that which one either leads or brings with him, or with which he is furnished or equipped;

esp after verbs of coming, (*en* of accompaniment), where we often say *with* ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, *by means of, by (through)*... e. of the state or condition in which anything is done or only one exists, acts, suffers;... “ (Thayer, Joseph Henry; op. cit., p. 209-212; 1722)

John will now reveal exactly where we need to be in order to “know” we “know him.” This is the knowledge of “*we learn*” or “*come to know*” and then “*have a knowledge of.*” We “*understand and perceive it.*”

The tenses are as important as the definitions. It is only in the midst of this knowledge that we are knowing (present indicative active) that we have come to know and still know (perfect indicative active) Him. We came to know this in the past and the effects of that knowledge are still present. So how do we actively know day by day and hour by hour that we actually did come to know Him and still know Him today. We know...

if we keep his commandments.

There is no complicated formula there is no initiation or gathering of hidden knowledge. We know at all times that we have truly come to know and still know Him. Only when we keep his commandments. The term keep “*to attend carefully,*” to God’s commands. To “*hold firmly*” and “*observe,*”

“*tereo... to attend to carefully, take care of, i.e. a. prop. to guard... b. metaph. to keep, ... to hold firmly... c. to observe ... d. to reserve...*” (Thayer, p. 622; 5083)

Thus it is only our attitude toward all the commands God has given in the Scriptures that we can use to base our understanding of him. When we carefully learn all his commands and seek diligently to keep them exactly as He had in mind, then we continually know that we did come to know Him in the past and still know him today. Only when we look at His “*orders, commands, charges, and precepts*” and “*hold firmly and observe them*” do we know him.

“*entole...an order, command, charge, precept; 1. univ. a charge, injunction... 2. a commandment, i.e. a prescribed rule in accordance with which a thing is done... a. used of the commandments of the Mosaic law:... esp of particular precepts of this law as distinguished from ho nomos (the law) their body or sum:...*” (Thayer, p. 218; 1785)

4 He that says, I know Him,

Though there is no “if” it practically works out to the same thing. If a man says I know (perfect) him. Professing that he came to know Him in the past and still knows Him today. I recognize, I have come to know, I understand and realize what He wants of me.

“*ginosko...signifies to be taking in knowledge, to come to know, recognize, understand, or to understand completely... in its past tenses it frequently means to know in the sense of realizing, ...* (Vine Vol 2, p. 297-298)

If anyone says this, then his words have to be compared to his life. It is that simple. If we know him we keep his commandments. If we are not doing that, we don’t know him at all.

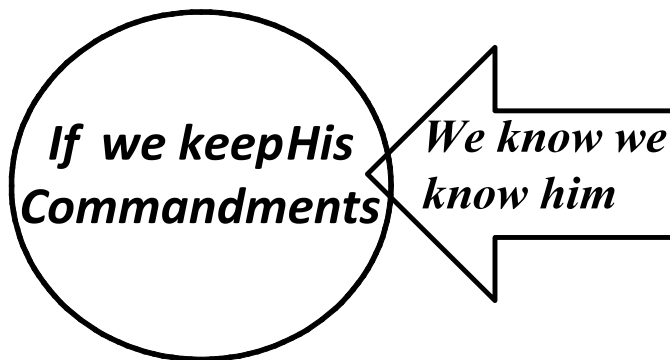
and keep not his commandments,

The only differences between this phrase and the one above is the verb, which is now a present active participle. It takes the action of keeping and turns it into the person doing it. Hence, this is the one keeping or the keeper of. Because it is in the present, he is keeping and keeping and keeping without any pause or stopping. If the keeping is not present and continuous then he has not fulfilled the conditions and he...

is a liar, and the truth is not in him;

This is nearly the same wording as he used in the previous chapter. “*we lie, and do not the*

“*in the midst of*”



truth:" (1Jn. 1:6) those who claim that they have a knowledge of God and do not keep his commands is and always will be a liar until he changes either what he says or what he is doing.

"*psuestes... a liar... (pseudes, q. v.)... one who breaks faith, a false or faithless man...*" (Thayer, p. 676; 5583)

A liar (false and faithless man) he is and in him the truth is not. In the interior of his soul, there is no truth. It is always a lie to say we know God if we do not keep His commandments. The Holy Spirit speaking through John does not show any mercy or compassion here. He gives the clear unvarnished truth. He is not only a liar, but the truth is not in him. Remember Jesus' own words. "*Sanctify them in the truth, Your word is truth.*" When what they say is different from what God says, then, like Satan before us, we truly are a liar.

5 but whoso keep His word,

In distinction to the liar above is the one "*whoso*" keeps his word. This term is made up of the relative pronoun "*who which what.*"

"*hos... I. a demonstrative pronoun, this, that, ... II a relative pronoun who, which, what; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; for which reason, wherefore...*"

(Thayer, Joseph Henry; op. cit., p. 454-456; 3739)

This relative pronoun is joined with a word that is difficult to translate into English, but it general adds to the pronoun the idea of "*what is usually or constantly done.*"

"*an - a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Latin it has no equivalent; nor do the English haply, perchance whoever, be he who he may: ... II. Joined to relative pronouns, relative adverbs, and adverbs of time and quality, it has the same force as the Latin cumque or cunque, -ever, -soever . . .*

.2. followed by a subjunctive, a. the present, concerning that which may have been done, or is usually or constantly done..." (Thayer ; 302)

Whosoever who usually and constantly keeps his word is in an entirely different class than one in the previous verse. The term "*keep*" is in the subjunctive here, so this individual "*attends to carefully,*" God's commands, holding them "*firmly*" and "*observing*" them. With the subjunctive John affirms that this must be usually and/or constantly being done.

in him verily hath the love of God been perfected.

The one who *carefully attends* and *holds firmly* to God's word is *verily* - (an adverb for truth).

This word is used to emphasize the *reality* and *truth* of his this statement. "*Most certainly*" has the love of God been perfected in the hearts of those who keep God's word.

alethos ... NT:230 adverb (from Aeschylus down), truly, of a truth, in reality; most certainly (Thayer ; 230)

In the midst of such a man the love of God has reached the end it was intended to bring about. This is an very powerful word in the NT. Take a moment to study it.

teleioo . . . to make perfect or complete; 1. to carry through completely; to accomplish, finish, bring to an end: . . . 2. to complete (perfect), i. e. add what is yet lacking in order to render a thing full: . . . 3. to bring to the end (goal) proposed: . . . 4. to accomplish, i. e. bring to a close or fulfilment...

(Thayer 5048)

The heart that keeps God's word is the heart that has *carried through completely; accomplished, and finished* what the love of God was designed to do.

The grammatical construction "love of God" is difficult to interpret exactly. Nearly every time two nouns are separated with "of" it is capable of two different meanings. I quote from a Greek grammar so you can evaluate the difficulty.

"5. The Genitive with Nouns of Action. Sometimes the noun defined by the genitive signifies action.

In this construction the noun in the genitive indicates the thing to which the action is referred, either as subject or object of the verbal idea. a. The Subjective Genitive. We have the subjective genitive when the noun in the genitive *produces* the action, being therefore related *as subject* to the verbal idea of the noun modified. . . *The preaching of Jesus Christ* Rom 16:25. . . b. The Objective Genitive. We have this construction when the noun in the genitive *receives* the action, being thus related *as the object* to the verbal idea contained in the noun modified. . . *But the blasphemy of the Spirit shall not be forgiven.* Mt 12:31" (Dana & Mantey, A Manual Grammar of the Greek New Testament p. 78-79).

If this is the "subjective genitive," then this is God's love for me, and not my love for God. If it is

the “objective genitive,” The noun second noun receives the action and it is our love for God. Because of this ambiguity, there are almost always two logical and Scriptural ways to understand what is being said.

Is God’s love for me perfected when I keep his commandments? Yes because when I keep His commands I bring to fulfillment all that God had in mind for me when He gave His son.

For God so loved the world, that He gave his only begotten Son, that whosoever believes on Him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through Him . Jn. 3:16-17

Is my love for God perfected when I keep His commandments? Yes because I become one of those whom He foreknew.

And we know that to them that love God all things work together for good, (even) to them that are called according to (his) purpose. 29 For whom He foreknew, He also foreordained (to be) conformed to the image of his Son, that He might be the firstborn among many brethren: 30 and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. Rom 8:28-30

So which is it here? Consider these quotes to see the interesting divergence of opinion.

1 John 2:5 The context shows that *tou Theou* (of God) is objective - his love of God rather than God’s love of him. - Pulpit Commentary
He professes to have the love of God in his heart, and that love receives its completion or filling up by obedience to the will of God. That obedience is the proper carrying out, of the exponent of the love which exists in the heart. (Barnes’ Notes)
In proportion as we love God, we know Him: until our love and knowledge shall attain their full maturity of perfection. (Jamieson, Fausset, and Brown)
Probably objective genitive, our love for God, which is realized in absolute obedience (Brooke). (Robertson’s Word Pictures)
The phrase is in the Greek a genitive construction, “love of God.” This construction may mean, (a) that God is the agent, “God loves,” (b) that God is the goal, “to love God,” or © a qualification, “to have love of a divine kind,” “to love like one whom God has taught to love.” Interpretation (a) is most likely in 1 John 4:9, (b) in 2:15 (“love for the Father”) and 5:3, and (a), or perhaps ©, in 4:12. In the present verse, and in 1 John 3:17, all three relationships seem to be possible. Consequently, a rendering that covers three, or at least two, of the possible meanings is preferable; here for example, ‘in him it becomes manifest that God truly fills his whole heart with love’; or ‘this one has in his innermost his love coming from God,’ (UBS NT Handbook)
As to the phrase “the love of God,” Vincent inclines to the view that “the fundamental idea of the love of God as expounded by John is the love which God has made known and which answers to His nature.” (Wuest’s Word Studies)

Each has something to be said for it. They are all true and Scriptural and perhaps as the UBS NT handbook suggests, after splitting the objective genitive into two “*all three relationships seem to be possible, and at least two are preferable.*”

Hereby we know that we are in Him :

The term “hereby” is identical to verse three and is more accurately translated “in this,” or “in the midst of this.” It is “in the midst of keeping his word,” “in the interior of this whole of keeping his word,” within the limit of this space of keeping his word that we know we are in Him . Both of these verbs are present indicative active. Which means “all the time.” We always know that we are always in Him as long as the love of God is perfected in us. So when the love of God is perfected “in us.” we know that we are “in Him .”

6 he that says he abides in Him ought himself also to walk

Once again we have a present active participle stressing action. The one continually saying this has an obligation to make it true.

“meno... to remain, abide; ... I. intransitively; in reference 1. to PLACE... a. to sojourn, tarry... b. tropically; ... not to depart, not to leave, to continue to be present... 2. to TIME; to continue to be, i.e. not to perish, to last, to endure: of persons, to survive, live... of things, not to perish, to last, stand...of purposes, moral excellences,.. Heb 13:1...” (Thayer, Joseph Henry; op. cit., p. 399; 3306)

It is too easy to say we abide in him, but much more complicated to make it true. We began to abide in Him when we are baptized.

For as many of you as were baptized into Christ have put on Christ. Gal 3:27

If we want to always claim we are remaining, abiding, continuing to be present within him, then we have an obligation. "We owe, are a debtor and are bound." "We are under obligation, bound by duty or necessity."

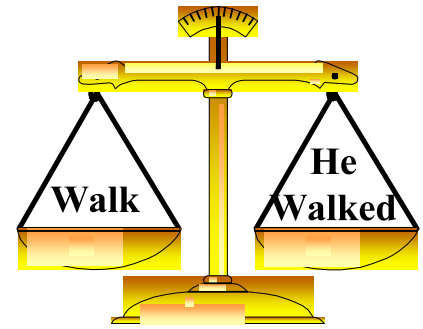
"opheilo... to owe, a. prop. to owe money, be in dept for... b. metaph... absol. to be a debtor, be bound... foll. by an inf. to be under obligation, bound by duty or necessity, to do something; it behooves one; one ought; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration..." (Thayer, p. 469; 3784)

Even As

even as He walked.

There is something we must place on one side as a duty and obligation. The term "even as" stresses that the first member in the comparison (himself to walk) must be "according as," "in proportion as," and "in the degree" of how He walked.

"kathos,...1. according as, just as, even as: in the first member of a comparison:...2. according as i.e. in proportion as, in the degree that:...3. since, seeing that, agreeably to the fact that." (Thayer, p. 314; 2531).



This is a powerful affirmation and brings us right back to the first chapter. Who else but the apostles can tell us how Jesus walked? They have made it very clear that He walked in all the commandments and was blameless. He came only to do thy will O God!

7 Beloved, no new commandment write I unto you,

As he spoke in verse 3 about keeping his commandments, so now he narrows it to each individual command. "order, command, charge, and precept." Again as in verse one he prefaces the command with a term of endearment.

agapetos,... beloved, esteemed, dear, favorite... is applied to Christians as being reconciled to God and judged by Him to be worthy of eternal life... Christians bound together by mutual love, are agapetoï to one another..." (Thayer, p. 4-5; 27)

This is clearly a command for our own good, as he is giving it to those who are esteemed and dear to him. He cares deeply about those who are reading his epistle and have answered all of the "if... then" sentences in the right way. For those still reading who are not yet convinced, he is still writing in a loving and caring way.

He wants it clearly understood that this is not a new command. As noted below there are two distinct words for new in the Scriptures. The term used here is *kainos* which is always used, not for things that are brand new and never existed before, but of things that previously existed, but had been revealed in a new way that was innovative, unique and offered and new motivation or a new way of accomplishing and understanding it.

"kainos... new, i.e. a. as respect form; recently made, fresh, recent, unused, unworn... new, which as recently made is superior to what it succeeds... b. as respects substance; of a new kind; unprecedented, novel, uncommon, unheard of, ... SYNONYMS kainos & neos neos denotes the new primarily in reference to time, the young, recent; kainos denotes the new primarily in reference to quality, the fresh, unworn; ' (Thayer, p. 317-318; 2537)

kainos & neos Of the two most common words for "new" since the classical period, namely, *neos* and *kainos* the former signifies "what was not there before," "what has only just arisen or appeared," the latter "what is new and distinctive" as compared with other things. *neos* is new in *time* or *origin*, i.e., *young, with a suggestion of immaturity* or of lack of respect for the old *kainos* is what is new in nature, different from the usual, impressive, better than the old, superior in value or attraction, *kainos* is the epitome of *the wholly different* and miraculous thing which is brought by the time of salvation. Hence "new" is a leading teleological term in apocalyptic promise: a **new** heaven and a **new** earth, Rev 21:1; 2Pet 3:13 the **new** Jerusalem, Rev 3:12; 21:2 the **new** wine of the eschatological banquet, Mk 14:25); the **new** name, Rev 2:17; the **new** song, 5:9; 14:3 "Behold, I make all things **new**," 21:5...." (TDWNT 2537)

But this is not a new command. It is not “*of a new kind; unprecedented, novel.*” Nor is it “*recently made, fresh, recent.*”

but an old commandment which you had from the beginning:

In fact, this is actually an “old” command. It is “*no longer new.* It is actually , *worn by use.*”
palaios . . . 1. old, ancient . . . (opposed to kaine given long since, 1 John 2:7; . . . 2. no longer new, worn by use, the worse for wear, old . . . “ (Thayer’s 3820)

They had in fact had it from the beginning. This is a very easy verse to translate and understand. John is speaking of a command that they already knew about. Not something brand new and given at this time. Perhaps this is another assault on the false teaching of Gnosticism. This command is not new, novel, or unusual.

But there is a great deal of difficulty since he did not identify which command he is speaking about and he does not identify which beginning he is referring to. The book started with a beginning, which could mean the beginning of the creation or the beginning of their hearing, seeing, beholding and touching the incarnate word. Some make the origin of the command from the previous verse. The command to walk as He also walked is not a new command. Jesus told them many times He had come to be an example and that should do as He had done. So it is certainly true that they had heard this since the very beginning of the incarnation.

Others want to go a little further back and then move ahead. He spoke of the love of God in verse five and speaks of it again in verse nine to 11. Jesus called it a new commandment.

A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. 35 By this shall all men know that you are my disciples, if you have love one to another. Jn 13:34-35

Yet also spoke of it as being the second verse in the greatest commandment in the Old Law.

Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like (unto it) is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets. Mt 22:36-40

So this was a new commandment and an old commandment. With all this to recommend it. It is clearly Scriptural and fills all the conditions for the passage.

the old commandment is the word which you heard.

He now identifies the commandment more fully. It is in the sum today of all the word they have heard. The NT, like the OT can also be summed up in the same way. If we love our Lord and our God if we love our neighbor and our brother, then all that is in the word we have heard will be fulfilled. Therefore this commandment whether it is viewed as old (heard since the law of Moses) or the new (heard in the gospel from the beginning) it is summed up in the word which we have heard (aorist - all hearing summed up into one point).

8 Again, a new commandment write I unto you,

John repeats “*kainos*” because he is now going to discuss the command that had previously existed, in a new way that is innovative, unique. This time it is “*of a new kind; unprecedented, novel,*” and it “*recently made, fresh, and recent.*” What is this new commandment. Looking forward it seems that the idea is that if we do not love we are walking in the darkness and if we do love we are walking in the light. This has not been revealed before and it looks at love and hate in an entirely different way. If we see this clearly, we will have a new and novel way of looking at love.

which thing is true in Him and in you;

With the relative pronoun “*hos*” John summed up this new command as something which is true in Him and in you. This is something that is true in Him – as God revealed in Himself.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn. 3:16

For when we were still without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Rom. 5:6-11

This is something that is true in Him – as Jesus revealed in Himself.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 By this all will know that you are My disciples, if you have love for one another.” Jn. 13:34-35

“As the Father loved Me, I also have loved you; abide in My love. 10 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. ... 13 Greater love has no one than this, than to lay down one’s life for his friends. 14 You are My friends if you do whatever I command you. Jn. 15:13-15

It is also true in each of you — even as it is commanded to be within us as well.

If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well; 9 but if you show partiality, you commit sin, and are convicted by the law as transgressors. Jas. 2:8-10

“Faith, hope and love” are held up as the highest of all the things in the gospel, and love is the greatest of them all.

But now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor 13:13

It is clearly true that this new commandment is the truth both in God, in Jesus and in each of us.

because the darkness is passing away, and the true light already shines.

This is the beginning of the new (unprecedented; novel) portion of the command. It is true because as the darkness now passes away into the light of revelation, we see things more clearly than we ever have before. It seems evident that this strongly inferred and revealed that love is an integral part of the light. This is the new portion of the command. As love begins to reign in our hearts, all darkness will pass away and the light now lying in God’s word shines more and more brightly into our hearts. Light and love are now joined together. God is light and God is love. We must walk in both the light and the of love one another or we do not know God and are not in fellowship with God.

*And this is the message which we have heard from him and announce unto you, that **God is light**, and **in him is no darkness** at all. 6 If we say that we have fellowship with him and **walk in the darkness**, we lie, and do not the truth: 7 if we **walk in the light, as He is in the light**, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 1Jn. 1:5-7 Beloved, **let us love one another**: for love is of God; and every one that loveth is begotten of God, and knoweth God. 8 He that **loveth not knoweth not God; for God is love.** 1Jn.. 4:7-8 And we know and have believed the love which God hath in us. **God is love; and he that abideth in love abideth in God, and God abideth in him.** 1Jn. 4:16*

This makes the command new and unprecedented. Without love we are in the darkness and with love we are walking in the light. Love destroys both the Stoic and Epicurean philosophies of life. Life is not about denial or pleasure. It is not about us at all. If we become too focused on self and the needs of self, we will always be in the darkness. At some point in our life we must move past selfishness and begin to live for the needs of others. At that point the same light that shines in God’s heart and that of His son Jesus will begin to dawn into our own heart.

9 He that says he is in the light and hates his brother, is in the darkness even until now.

We now return to the construction which began in chapter one. We have two different conditions with two different outcomes this time it is not based on light/darkness or sin, but on love.

says he is in the light - hates his brother.....in the darkness even until now.
He that loves his brother abids in the light,

Love and hate, darkness and light now parallel each other. The two words that or critical to the understanding of the pass are “hate” and the second is “love.” we must know the one to flee it and the other to embrace.

“miseo... to hate, pursue with hatred, detest; pass. to be hated, detested;... “ (Thayer, p. 415; 3404)

“miseo “to hate,” is used especially (a) of malicious and unjustifiable feelings towards others, whether towards the innocent or by mutual animosity, Vine 3404)

“miseo ... With the acc. of person, usually implying active ill will in words and conduct, a persecuting spirit ... With the acc. of thing meaning to detest, abhor ... Specifically as the opposite of agapáœ, to love, or philéœ (5368), to be a friend to, it is equivalent to not loving, loveless, to slight, (Complete Word Study Dictionary 3404)

miseo to dislike strongly, with the implication of aversion and hostility - ‘to hate, to detest Lou and

Nida)

These are the feelings that often arise after a conflict, when mistreated, ignored, or from jealousy and envy. It is perpetuated by vengeance, wrath, and evil thoughts and imaginations. If we “*detest*” and feel “*malicious and unjustifiable feelings towards others*” then truly we are walking in the darkness. God is love and his children are walking in this life. To the degree that we are not feeling this love, to that degree the darkness still hold a strong influence over our hearts. Sadly as long as we hate, right up the very present are moment we are continually (PIA).

“*eos...* a particle marking a limit, and *I* as a conjunction signifying 1. the temporal terminus ad quem, *till, until* II by a usage chiefly later it gets the force of an adverb,... 1. used of a temporal terminus ad quem, *until (unto)...*” (Thayer, p. 268-269; 2193)

“*arti, adv., ... denoting time closely connected; 1. In Attic “just now, this moment”... 2. Acc. To later Grk. Usage univ. Now, at this time; opp. To past time... of present time most closely limited, at this very time, this moment... hitherto; until now, up to this time...*” (Thayer, p. 75; 737)

10 He that loves his brother abides in the light,

With a present active participle, (the one who is loving / the loving one) John revealed that it is only this one who is continuously loving who is also abiding (present indicative active) in the light. The continuously loving (PAP) one is also the continuously abiding one (PIA) also emphasized the continuous action within the light. But momentary lapses of hatred lead us right back into darkness. This is the first of fifty times he uses *agape* - love. As a verb (thirty times) and a noun (twenty times) in his epistles. It is a very important term in this epistle and we will need to become truly familiar with it to grasp the letter.

We must allow John to slowly fill our mind with the various concepts of love. Any true definition of *agape* love must come exclusively from the Scripture. This is why it is a new command. It cannot be gleaned exclusively from Greek dictionaries or lexicons, but from the Scriptures alone.

W.E. Vine captured the essence of this Greek term. It was not used or even considered a strength by the philosophers and wise. In Gnosticism as in all wisdom of Greece and those influenced by her *agape-love* was not manly or strong. It was weak and foolish to allow the needs of others to affect us. But since this word held the heart and soul of what Jesus had come to reveal, He took this word and broadened it to mean what he wanted to express.

“*agapao* and ... *agape* present “the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, enquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the N.T...”

“Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse efrom the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10; love seeks opportunity to do good to “all men, and especially toward them that are of the household of the faith,” Gal. 6:10.... (Vine Vol 3 p 20-21)

Paul gave an inspired definition of *agape* love and Jesus gave its scope.

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails. 1 Cor 13:4-8

A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. 35 By this shall all men know that you are my disciples, if you have love one to another. John 13:34-35

that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that you may be filled unto all the fulness of God. Eph 3:17-19

As we consider these verses we begin to understand why walking in this love is also walking in the light. We also are given the great extent to which love is a divine attribute. We are to love our brethren as Jesus loved us. This is a much higher standard than the old commandment of love your neighbor as yourself. The first is an objective standard that is clear and easily measured. The second is a subjective standard open to each individual’s own interpretation and

ability and therefore unmeasurable by anyone except God himself. Our journey into the light will always be hindered until we not only understand the concept and definition of love, but its practical application in our lives.

and there is no occasion of stumbling in him.

Since love is such a great and powerful tool and quality, those who continually love are protected from the evils of selfishness. So much stumbling occurs due to a lack of love. This is a strong term. This is not simply hurting someone's feelings. This is the trigger that springs the trap, this is the snare that captures the bird or animal. This is the rope or block left in the trail to trip someone walking along the way.

"skandalon... prop. 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.... [a stumbling block, occasion of stumbling]..."
(Thayer, P. 577; 4625)

"skándalon ... The trigger of a trap on which the bait is placed, and which, when touched by the animal, springs and causes it to close causing entrapment. The word and its deriv. belong only to biblical and ecclesiastical Gr. always denotes an enticement to conduct which could ruin the person in question. (Complete Word Study Dictionary: NT: 4625)

Here are a few examples of the serious nature of this term as well as an explanation of why love would keep us from doing this.

*And He said unto his disciples, It is impossible but that **occasions of stumbling** should come; but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Luke 17:1-2*

*Let us not therefore judge one another any more: but judge you this rather, that no man put a stumblingblock in his brother's way, or an **occasion of falling**. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Rom 14:13, 15*

*But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a **stumblingblock** before the children of Israel, to eat things sacrificed to idols, and to commit fornication. Rev 2:14*

These are serious offenses against another. As far as the Lord is concerned it would be better for us to drown ourselves in the sea by tying a millstone around our neck than it would be to cause someone to stumble into sin or death. Paul made it clear that such stumbling leads to "destroying" one for whom Christ died. It is further clarified by what Balaam did to Israel.

Remember that he was not allowed to curse Israel but later he taught Balak how to get God to curse them. He devised a way that would entrap the men of Israel in a sin. He placed beautiful women before them hoping it would lead them into sin and death. This is a true stumbling block and it is something that one abiding in the light and loving his brother would never do.

11 But he that hates his brother is in the darkness, and walks in the darkness,

Once again as in verse nine John used a present active participle which gives the action but no time frame. This is the one hating (continuously) his brother. He always seeks to use a brother for his own ends and not for the best interests of the brother. Those who act in such a manner have no knowledge of the true God for they are in that darkness. So now we gain more insight into 1:6. *"If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth."* If we are a hater of our brother, then we are not only in the darkness but we are also walking (living, abiding, moving, and deciding) in the darkness. So we know that walking in the darkness occurs when we stop loving our brother. This makes it clear that we are also in the darkness when we stop loving God. Since loving God requires we keep his commandments, darkness is now more clearly defined.

and does not know where he is going

Those who are in this darkness because of their hate, scorn and lack of regard, care and concern for their brethren, do not know where they are going. John now introduces *"oida."* The knowledge of seeing and perceiving with the eye. Yet in this case he can't see where he is going so he has no perception of understanding. D

One of the proverbs perfectly pictures John's words here that differentiate between those who hate and those who love.

But the path of the righteous is as the dawning light, That shines more and more unto the perfect day. 19 The way of the wicked is as darkness: They know not at what they stumble. Pr. 4:18-19

because the darkness hath blinded his eyes.

With an aorist tense John summed up everything about being blind in the past into one sad statement of result. Because of their hatred they are so deeply in the darkness that it has completely blinded their eyes right up to the present moment. This can happen to anyone. When we become a Christian we enter into fellowship with God through the writings and teachings of the apostles. We then begin our journey into the light of God's word. But if we take the side path into hatred or selfishly use our brethren, then we slowly enter the darkness and actually become blind.

12 I write unto you, (my) little children, because your sins are forgiven you for His name's sake.

This statement marks the beginning of a parenthetical thought that carries through to verse 14. There are many different ideas on why this is here and what John was seeking to accomplish. As I read his words, it strikes me that these are compliments to those readers who are walking in the light. Too often in the Scriptures and in sermons, the elect are such a tiny element that they are overlooked. There are always a few righteous, but often the overwhelming number of the wicked and the false teachers requires strong words to protect the elect and rebuke the wicked. So it has been up till now in the book, but John breaks out for a moment to compliment those who are truly walking in the light. This is something Jude spoke of at the beginning of his letter. Jude wanted to write of our common salvation, but the need of the moment was to write instead about contending earnestly for the faith which he then does spending almost the entire epistle speaking strong words against these wicked men.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. 4 For there are certain men crept in privily, (even) they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Jude 1:3-4

In these three verses John breaks away from the false teachers, Gnostics, and ungodly and addresses those elect who deserved comfort instead of rebuke.

So those who are truly his children. This is that special term of endearment we spoke of in depth in 2:1. Only used of those special people dear to the speaker because of their faith and commitment. So Jesus used it in Jn. 13:33, Paul in Galatians, and those John is speaking of here. These are the true brethren walking in the light serving the Lord to the best of their ability. For them this letter has one purpose and outcome. Their sins are forgiven. In the perfect tense this is something that happened in the past and had continued up to the present moment. This is the same word John used in 1:9 "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." These sins have been sent away and are still being sent away. Their debt has been let go and given up. They are thus free from sin.

"aphiemi... to send from (apo) one's self; 1. to send away; a. bid go away or depart... b. to send forth, yield up, emit... c. to let go, let alone, let be; AA to disregard:... BB to leave, not to discuss now, a topic, used of teachers, writers, speakers, etc.: Heb 6:1... D to let go, give up, a debt, by not demanding it... i.e. to remit, forgive..." (Thayer, p. 88-89; 863).

His little children are confessing their sins. They have been forgiven for the name of Jesus. So he writes his epistle to two groups of people. Those in darkness who are liars, self-deceived and not in the truth he condemns. His little children who are walking in the light and forgiven based on the criteria he has already described. We know which group we are in by the conditional statements he has made. Near the end of the epistle he will speak to this group again for he never loses sight of them.

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 1Jn. 5:13

13 I write to you, fathers, Because you have known Him who is from the beginning.

It strikes me that the difference between "fathers" and "young men" may be the same one Paul

discussed with Timothy. They are all his little children, but some are older men in the faith and some are younger men in the faith.

Do not rebuke an older man, but exhort him as a father, younger men as brothers, 2 older women as mothers, younger as sisters, with all purity. 1Tim. 5:1-20

So there are “fathers” and “young men.” He is writing to these fathers because of their knowledge of him who is from the beginning (Jesus Christ). The word knowledge is “*gnosis*.” But this is in the perfect tense. You have come to know Him and since have always known Him and continue to know Him now. Those of his little children who have borne the heat of persecution, temptation and error and are still knowing him.

I write to you, young men, Because you have overcome the wicked one.

The term young men is a different term than “*little children*.” They are all little children, but some are young and some are old. These are the young men. Those in the youth of their faith. They are in the strength of their manhood and not children, which is a different term. These are young *men* which Thayer sets at between twenty four and forty (though he does not give a reason for this).

neaniskos... (from nean see neanias)..... the ending -iskos ... has diminutive force... a young man, youth... .. neanias... a young man ... it is used as in Greek writings, like the Latin adolescens and the Hebrew ... (Genesis 41:12), of men between twenty-four and forty years of age ...” (Thayer p. 3495; 3494)

The dangers of youth must not be underestimated.

Do not remember the sins of my youth, nor my transgressions; According to Your mercy remember me, For Your goodness' sake, O Lord. Ps 25:6

It is good for a man to bear The yoke in his youth. 28 Let him sit alone and keep silent, Because God has laid it on him; 29 Let him put his mouth in the dust — Lam 3:27-29

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 2 Tim 2:22-23 23

So many decisions must be made and many with lifetime consequences. It is a great victory to overcome the world in one's youth.

Rejoice, O young man, in your youth, And let your heart cheer you in the days of your youth; Walk in the ways of your heart, And in the sight of your eyes; But know that for all these God will bring you into judgment. 10 Therefore remove sorrow from your heart, And put away evil from your flesh, For childhood and youth are vanity. ... 12:1 Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, “I have no pleasure in them”: Eccl 11:9-12:1

These young men (and the fathers who were young men and have now passed beyond youth into age) are addressed not to rebuke and chasten but to encourage and congratulate. All books are like this. They are written because they have and need help to remain. In this case they have overcome.

“nikao... to conquer... a. to carry off the victory, to come off victorious... when on is arraigned or goes to law, to win the case, maintain one's cause...” Thayer p. 425; 3528

This too is in the perfect tense. They did overcome and carry off the victory , they have continued to overcome and come off victorious and are overcoming at the present moment. This is the true reason for writing the epistles and their true recipients. The rest are warnings about those who have not.

I have written unto you, little children because you know the Father.

There is an interesting change in tense and subtle difference in quality of the recipients. He said in the previous verses in the present tense, I am writing thus declaring that the purpose of his writing as he writes it. Hence the purpose of the letter he is writing (from start to finish) Now he says “I have written” in the aorist tense to describe what he has done up to this point in the epistle. So everything in chapter one and up to this point in chapter two have been written to his little children. This time he substitutes a different word.

“paidion... a young child, a little boy, a little girl; plural ... infants; children; little ones. ...” (Thayer p. 3814)

It is difficult to explain why John changed the term here and why he substituted “*know the Father*” instead of “*your sins are forgiven*.” The term know is the same as that of the fathers

earlier in the verse. They came to know, have always known and know up to the present moment. Their true knowledge of the Father is the reason he is writing them this letter. He is not writing this to the Gnostics, but to those who truly know the one who is in the light and walk in the light themselves.

14 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.

Again he uses the aorist tense to speak of the letter up to this point. This time he repeats verbatim what he said to the Fathers and the young men in the previous verse. he only adds two things:

you are strong, and the word of God abides in you

These young men are also “strong.” This is a term for might and power. In this context, Paul gave us a clear picture of what John was discussing. Our strength comes from his ***might***.

*Finally, be strong in the Lord, and in the strength of his ***might***. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Eph 6:10-11*

When the word of God is continually abiding in these young men, they are strong and mighty in the strength of his might. John introduced the word “abide” in this chapter 2:6: “***he that saith he abideth in him ought himself also to walk even as He walked***. These young men were not just saying it with words but they were walking as He walked and truly were abiding in him and thus had his strength.

Again, I believe John’s point is to compliment the true recipients of this letter, revealing that the rest of these warning are for them to protect them, but not for them because they are guilty of them. Like Jesus does:

*I know your works, that you have a name that you live, and you are dead. 2 Be watchful, and establish the things that remain, which were ready to die: for I have found no works of yours perfected before my God. 3 Remember therefore how you have received and did hear; and keep, and repent. If therefore you shall not watch, I will come as a thief, and you shalt not know what hour I will come upon you. 4 ***But you have a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.*** Rev 3:1-4*

15 Love not the world,

The term translated “world” has 8 different shades of meaning in the Scriptures. It is mostly used by John in his gospel and this epistle. The basic meaning of this word is the root from which we get the word cosmetics. Women use cosmetics to create a “*harmonious arrangement*” that *both decorates* and “*adorns*.” Peter uses it in this way “*Do not let your ***adornment*** be merely outward-- arranging the hair, wearing gold, or putting on fine apparel.*” 1 Pet 3:3

“kosmos... 1... an apt and harmonious arrangement or constitution, order... 2. ornament, decoration, adornment... 3. the world, i.e. the universe... 4. the circle of the earth, the earth... 5. the inhabitants of the world... particularly the inhabitants of the earth, men, the human race... 6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ... 7. worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ... 8. any aggregate or general collection of particulars of any sort” (Thayer p 356-357; 2889)

To understand the meaning of this term we need to go back to the creation. At the creation, Adam and Eve, and everything else were in perfect harmony with God. They were all within God and there was peace. When Satan tempted Eve and Eve tempted Adam, sin was introduced into the world, and *the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. (Gen 3:8)*. Later when Cain killed Abel, he “*went out from the presence of Jehovah.*” (*Gen 4:16*). Thus we have a breach in man. There are those who “*call on the name of Jehovah*” (*Gen 4:25-26*) and those who live out of the “*presence of Jehovah.*” Those in the presence of Jehovah pray to him, trust him, keep his word and commands. Those who live outside of the presence of Jehovah do not pray, trust or submit. As the OT unfolds it becomes clear that those outside his presence greatly outnumber those who are in his presence. It is also evident that those out of his presence persecute, hate and seek either to

tempt or destroy those in his presence. Even in the days of Noah the term "world" is used to describe these people who live outside the presence of Jehovah and become wicked.

and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; 2 Pet 2:5

This is the way that John is using the term here. It is that group of people out of the presence of Jehovah, making their own lives and falling deeper and deeper into sin and rebellion.

The **world** cannot hate you; but me it hateth, because I testify of it, that **its works are evil.** Jn 7:7

And he said unto them, Ye are from beneath; I am from above: **ye are of this world; I am not of this world.** Jn 8:23

Now is the judgment of this world: now shall **the prince of this world** be cast out. Jn 12:31

If **the world hateth you**, ye know that **it hath hated me** before (it hated) you. 19 If ye were **of the world, the world would love its own**: but because **ye are not of the world**, but **I chose you out of the world, therefore the world hateth you.** Jn 15:18-19

I have given them thy word; and **the world hated them**, because **they are not of the world**, even as **I am not of the world.** Jn 17:14

Therefore, as through one man **sin entered into the world**, and death through sin; and so death passed unto all men, for that all **sinned**-- Rom 5:12

in whom the **god of this world** hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn (upon them). 2 Cor 4:4

For godly sorrow worketh repentance unto salvation, (a repentance) which bringeth no regret: but **the sorrow of the world worketh death.** 2 Cor 7:10

who gave himself for our sins, that he might **deliver us out of this present evil world**, according to the will of our God and Father: Gal 1:4

But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which **the world hath been crucified unto me, and I unto the world.** Gal 6:14

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, (and) **to keep oneself unspotted from the world.** James 1:27

Ye adulteresses, know ye not that **the friendship of the world is enmity with God**? Whosoever therefore would **be a friend of the world** maketh himself an enemy of God. James 4:4

whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having **escaped from the corruption that is in the world by lust.** 2 Pet 1:4

They are of the world: therefore **speak they (as) of the world**, and **the world heareth them.**

1Jn. 4:5

For whatsoever is begotten of God **overcometh the world**: and this is **the victory that hath overcome the world**, (even) our faith. 5 And who is **he that overcometh the world**, but he that believeth that Jesus is the Son of God? 1Jn. 5:4-5

We must not love this world and those who serve "the prince" and "god of this world." Such a friendship with the world is enmity God. Hence we must remain unspotted from this world, and seek to escape its corruption. For this we will receive the hatred and scorn, but in the end we will be delivered from it.

neither the things that are in the world.

Once we understand the nature of the term, identifying the things John speaks of here becomes simple. Jesus spoke of these things in his parable of the sower.

And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Matt 13:22

And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark 4:18-19

These along with the things John will mention in the next passage are the things that are in this world.

If any man love the world, the love of the Father is not in him.

Once again John gives a choice. If this then not that, if not that then this.

If any love the world there is no love of the Father.

Once again they are mutually exclusive. One cannot love being in the presence of Jehovah and

wanting to serve him and outside of the presence of Jehovah in rebellion against him. If we love the world we can't love God and if we love God we can't love the world. John uses "agape" in both sides. If we act in the best interests of the world and put it above those of God, then there is no love of the Father within us.

This is actually a continuation of a theme he began in the previous chapter. There are some things that cannot be in the same place or heart at the same time. If we walk in the light we can't walk in the darkness. If God is light then there can be no darkness in him at all. If there is no darkness in him then there can be no darkness in us either. This is what John is repeating here. If you love God you can't love the world if you love the world you can't love God.

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 1Jn. 1:5-7

This is emphasized and elaborated on in other Scriptures. Friendship with this world is enmity with God. If we are friends with this world we become an enemy of God. They cannot exist in the same heart at the same time. In the same way no one can serve two masters, and you can't be broken loose from the commands of God and be on the Lord's side.

Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. James 4:4

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Matt 6:24

And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,) 26 then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, (let him come) unto me. And all the sons of Levi gathered themselves together unto him. Exod 32:25-26

Paul also made this point very strongly in speaking of our alliances. There can be no **fellowship** with righteousness / iniquity, no **communion** with light / darkness, no concord with Christ / Belial ("worthlessness" "hopeless ruin" -Vine 955). There is also no **portion** between a believer / unbeliever, no **agreement** between a temple of God/idols. It is therefore imperative that we come out from among them and be separate, by *cleansing ourselves of all defilement of flesh and spirit*.

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? 16 And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty. 1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. 2 Cor 6:14-18; 7:1

There must be a great chasm between the Christian and this world. A chasm of vexation and disgust on the one hand and fear on the other.

16 For all that is in the world,

This passage clarifies exactly what the term world means here. All that is in this "world" can be divided into three parts. These are not among the beautiful things God created in His world. He speaks of those who are living out of His presence. Those of whom Paul spoke of in Ephesians as walking according to the course of this world led by the prince of the power of the air (Satan) and now working in the son's of disobedience. When we lived among them we too lived in the lusts of the flesh and mind. Later he speaks more fully about the world.

And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. Eph 2:1-3

So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also

walk, in the futility of their mind, 18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; 19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. Eph 4:17-19

Those in the world walk in the futility of their mind, darkened, excluded from the life of God due to ignorance and a hard heart. This is the world and all that comes out of this world is not from God.

the lust of the flesh

This is the most common of all the lusts discussed in the Bible, and all other lusts proceed from it. When God created us male and female, he created us with needs and desires. For each of these needs and desires God created a lawful and righteous way to fulfill them. All our emotions and thoughts prior to sin were in the image and likeness of God. God gave us hunger and thirst, sexual desires, the desire to excel, and the emotions of love, hate, zeal, self-esteem, etc. Before the fall into sin, all of these desires were regulated by God's own limitations. But after sin entered the world, all our needs and desires, emotions and drives became unregulated except by our own will. The term "lust" is defined:

"epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust..." (Thayer, p. 238-239; 1939)

There are only three uses of this word that are used in a good sense, but it proves that it could have all been in a good sense if we had never learned the knowledge of good and evil.

And he said unto them, With desire I have desired to eat this passover with you before I suffer: Luke 22:15

But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: Phil 1:23

But we, brethren, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: 1Thes 2:17

The knowledge of good and evil received by eating the tree of the knowledge of good and evil corrupted everything. God saw it all and was deeply moved.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. . . . 11 And the earth was corrupt before God, and the earth was filled with violence. 12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. Gen 6:5-7; 11-12

Every imagination of the thoughts of his heart. Every desire was unlawfully fulfilled, every need twisted, every emotion used wrongly. The earth was corrupt and filled with violence. All of this because all flesh had corrupted their way.

God revealed a great deal about this through the apostle Paul's own experiences which not only mirror Adam and Eve's, but also our own and all others who have ever lived except Jesus. At birth, each of us are as Adam and Eve. We have no knowledge of good and evil and are not plagued with fleshly lusts. As we grow up just like Paul, a day comes when a commandment comes alive. With Paul it was coveting, others might find jealousy, sexual lust, theft, vengeance, etc. But for each, a day comes when the flesh bursts the bounds of law and the soul dies.

And I was alive apart from the law once: but when the commandment came, sin revived, and I died; Rom 7:9

From that point onward things continue to degenerate. The law which is spiritual seeks to regulate our soul and spirit as the seat of the body. The flesh however is carnal and simply seeks fulfillment of its desires in the most pleasant way possible. Hence in the flesh nothing good dwells. As Paul continued to describe it, he followed the path of those who still want to serve God. There is a great struggle between the soul and spirit that wants to live in the presence of God and the flesh that simply wants to enjoy some of the things that those living outside of the presence of God are doing.

... 14 For we know that the law is spiritual: but I am carnal, sold under sin.... ... 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is

good (is) not. 19 For the good which I would I do not: but the evil which I would not, that I practise....
22 For I delight in the law of God after the inward man: 23 but I see a different law in my members,
warring against the law of my mind, and bringing me into captivity under the law of sin which is in
my members. Rom. 7:14;19 ;22-23;

But this is not speaking of those who are living in the presence and seeking to follow God as Paul. These are those who allow their emotions and desires to run where ever they will. Who not only will not be regulated by the law of God but find that the law itself makes it ever more enticing.

I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin (is) dead. Rom 7:7-8

So as we move from list to list in the Scriptures we are informed about all those emotions, needs and desires that are created by the flesh. Once again Paul lets us know that these lusts reside in the flesh and there is a great battle between them. Both seek control over the will and actions. If the flesh wins, it receives the fulfillment of its cravings. If the spirit wins then the flesh is controlled and we remain in control. The list that follows does not contain everything that all the lists in the Scriptures do (Rom 1:21-32; Eph 4:17-5:18;), but it gives true meaning and understanding of what John is speaking about here.

But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are (these): fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. Gal 5:16-21

Peter gives a strong warning that even after we have left these defilements, false teachers and those still in the world seek to entice using our lusts against us. This is exactly what John was warning against here.

For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 2 Pet 2:18-19 20-21

as children of obedience, not fashioning yourselves according to your former lusts in (the time of) your ignorance: 15 but like as he who called you is holy, be ye yourselves also holy in all manner of living; 1 Pet 1:14-15

We must never forget that these lusts make war against the soul. We must not allow them to get control or continue to lust after evil things.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul; 1 Pet 2:11

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Cor 10:6

and the lust of the eyes

As noted above, the only real difference between the lust of the flesh and the eye is in the use of the eyes to fuel it. These are lusts created and inflamed by what we see. These lusts are described in various parts of the Scriptures. Jesus speaks of the lusts of the eyes connected with adultery. When one looks at a beautiful or immodest woman and it creates a lust, it is a lust of the eye inciting a lust of the flesh. Jesus warned that it is better to pluck out the eye than to allow that lust to remain.

Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. Matt 5:27-

This is why Job made a covenant with his eyes. He refused to use his eyes in this manner. Others do not.

*I made a covenant with mine eyes; How then should I look upon a virgin? Job 31:1
having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a
heart exercised in covetousness; children of cursing; 2 Pet 2:14*

All covetousness is also a lust of the eye. We see and desire or covet what we have seen. All the lusts within our flesh that are incited or created through the eyes is also a sinful thing even if we never act upon them.

and the vain glory of life,

The "vain glory" of life is a little more difficult to fully comprehend. The word itself is not difficult to understand, nor are the gross and exaggerated uses of it. The difficulty is to see it when it is still in its infancy and remove it.

alozoneia ... a. generally empty, braggart talk sometimes also empty display in act, swagger. ... b. "an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights ... c an impious and empty presumption which trusts in the stability of earthly things, (RV vaunting):... (Thayer 212)

The alozon... is the one who "makes more of himself" than the reality justifies, "ascribing to himself either more and better things than he has, or even what he does not possess at all"; who "promises what he cannot perform..." (Kittel 212)

The only other use of this word in the New Testament helps a little. When speaking to those who think they have control over tomorrow and speak of what they will do next year when they have no control even over tomorrow is the boasting that is the pride of life.

But now you boast in your arrogance. All such boasting is evil. James 4:16

We see it in the apostles who boasted about things that would make them the greatest. We see it in those who use the gifts God gave them and they have no special claim to such as intelligence, wealth or good looks to feel superior to others. We see it in husbands who since they are stronger than their wives lord it over them and use their superior strength to force them. The pride of life is also the driving force behind all who reject God.

If we look at any other person and feel a superiority to them for whatever reason, we are still grappling with the pride of life.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. Luke 18:11

But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, 18 and knowest his will, and approvest the things that are excellent, being instructed out of the law, 19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, 20 a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; Rom 2:17-20

For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought. 1 Cor 1:18-19

For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, (are called): 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, (yea) and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 1 Cor 1:26-29

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor 10:12

These passages are just a few examples of this pride of life. It has been wisely pointed out that Jesus was tempted with all of these. First, the tempter used a lust of the flesh (hunger), but Jesus countered with the Scripture that God's word is greater than any lust of the flesh. Second, the devil used the pride of life, by showing how great he was to all who would look upon him, but Jesus countered with a verse to crush the pride of life: you shall not tempt the Lord your God. Finally, the devil showed him all the kingdoms of the world and all their glory, seeking to use the lusts of the eyes. But the cost was to worship him and Jesus again countered with the Scripture you shall only worship the Lord your God. These are the most powerful weapons in the devil's

arsenal.

And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. 7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt 4:3-10

He also used these three things much more effectively on Eve. She too was tempted by the lust of the flesh (good for food), the lust of the eyes (a delight to the eyes) and the pride of life (desired to make one wise). She fell at the same temptations that Jesus stood against.

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. Gen 3:6

All of these are of the world and must be guarded against and overcome.

is not of the Father, but is of the world.

The preposition “of” which is before the Father and the world has found its way into our language with the term *exit*. In English we use it as a place to go out of or come from. In the Greek language it is used not only for physical separation, but also for cause and effect. The source is either the things “*coming out of*” the Father or the world.

“ek... before a vowel ex a preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection;... from out of, out from, forth from, from... II of the ORIGIN, SOURCE, CAUSE; 5... is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected...” (Thayer, p. 189; 1537)

God created man and within him all the emotions, needs and desires that he possesses. As long as they are kept within the Father’s dominion they are coming out of him. But if they are not coming from the wholesome uses he created them for, then they are coming out of the world. All that is in the world as seen in the three realms John has broken them into did not come from the Father and do not have their source in the Father. All these perversions come from the world.

17 And the world passeth away, and the lust thereof:

The term “pass away” is a picturesque way of expressing them manner in which the world is passing away.

“parago... 1. Tans... a to lead past, lead by. b. To lead aside mislead; to lead away. C. to lead to; to lead forth, bring forward. 2. Intrans... a. to pass by, go past... b to depart, go away... metaph. To pass away, disappear...” (Thayer, P. 480; 3855)

John used this word in his gospel to describe how Jesus came up to and was passing by someone.

Now as Jesus passed by, He saw a man who was blind from birth. John 9:1

If we picture Jesus appearing on the horizon as an infant, moving closer and closer to his death on the cross, and finally passing by as he entered heaven and moved over the horizon. This is a good picture of this word. So like Jesus, so also the world is slowly moving away and will soon be gone. If we remain a part of this world then we will do the same thing. Not only the world, but the lusts that are in the world. Like a rotten fruit, or a decomposing body, the lust of this world corrupt, damage and destroy every soul that allows them to dominate their lives. God allows this to go on only to give as many as possible an opportunity to repent, but they are passing away and some day we will look up and they will be gone and unless we give our lives to doing the will of God, so will we.

but he that doeth the will of God abideth for ever.

But the one doing (present active participle = continuous action), the one continually doing the will of God. The term “will” is defined:

thelema,... will, i.e. a. *what one wishes or has determined shall be done*, [i.e. objectively, *thing willed*]... [...act of willing, the subjective] *will, choice... inclination, desire...* (Thayer, p. 285; 2307)
 If we do “*what God wished or has determined to shall be done*” then we are doing the will of God. As we read the Scriptures we find out what the will of God truly is. If we then seek to comply with all that he wants done with our heart, soul, mind, emotions, and body and then we seek with all our strength to do that will, then we will abide. Although the world and those doing the lusts of this world are passing away, those who do God’s will will “*abide*.”

“*meno... to remain, abide; ... I. intransitively; in reference 1. to PLACE... a. to sojourn, tarry... b. tropically; ... not to depart, not to leave, to continue to be present... 2. to TIME; to continue to be, i.e. not to perish, to last, to endure: of persons, to survive, live... of things, not to perish, to last, stand...of purposes, moral excellences,.. Heb 13:1...*” (Thayer, p. 399; 3306)

Those who do God’s will will never pass away. The will “*continue to be present*” and “*continue to be*.” They “*will not perish*,” but will “*endure*,” and they will do this for ever. Our word for ever is translated from an idiom found many times in the Scripture. They say “*into the age*” or “*into the eternity*.” The vocabulary words express the idea of those who enter into eternity.

“*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used A. PROPERLY I. Of Place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending; 1. of a place entered or of entrance into a place; *into*.... II. *eis* after words indicating motion or direction or end; 1. It denotes motion to something, after verbs of going, coming, leading, calling etc. ...” (Thayer, p. 183-186; 1519).

“*aion... 2. an unbroken age, perpetuity of time, eternity...* Hence in the N. T. used 1. a. universally: in the phrases *eis ton aiona* (into the age) ... forever,...” (Thayer, p. 18; 165).

So John gives his readers a clear choice. Enjoy the lusts of this world and pass away when this world passes away, or do the will of God and enter into eternity when this world passes away.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. . . . 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Rom 8:12-13; 18

18 Little children, it is the last hour:

As John begins a new subject, he again uses the same term of endearment first used in verse 13. These are they only times in this epistle that the word (*paidion - a young child, a little boy, a little girl; plural ... infants; children; little ones*) is used. All the other times in 1 John, it is (*teknion - a term of affection by a teacher to his disciples under circumstances requiring a tender appeal*):

| | |
|------|---|
| 2:1 | My little children , (<i>teknion</i>) these things write I unto you that ye may not sin. |
| 2:12 | I write to you, little children , (<i>paidion</i>) because your sins are forgiven for his name’s sake. |
| 2:13 | I have written unto you, little children , (<i>paidion</i>)..... because ye know the Father. |
| 2:18 | Little children , (<i>teknion</i>)..... it is the last hour: |
| 2:28 | And now, (my) little children , (<i>teknion</i>)..... abide in him; |
| 3:7 | little children , (<i>teknion</i>) let no man lead you astray: |
| 3:18 | Little children , (<i>teknion</i>)... let us not love in word, neither with the tongue; but in deed and truth. |
| 4:4 | Ye are of God, little children , (<i>teknion</i>)..... and have overcome them: |
| 5:21 | little children , (<i>teknion</i>)..... guard yourselves from idols. |

Lenski, the Pulpit Commentary, Barnes and Meyer link this “last hour” to the last days. The Pulpit commentary summed it up: “‘The last hour’ can only mean the last hour before the second coming of Christ.” JFB stated: “In this last hour we all still live.’ Each successive age has had some signs of “the last time” which precedes Christ’s coming, in order to keep the Church in continual waiting for the Lord.”

Of course the last days started when Peter stood up on the day of Pentecost.

For these are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was spoken by the prophet Joel: 17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. Acts 2:15-17

But know this, that in the last days perilous times will come: 2Tim. 3:1-2

God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2

has **in these last days spoken to us by His Son**, Heb. 1:1-2
knowing this first: that **scoffers will come in the last days**, walking according to their own lusts,
2Pet. 3:3-4

The last days are the entire dispensation in which Christ reigns. After this is only the end.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. 1 Cor 15:24-27

I prefer Wescott's interpretation. "... while the great counsel of God goes forward to fulfillment, the date of the consummation is not revealed Acts 1:7; Mt 24:36. ... In this passage the anarthrous phrase "eschate hora" (a last hour akh) seems to mark the general character of the period and not its specific relation to 'the end.' It was a period of critical change, "a last hour" but not definitely "the last hour." The exact phrase is not found elsewhere in the NT."

It is not **the** last hour but **a** last hour. This is a warning. The time is running out in this current crisis. There is no more time for preparation, the battle is commencing, casualties are already in existence, decisions have to be made. Paul had warned of an apostasy. It was here then and has continued up to the present moment and will continue until the very end. Since it was already upon them and they had to act fast! What of us? Impending times like these are always just a few steps away. We too may be nearing "a last hour" today if a crisis comes due to severe false teaching or persecution. It is a phrase to put people on their guard. If tomorrow a terrible false teaching begins to ravage the church as this one was doing, we too would preach that it is a "last hour" a time for action, care, guarding!

and as ye heard that antichrist cometh, even now have there arisen many antichrists;

With all the eschatology in play today, it is very difficult to see this phrase in its true setting. So many have used the phrase "**the antichrist**" to describe some great historical figure who will appear just before the end (*eschatos-last*). Those who believe in the pre-millennial reign of Jesus always preface that reign with the coming of the antichrist. They do this by equating it with Paul's warning in his second letter to the Thessalonians that there would be a falling away and the "man of sin" would be revealed.

*by epistle as from us, as that the day of the Lord is just at hand; 3 let no man beguile you in any wise: for (it will not be,) except **the falling away come first**, and the **man of sin be revealed**, the **son of perdition**, 4 **he that opposeth and exalteth himself against all that is called God or that is worshipped**; so that he **sitteth in the temple of God**, setting himself forth **as God**. ...7 For the mystery of lawlessness doth already work: only (there is) one that restraineth now, until he be taken out of the way. 8 And then shall be revealed **the lawless one**, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; 9 (even he), whose coming **is according to the working of Satan** with all power and signs and lying wonders, 2Th 2:2-4 7-9*

The man of sin who is also the son of perdition and opposes and exalts himself above all sits in the temple of God as God, and he is the lawless one. Clearly this is a single individual. But is this the antichrist John is speaks about? While Paul spoke of only one, John makes it very clear that he spoke of many. In this verse he speaks of many antichrists. This verse alone should be enough to convince us that Paul and John are speaking of two different things. But John goes on to explain that this antichrist is a liar because he denies that Jesus is the Christ (1Jn. 2:22). So anyone denying that Jesus was the Christ and anointed of God is the antichrist.

Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, (even) he that denieth the Father and the Son. 1Jn 2:22

The spirit of the antichrist resides in anyone who will not confess Jesus (1Jn 4:3).

antichristos; gen. ... antichristou masc. noun from anti (473), instead of or against, and Christós (5547), Christ, anointed. Antichrist, literally an opposer of Christ or one who usurps the place of Christ, found only in John's epistles and collectively meaning all who deny that Jesus is the Messiah and that the Messiah is come in the flesh (1 John 2:18,22; 4:3; 2 John 7). We do not know exactly whom John had in mind, but most probably Jewish opposers to the Messiahship of Christ.

(Complete Word Study Dictionary: NT: 500)

Many of these deceivers have gone forth into the world. But in the scope of those John writes about only those who state that Jesus did not come in the flesh are the antichrist.

and every spirit that confesseth not Jesus is not of God: and this is the (spirit) of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. 1Jn 4:3

For many deceivers are gone forth into the world, (even) they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. 2Jn 1:7

So if we add all of this up, it is clear that though there are people to whom the term antichrist applies, all of them are those whose religious convictions or philosophies deny that Jesus “*is the Christ*” “*is not of God*” and “*did not come in the flesh.*” If the man of sin described by Paul said such things then he would be “*an*” antichrist, but there is nothing in John’s letter that would make him “*the*” antichrist even if he did such things. He would only be one of many.

These antichrists are the gnostics. Those who oppose Christ by teaching things about Him that are not true and by seeking to draw away the sheep after themselves.

as ye heard that antichrist cometh

What had they heard, when did they hear it and from whom. As noted above some would ascribe this to Paul and his words to the Thessalonians. Others to the words of Jesus to His apostles about the signs of the destruction of Jerusalem.

And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. . . 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe (it) not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. Mt. 24:4-5; 23-25 (see also Mk. 13:21-23)

And they asked him, saying, Teacher, when therefore shall these things be? and what (shall be) the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am (he); and, The time is at hand: go ye not after them. Lk. 21:7-8

But though they speak of false Christs (who may be saying what John states here), there is no necessary inference that these are the same people. But there is little else in the New Testament so the only thing they could have heard would have been earlier verbal teachings of John. But however they might have already heard it, it was now here.

even now have there arisen many antichrists;

Inspired by the Holy Spirit, John revealed that many and numerous antichrist’s have “arisen” “come into being” using a verb of being in the perfect tense he explained that these people had come into being in times past and now the effects of their existence has brought many antichrists.

“ginomai... 1. to become, i.e. to come into existence, begin to be, receive being... to be born... of the origin of all things... 2. to become i.q. to come to pass, happen, of events... 3. to arise, appear in history, come upon the stage of men appearing in public... 4. to be made, done, finished... 5. to become, be made, “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character...” (Thayer, p. 115-116; 1096).

whereby we know that it is the last hour.

“whereby” is an adverb which describes moving from one place to another, or as here the source and cause by which we know that something has occurred.

hothen from the relative pronoun *ho* (and the enclitic *then* which denotes motion from a place)... adverb, *from which; whence*; it is used **a.** of the place from which: **b.** of the source from which a thing is known, *from which, whereby*: [1 John 2:18](#). **c.** of the cause from which, *for which reason, wherefore, on which account* (A. V. *whereupon* (in the first two instances) (Thayer ; 3606)

As John looked out at the religious landscape of that time and saw many antichrists threatening the well being of the church, he saw this and sought to help them see that there is not much time left to prepare for their onslaught. It was a terrible battle that lasted through several centuries. It did much damage to the church and we still feel the affects of it today as the casualties of this doctrine continue to influence those in the church.

19 They went out from us, but they were not of us;

This is a very interesting fact that has been borne out time after time in the history of God’s people. Although there are infections of false teaching all around God’s people they never become a serious threat until they infect someone in the church who then blends the doctrines together in some way which creates a much more serious risk to the brethren. In John’s day,

wanting to keep part of their faith and part of the philosophy of that day they became antichrists.. Though such people obey the gospel and were accepted into the church as one of their own, their subsequent choices made it clear that they were not of us. So John made an important observation.

Though this applies to the antichrists of that day, it applies equally to all the apostasies in the church. Error outside of the church poses little risk to the brethren. But when it enters into the church in a modified form that blends error with truth, it becomes very dangerous. We see the same thing today in those who want to keep the teachings of God on the creation want to blend it with the scientific theories of our day, or who want to keep the teachings of Jesus but blend it with the philosophy of our day on divorce, women's liberation, homosexuality and morals. Paul warned the elders at Ephesus of the exact same thing.

I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Acts 20:29-30

Grievous wolves always enter as John explained here. False teachers outside the church begin to influence those in the church. As those in the church become convinced of error, they begin to influence others within the church. These are the "wolves in sheep's clothing" Jesus warned us to watch for.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do (men) gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall Mt 7:15-20

There will always be some in the church who look like they have entered through the same door as we did, but who actually were never truly converted. The only way we will ever know such is the case is their fruits. Which is exactly what John reveals here. If they go out from us, then it is obvious they were never really part of us for if they had truly been among those who love the Lord and his Father and seek to serve and believe him, then they would always set aside their own opinion and keep the word and teaching of the Lord. So the very fact that a false teaching took them away reveals that their heart was never fully with us.

for if they had been of us, they would have continued with us:

The reason and cause (*gar*) for the truth of what he just said is now revealed. This time it is a first class conditional sentence. This is absolute. This is always true! Once again John uses a verb of being. If they had continuously been with us from the moment of their conversion, then they would have "continued" with us. This is what Jesus promised and Paul affirmed.

My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 My Father, who hath given (them) unto me, is greater than all; and no one is able to snatch (them) out of the Father's hand. Jn. 10:27-29

Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:37-39

The only reason why anyone would go out from us is if they chose to go out from us. It is impossible for any force outside to remove us from the Lord. When we add to that the fact that if we truly love the truth and refuse to be influenced by error and false teaching, we will abide.

but (they went out), that they might be made manifest that they all are not of us.

Once again John used and adversative conjunction (*alla*) to give the direct opposite of what should have happened. Once a part of us, no one should ever leave. If they do leave it reveals that there was some flaw, some weakness that they did not work to remove that led them to leave. There is only one purpose or reason for such a thing to occur. When this occurs, the only conclusion we can draw is given above because once they act as Jesus warned or Paul warned it makes something manifest, visible and known. It clearly exposes to view that all who do this are not of us.

“*phaneroo*,... 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... to make known by teaching... b. with an acc of the person, to expose to view, make manifest, show one ... Pass. to become known, to be plainly recognized, thoroughly understood...” (Thayer, p. 648; 5319)

After directing their attention to the others who had now left them and were antichrists no longer accepting that Jesus was the Christ, he now returns to those who still remained and explains the wonderful blessing they still possess.

20 And ye have an anointing from the Holy One,

Those who remain of us (fellowship with the apostles and prophets (Jn 1:1-7) have an anointing. This has a much stronger play on words in the Greek than in the English. The word Christ in Greek is “*christos*” and the word anointing in Greek is “*chrisma*” which comes from the same root and has the same basic meaning.

“*chrisma* anything smeared on, unguent, ointment, usually prepared by the Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests (Ex 28:37; 40:13; Lev 6:22; Num 35:25), kings (1 Sam 9:16; 10:1; 15:1; 16:3,13), and sometimes also prophets (1 Kings 19:16 cf. Isaiah 61:1), ...” (Thayer ; 5545)

“... In Daniel 9:26 *chrisma* stands for the “anointed” one, “Christ,” the noun standing by metonymy for the person Himself, as for the Holy Spirit in 1 John 2.” (Vine 5545)

All those called by God as prophet, priest or king was one of God’s anointed (*christos*) because they had been anointed with oil (*chrisma*) as the sign that they had been appointed to those offices. Jesus was “*the anointed (christos)*” because he was God’s anointed prophet priest and king. But the word soon became synonymous with God’s selection for a task and the idea of the actual use of the oil or ointment receded into the background.

So what is this anointing we have received from the Holy one? This is a difficult question. There is no universal agreement on this. The Holy One is either God, Jesus or the Holy Spirit and there are those who champion each of these views. This anointing is something God, Jesus or the Holy Spirit has done to us, but what is it? Clearly the easiest way to answer this question is to see what application John made of it. John said two things about this anointing, the one who did the anointing, and the affects of the anointing. Compare and consider these verses and their context. Keep in mind these are the only uses of “*chrisma*” in the NT Scriptures.

And ye have an anointing from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. . . . 27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teaches you; concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. 28 And now, (my) little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming. 1Jn. 2:20-21, 27-28

This anointing causes us “to know all things” and to “know” “the truth.” This anointing “abides in” us, and his anointing “teaches” us “concerning all things” “even as it has taught” Also the he who anoints us is also the one we are to “abide in him” and the one who will be “manifested” and we “will not be ashamed before him at his coming.” So what obvious conclusions can we draw? First it seems clear that when comparing both verses that the he/him who does the anointing is Jesus Christ, since it is Jesus Christ who will be manifested and is coming. Second, the anointing causes us to know all things” “abides in us,” and “teaches us.” From some of Jesus’ words in the gospel this must be the Holy Spirit.

*But the Comforter, (even) the Holy Spirit, whom the Father will send in my name, **he shall teach you all things, and bring to your remembrance all that I said unto you.** John 14:26*

*But when the **Comforter** is come, whom **I will send unto you from the Father, (even) the Spirit of truth**, which proceedeth from the Father, he shall bear witness of me: John 15:26*

*Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, **the Comforter** will not come unto you; but if I go, **I will send him unto you.** 8 And he, **when he is come, will convict the world** in respect of sin, and of righteousness, and of judgment: . . . 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit **when he, the Spirit of truth, is come, he shall guide you into all the truth:** for he shall not speak from himself; but what things soever he shall hear, (these) shall he speak: and he shall declare unto you the*

things that are to come. John 16:7-8; 12-13

The apostles and prophets in the first century received this anointing directly and we receive it through them.

But unto us God revealed (them) through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which man's wisdom teaches, but which the Spirit teaches; combining spiritual things with spiritual (words). 1 Cor 2:10-13

how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; Eph 3:3-4 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; 2 Pet 1:3

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:16-17

With all these passages that clearly teach that the Scripture and the Holy Spirit both perform the same work, it seems clear that at our conversion we were anointed by the Holy Spirit and if we remain faithful till death that anointing will teach us all things.

Now he that establishes us with you in Christ, and anointed us, is God; 22 who also sealed us, and gave (us) the earnest of the Spirit in our hearts. 2 Cor 1:21-22

in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, ye were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance, unto the redemption of (God's) own possession, unto the praise of his glory. Eph 1:13-14

And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Eph 4:30

Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto (thee) guard through the Holy Spirit which dwelleth in us. 2 Tim 1:13-14

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph 6:17

But when the kindness of God our Saviour, and his love toward man, appeared, 5 not by works (done) in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 which he poured out upon us richly, through Jesus Christ our Saviour; Titus 3:4-6

These are complicated truths that we may not fully understand, but they are truths. The word of God is the sword of the Spirit. The word of God is not just a book. It is much more. It is a powerful tool left by the Holy Spirit to continue the anointing exactly as it was done in the first century while the apostles were still here. We did not lose anything when the last apostle left the earth.

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Heb 4:12

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. . . . 25 But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you. 1 Pet 1:22-23; 25

Because of all the above:

and ye know all things.

Literally, "you have come to know and still know" (Perfect Indicative Active). This is what happens each time the word of God is preached and obeyed by a true believer who then works out his own salvation with fear and trembling and gives diligence to present himself approved to God by handling aright the word of truth. Everything the Gnostics were seeking for and what

those who were not of us and who did not remain among us left to seek for, we already have. We know all that there is not know and is worth knowing. Only those like Eve who search for more than God offers would even seek for more than what the knowledge of Christ can give.

unto all riches of the full assurance of understanding, that they may know the mystery of God, (even) Christ, 3 in whom are all the treasures of wisdom and knowledge hidden. 4 This I say, that no one may delude you with persuasiveness of speech. Col 2:2-4

21 I have not written unto you because ye know not the truth, but because ye know it,

One of the most important conclusions John wants his brethren and little children to draw from this section of the book centers on knowledge. These antichrists, in their quest for knowledge had left to seek the truth. But this was impossible quest since in leaving they cut themselves off from the only source of truth. Those receiving this letter already knew the truth.

Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. John 8:31-32

The anointing they had received when they became Jesus disciples had led to them knowing the truth and that knowledge of the truth had freed them. John's purpose in writing then is not a rebuke or an implication of an imperfect knowledge of the truth. He was not writing because they had never known and still do not know the truth (Perfect Indicative Active). The reality was that recipients of this letter had come to know and still know (Perfect Indicative Active) the truth.

and because no lie is of the truth.

Just as light and darkness and love and hate, so now truth and lies. They are mutually exclusive to do the one is to be incapable of doing the other. No lie can come out of the truth. The Scriptures are the truth therefore there is no lie there, because the one who revealed and stands behind these words has a strong character strength.

Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: Heb. 6:17-18

God cannot lie so there is no lie in the truth.

22 Who is the liar but he that denieth that Jesus is the Christ?

Remember Peter's first confession and first sermon? This was the truth they had known from the beginning.

He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. Matt 16:15-17

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Acts 2:36

With this foundation truth, the gospel was preached in all the world. Proved by the resurrection and the miracles of the apostles and prophets, there was no way to deny it. But these antichrists did deny and contradict it.

"arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... b.. of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ... c. ...to deny himself... 3. to deny i.e. abnegate, abjure;... to renounce a thing, forsake it... 4. not to accept to reject, refuse something offered..." (Thayer, Joseph Henry; op. cit., p. 74; 720)

All who deny this foundation truth are "liars." What else could them be. It is impossible for God to lie and he revealed Jesus is the Christ. These antichrists were denying that. So one or the other is a liar. It can't be God so that leaves them.

"pseustes... a liar ... one who breaks faith, a false or faithless man..." (Thayer, p. 677; 5583)

There can be no middle ground. We either accept what God who can't lie says, or we accept those who contradict God say (liars).

This is the antichrist, (even) he that denieth the Father and the Son.

Once again, John identifies those who fall under the indictment of being an antichrist. It is those who deny (same word as above) the Father and the Son. This is the full consequence of any

new doctrine. Jesus revealed that all authority had been given to him and charged his disciples to take this into all the world and reveal to those who became his disciples all his commandments (Mt 28:18). The Father was fully behind all that his son did. Whenever someone teaches something different than this he becomes the antichrist because he denies what the Father and son revealed.

23 Whosoever denieth the Son, the same hath not the Father:

There are no exceptions to this. Whosoever (lit. everyone who / all who are denying - present active participle). If in any way anyone denies the authority, power, or identity of the son, then he does not have the Father.

“echo... . Transitively. 1. to have i. q. to hold; a. to have (hold) in the hand: ... b. in the sense of wearing... c. trop. to have (hold)possession of the mind; said of alarm, agitating emotions... d. to hold fast, keep... e. to have (in itself or as a consequence), comprise, involve... f... to regard, consider, hold as... 2. to have . q. to own, possess; a. external things such as pertain to property, riches, furniture, utensils, goods, food, etc. II. Intransitively. . . to hold one’s self to a thing, to lay hold of a thing, to adhere or cling to; to be closely joined to a person or thing... near, adjoining, neighboring, bordering, next...” (Thayer, p. 265-268; 2192).

he that confesseth the Son hath the Father also.

All who confess the son do have the Father also.

“homologeō... 1. prop. to say the same thing as another, i. e. to agree with, assent, both absol. and with a dat. of the pers. 2. univ. to concede i.e. a. not to refuse, i. e. to promise... b. not to deny, i. e. to confess; declare... 3. to profess... i. e. to declare openly, speak out freely, [A. V. generally confess:...} ... “ (Thayer, Joseph Henry; op. cit., p. 446; 3670)

John will further develop this toward the end of the chapter, in order to have any relationship with God the Father we have to confess and have a relationship with Jesus the son.

24 As for you, let that abide in you which ye heard from the beginning.

It is evident that John knows well the recipients of this letter. He knew they had heard the truth and had obeyed the truth. Their respect for God, for Jesus and for the inspiration of the Holy Spirit in the apostles and prophets was clearly evident at that time. John makes a very wonderful promise. The beginning he speaks of may stretch back to Acts 2, one of the missionary journeys of Paul, or some other preacher (including John himself). It could have been the seven churches of Asia, or it could have been Jerusalem. There is simply no way to determine this from the words of the letter. But one thing is clear. Those who were receiving this letter had obeyed the true gospel from the heart and been anointed and sealed. All that remains and is necessary is that they allow what they had heard from the beginning to remain with them. This is like Paul’s exhortation to the Philippians and the exhortations in the letter to the Hebrews.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who worketh in you both to will and to work, for his good pleasure. Phil 2:12-13

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: 13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: 14 for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: Heb 3:12-14

If a sinner who hears the gospel and obeys from the heart that form of doctrine, continues to allow what he heard to abide within him and continues to grow and bear fruit, then he is doing all that God expects of him.

Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deluding your own selves. 23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: 24 for he beholds himself, and goeth away, and straightway forgets what manner of man he was. 25 But he that looketh into the perfect law, the (law) of liberty, and (so) continues, being not a hearer that forgets but a doer that worketh, this man shall be blessed in his doing. James 1:21-25

If that which ye heard from the beginning abide in you,

Once again John returns to a second class conditional sentence, which leaves the outcome

undetermined. This is something each person has complete control over. They must allow what they had heard from the beginning to abide within them. If they should do so, then his conclusion will follow necessarily.

ye also shall abide in the Son, and in the Father.

This again takes us back to the first chapter. Those who were declaring what they had heard were in fellowship with the Father and the Son. When they hear and abide in what they have heard, the too will abide (have fellowship) in the Son and in the Father.

*that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: 1Jn. 1:3
Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. Jn 8:31-32
Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and (so) shall ye be my disciples. Jn 15:4-8*

Hearing the message (God's word) and abiding in that word by continuing to do what it requires and being faithful until death creates continual fellowship with Jesus and with God the Father.

25 And this is the promise which he promised us, (even) the life eternal.

While those who were seeking to pull them away were making promises of some sort to motivate them to leave, John reminds them of the promise Jesus and God made to us if we abide. No one has a better promise than this one and Jesus made it very clear many times in the gospel of John that by believing and obeying his words they shall have it.

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16
He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. John 3:36
Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. John 5:24
27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. ... 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. ... 47 Verily, verily, I say unto you, He that believeth hath eternal life. ... 54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. ... 67 Jesus said therefore unto the twelve, Would ye also go away? 68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 6:27; 40; 47; 54; 67-68
My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. John 10:27-28
even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, (even) Jesus Christ. John 17:2-3
For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom 6:23*

in hope of eternal life, which God, who cannot lie, promised before times eternal; Titus 1:2

26 These things have I written unto you concerning them that would lead you astray.

Once again John returns to the primary purpose of the letter. It is a warning against and identification of their teaching. These antichrist's pose a serious enough threat to believers that the Spirit of God wanted a letter written to accomplish this. So up to this point in the letter (aorist) the primary purpose has been "concerning them" A circle has been drawn around these people. It is all about them.

"peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about... I. with the GENITIVE it denotes that around which an act or state

revolves; *about, concerning, as touching, etc...* a. *about concerning...* after verbs of speaking, teaching, writing, etc. ...after verbs of hearing knowing, ascertaining,... after verbs of thinking, deciding, supposing, doubting, etc. ... b. *as respects* [A. V. often (as) touching]... *with regard to, in reference to...* (Thayer, p. 502; 4012)

These people are those that would "lead astray."

"planao... to cause to stray, to lead astray, lead aside from the right way; a. prop. to go astray, wander, roam about... b. metaph. to lead away from the truth, to lead into error, to deceive... pass. to be led into error, [R. V. be led astray]... esp through ignorance to be led aside from the path of virtue, to astray, sin... to wander or fall away from the true faith, of heretic... to be led away into error and sin..." (Thayer, p. 514; 4105)

As noted above, they went out from us because they were not of us. All who come remain. Now not only have they left, buy now they seek to lead them from the right way in order that they might wander and roam about. But to accomplish this them must be led into arrow and aside for the path of virtue. This would lead to them falling away from the true faith. So John has written warning them as Paul did the Galatians.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another (gospel) only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. 9 As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. Gal. 1:6-9

John wants a clear bulls eye painted around such people whether they are using the Law of Moses as the Galatians or human philosophy as the antichrist, they must be clearly identified and avoided.

They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. Gal. 4:17

27 And as for you, the anointing which ye received of him abideth in you,

While he had written about those leading into error, he now wants to return to those who are faithful and the prize the false teachers seek. John now returns to the subject he began earlier.

And ye have an anointing from the Holy One, and ye know all the things. 1Jn. 2:20

Any anointing that has anything to do with all the knowledge of all the truth has to be centered in the word of God and the Holy Spirit. That this is also a spiritual anointing similar to the anointing with oil received by the priests, prophets and kings in the Old Covenant. We received this anointing from him (Jesus). When did we receive it. From everything else taught about baptism, it seems clear to me that this is the anointing being referred to here. For it is here that full submission to Jesus as Lord is given and it is here that salvation and all spiritual blessings are received. Since we die and are raised with Jesus in baptism, this is the most spiritual and logical place to receive it. They received it and as long as they remain faithful it will abide in them.

and ye need not that any one teach you;

Because they have this anointing there is no need for anyone to teach them. This is perhaps the most difficult concept. For everything else in the Scriptures reveals the need to be taught. Jesus gave gifts to the church for this very reason.

And he gave some (to be) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: 13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; 15 but speaking truth in love, we may grow up in all things into him, who is the head, (even) Christ; Eph 4:11-15

So what is it about this anointing that precludes the need to be taught? This is our first question, but it is not the way to approach it. It is the anointing that teaches them "*even as it taught you.*" I think what John is doing here is contrasting what these new teachers are teaching them with what the Scriptures teach them. It is the Scriptures that record all truth and make us complete to every good work. What we received when we were sealed with the Holy Spirit when born of water and the Spirit, is the earnest or down payment. What follows is exactly the same as what

we initially received. What they learned when they were sealed and anointed is that Jesus is Lord and the Scriptures given by inspiration lead us into all truth. What the apostles originally taught about obedience to Christ they continued to teach (Mt. 28:18-19). This is exactly what John said in his next epistle.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. 10 If any one cometh unto you, and bringeth not this teaching, receive him not into (your) house, and give him no greeting: 11 for he that giveth him greeting partaketh in his evil works. 1Jn. 1:9-11

but as his anointing teacheth you; concerning all things, and is true,

It is his anointing that teaches us all things. It is his anointing which is true and contains no lie. It is his anointing that taught us we abide in him. So we have no need for anyone to teach us “as” it is his anointing that teaches. The “as” is the relative pronoun “*like as, even as, according as or in the same manner as.*”

“*hos...* adverbial form of the relative pronoun *hos, he, ho*, which is used in comparison, *as, like as, even as, according as, in the same manner as*, etc. ... When thus used *hos* refers a. to the manner (‘form’) of the action expressed by the finite verb, and is equiv. *to in the same manner as, after the fashion of, ...c. Hos* makes reference to a similarity or equality... d. *hos* so makes reference to the quality of a person, thing, or action, as to be equiv. to *such as, exactly like, as it were*” (Thayer, p. 680-682; 5613)

So in the same way (*like as, even as, according as or in the same manner as*) we have no need to be taught by others we do have the need to be taught by his anointing. Once we hear the gospel, obey the gospel, and are anointed by him, we no longer need to be taught by anyone else except that which anointed us (Jesus anointed us with the Holy Spirit through God’s word). If it is in the word, then it is a part of that anointing. If it is not of the word of God, then we have no need to be taught it. The word teaches us all things and is true. All else is false.

and is no lie, and even as it taught you, ye abide in him.

There is no lie in this anointing. From the beginning when the anointing took place and through all the long years of trusting and depending up it, it will not fail and it is not false. This word is the center point in a comparison. Just as the center point on the balancing scales.

“*kathos,...1. according as, just as, even as:* in the first member of a comparison:...2. *according as* i.e. *in proportion as, in the degree that:...3. since, seeing that, agreeably to the fact that.*” (Thayer, p. 314; 2531).

On the one side of the comparison is the truth that our anointing teaches us to abide in him the second part is that just as it did teach us, we must continue to abide in him. We can’t leave him for something else. Everything that is his was given in the initial anointing. Now however many years have passed we need to abide in him where there is all truth. Remember again Jesus’ words to those who already believed on him

Jesus therefore said to those Jews that had believed him, If ye abide in my word, (then) are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. Jn 8:31-32

28 And now, (my) little children, abide in him;

This “now” may be an adverb of time stressing this is what they ought to be doing at this present moment, or it may be a conclusion: “*as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so.*”

“*nun...* adv. *now* ... 1. adv. of Time, *now*, i. e. *at the present time*; ... it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...*” (Thayer, Joseph Henry; op. cit., p. 430; 3568)

Since this is the conclusion of this section and the next verse begins another, it seems to me that it is the latter. Since we have this anointing and it is the truth, and those who would lead us away from it are liars and antichrists “*under these circumstances*” and “*since these things are so*” “*abide*” remain and stay within him. We began in him, we have remained in him up to this point and we need to remain in him to the end.

that, if he shall be manifested,

There is an important purpose to our abiding in him. With a second class conditional statement, he infers that the outcome of this is still in our hands. When Jesus appears, we will or we will not have boldness based on whether we abide in him or not. At his return some amazing things will

happen to those who abide in him.

7 at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, ... 10 when he shall come to be glorified in his saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day. II Th 1:7, 10

we may have boldness and not be ashamed

Two important terms and attitudes are described above. At the resurrection, in the twinkling of an eye at the last trump, the dead in Christ will rise first and meet the Lord in the air (1Th. 4:16-17). The moment Jesus is manifested we will know! If we died and then went to paradise we know, if we are alive and meet the Lord in the air we will know. If we are with him we will feel boldness.

“parresia... 1. freedom in speaking, unreservedness in speech, ... openly, frankly, i. e. without concealment... 2. free and fearless confidence, cheerful courage, boldness, assurance, ... of the undoubting confidence of Christians relative to their fellowship with God... 3. the deportment by which one becomes conspicuous or secures publicity...” (Thayer,., p. 491; 3954)

What a blessing to be in his presence at his coming and feel a “free and fearless confidence, cheerful courage,” To feel bold and assured! If we abide in him, this is how we will feel. But if we are enticed to leave his anointing and no longer be taught by those things we have always been taught by then we will be *ashamed* in his presence.

“aischuno... 1. to disfigure... 2. To dishonor..... 3. To suffuse with shame, make ashamed... In the N.T. Only... to be suffused with shame, be made ashamed, be ashamed...” (Thayer, p. 17; 153)

Jesus gave some strong warnings about this when he was here.

And one said unto him, Lord, are they few that are saved? And he said unto them, 24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. Luke 13:23-29

before him at his coming.

Boldness or shame awaits all who stand before him at his coming.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Mt 25:34

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: Mt 25:41

29 If ye know that he is righteous,

Once again we have a second class conditional sentence. If you may know (Present Subjunctive Active) he is righteous, then you do know (Present Indicative Active) that those begotten of him are also righteous. The only doubtful part here is the first part of the clause. “*if we may know.*” This is the variable. If we know this, then the conclusion follows absolutely. If it does not follow, then we still don’t know this. This the “know - *eido.*” It is only used here and in 5:13 “*These things have I written unto you, that ye may know that ye have eternal life.* In both cases, this term has a nuance of meaning that the other terms do not. This word’s primary meaning is to see or perceive with the eyes (Latin - *video*). This is the knowledge of “*perception and discernment,*” of “*discovery and experience.*”

“eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...” (Thayer, p. 172-174; 1492)

The truth that Jesus is righteous is painted in the four gospels, Acts, and all the epistles. We can see it in his incarnation, in all his dealings with men, and in his crucifixion. We know that God is

righteous and that Jesus is righteous. We know it because we have perceived and discerned it and because we have discovered and experienced it. But if we have come this far, then something follows:

ye know that every one also that doeth righteousness is begotten of him.

This term is the verb form of *gnosis* and expresses the manner in which we learn to know, come to know and gain knowledge. It can be either “a discriminating apprehension of external impressions,” or “a knowledge grounded in personal experience ...”

ginosko... I. univ. 1. *to learn to know, come to know, get a knowledge of...* 2 *to know, understand, perceive, have knowledge of...* II in particular *ginosko, to become acquainted with, to know*, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ...” (Thayer, p. 117-118; 1097)

Both of these are true of what we come to know and apprehend and then find grounded in personal experience. Every one who does righteousness is born of him. The term born means the same in English as it does in Greek.

gennao ... to beget; ... 1. properly: of men begetting children, ... Passive, *to be begotten: ... to be born: ...*” (Thayer; p. 1080)

The one doing righteousness has been and continues to be begotten of him. Later in the book John will speak about how important it is that we do righteousness to remain begotten of him.

Every one that doeth sin doeth also lawlessness; and sin is lawlessness. 5 And ye know that he was manifested to take away sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. 7 (My) little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: 8 he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. 9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1Jn. 3:4-10

This is the continuation of the Hebrew idiom. Like offspring of serpents, or children of light, it expresses its full and complete nature. Just as two serpents beget after this kind, so also does God beget children after his kind and Satan begets children after his kind. So if we seek to remain born of him then we must do righteousness as he is righteous. John uses both righteous (*dikaiois*) and righteousness (*dikaioisune*).

“dikaiois ... , righteous, observing divine and human laws; one who is such as he ought to be;... 1. in a wide sense, upright, righteous, virtuous, keeping the commands of God...” (Thayer, p 148-149; 1342)

“dikaioisune... the virtue or quality or state of one who is dikaiois; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...” (Thayer, p. 149; 1343)

6664 tsedeq-justice, rightness, righteousness a) what is right or just or normal, rightness, justness (of weights and measures) b) righteousness ...5) used of God’s attribute c) righteousness, justice (in case or cause) d) rightness (in speech) e) righteousness (as ethically right)

Thus God expects the “righteous” to observe “divine and human law” and be “such as we ought to be.” Most of us freely admit that partiality is outrageous only when it is not in our favor. The real need is an objective standard where fairness is dictated by God. This is why we must observe both human and divine law to be righteous. True “*integrity, virtue, purity of life, uprightness, correctness of thinking, feeling and acting*” is not based on how we feel about ourselves, but upon what God pronounces upon us. Those who truly hunger and thirst for righteousness are turning over every stone in their life to be certain nothing has escaped notice. We do not want to be unfair in God’s eyes in our treatment of others. Truly every sin is at its essence cheating someone out of something that is clearly theirs. Sin is acting unfairly and unjustly toward others. It is easy to see this in sins like stealing, murdering, committing adultery and lying. Such sins always cheat others of things we have no right to take. All of God’s statutes are based upon this righteousness.

138 Thou hast commanded thy testimonies in righteousness and very faithfulness. . . 144 Thy testimonies are righteous for ever: give me understanding, and I shall live. . . 172 Let my tongue sing

of thy word; for all thy commandments are righteousness. Ps 119:138, 144, 172

And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us. Deut 6:24-25

The Law revealed the righteous character of God. When we keep his commandments we are truly doing the things pleasing in his sight and beginning to think and to act more and more in the image of God.

*For Jehovah is righteous; He loveth righteousness: the upright shall behold his face. Ps 11:7
Righteous art thou, O Jehovah, and upright are thy judgments. . . 142 Thy righteousness is an everlasting righteousness, and thy law is truth. Ps 119:137, 142*

8 O LORD God of hosts, who is like Thee, O mighty LORD? Thy faithfulness also surrounds Thee. ... 14 Righteousness and justice are the foundation of Thy throne; lovingkindness and truth go before Thee. 16 In thy name do they rejoice all the day; and in thy righteousness are they exalted. Ps 89:8,14, 16

Hence righteousness is the very heart of God himself. His way of life, his thoughts and his emotions become the pattern to ours. God has always been righteous. He has always been fair and just to others. He never cheats, lies or shows partiality. When we follow him in these things we are righteous. All the evil and unfairness in the world today exists only because man has sought out unrighteous and unfair ways to fulfill his desires.

Behold, this only have I found: that God made man upright; but they have sought out many inventions. Ecc1 7:29

Only when we see righteousness as a true reflection of God's own character are we gaining a clear insight into its real meaning. Everyone hates unfairness! Everyone hates to be cheated or taken advantage of. God is the very epitome of this. He will always be fair and just. There is no partiality with God.