

Overview:

False prophets are teaching they have a higher knowledge for salvation. They are causing those in the church to question their salvation of faith alone in Christ alone.

This heresy was called Gnosticism.

- Rejected the incarnation (Docetism)
- Believed matter is evil, spirit is good (Dualism)
 - Sin in the body did not matter
 - Spirit good without sin
- Higher knowledge of salvation
- Date – The exact date written is unknown.

John appears to be already quite old as he calls his readers “little children.”

Believed that he wrote this epistle after the Gospel of John, which was probably written near the end of the first century.

The contents of the book are addressed against heresy, of which Gnosticism was the chief one towards the end of the first century.

Estimates are 85 – 95 AD.

- Background –

At this point, John was probably the last remaining apostle who was still alive.

One church leader (Papias) called John a “living and abiding voice.”

<https://www.gotquestions.org/Papias-of-Hierapolis.html>

John’s ministry was centered in Ephesus where he taught and oversaw the churches in Asia Minor.

Gnosticism was beginning to seep into the churches and gain a foothold. <https://www.gotquestions.org/Christian-gnosticism.html>

How to study

Tools

- Introduction in your Bible to the book

- Study Guides - must be careful of author
Link to one such guide
- Commentaries – must be careful of author
- Internet – must be careful who wrote it **x20**
 - Where were they educated?
 - What is their Statement of Faith?
 - See Matt, Collin, Red. Can help you find accurate material or verify what you found

Key verses:

1 John 1:9 – "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

1 John 4:4 – "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."

1 John 4:7 – "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God."

1 John 5:13 – "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life."

Stated Reasons:

1:4 - These things we write, so that our joy may be made complete.

2:1 - My little children, I am writing these things to you so that you may not sin.

2:26 - These things I have written to you concerning those who are trying to deceive you.

5:13 - These things I have written to you who believe ..., so that you may know that you have eternal life.

Repetition:

Message – 2x

1:5 – This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

(back to our preschool training)

3:11 – For this is the message which you have heard from the beginning, that we should love one another;

Other significant words and phrases

- Fellowship – 4x
- Commandment(s) – 11x
- Children – 14x
- Abide(s) in – 21x
- Know(s) – 37x
- Love(s) – 37x
- Love one another – 5x
- We know that – 12x
- The one who – 22x

“So that”s

1:3 - may have fellowship with us

1:4 - our joy may be made complete

2:1 - you may not sin

2:19 - it would be shown they all are not of us

2:28 - when He appears, we may have confidence

4:9 - we might live through Him

4:17 - we have confidence in the day of judgment

5:13 - you know that you have eternal life

5:19 - we know Him who is true

End of class – Sept 30, 2023

1. Author: Why John?

Compelling arguments:

Content, style, and vocabulary

Historical evidence

Eye-witness of Christ

Parallels the Gospel of John

| <u>Gospel of John</u> | <u>1 John</u> |
|---|---|
| 1:1 - 1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:14 - And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth. | 1:1 - What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— |
| 16:24 - 24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. | 1:4 - These things we write, so that our joy may be made complete. |
| 3:19-21 - From now on I am telling you before it happens, so that when it does happen, you may believe that I am He. 20 "Truly, truly I say to you, the one who receives anyone I send, receives Me; and the one who receives Me receives Him who sent Me. 21 When Jesus had said these things, He became troubled in spirit, and testified and said, "Truly, truly I say to you that one of you will betray Me." | 1:6-7 - If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. |
| 13:34-35 - I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. 35 By this all people will know that you are My disciples: if you have love for one another." | 2:7 - Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. |
| 8:44 - You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he tells a lie, he speaks from his own nature, because he is a liar and the father of lies. | 3:8 - the one who practices sin is of the devil; for the devil as been sinning from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. |
| 5:24 - "Truly, truly, I say to you, the one who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. | 3:14 - We know that we have passed out of death into life, because we love the brothers and sisters. The one who does not love remains in death. |
| 8:47 - The one who is of God hears the words of God; for this reason you do not hear them, because you are not of God." | 4:6 - We are from God. The one who knows God listens to us; the one who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error. |

| | |
|--|--|
| <p>1:14 - And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth.</p> <p>1:18 - No one has seen God at any time; God the only Son, who is in the arms of the Father, He has [b]explained Him.</p> <p>3:16 - “For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life.</p> | <p>4:9 - By this the love of God was revealed [a]in us, that God has sent His only Son into the world so that we may live through Him.</p> |
| <p>5:32 - There is another who testifies about Me, and I know that the testimony which He gives about Me is true.</p> <p>5:37 - And the Father who sent Me, He has testified about Me. You have neither heard His voice at any time, nor seen His form.</p> | <p>5:9 - If we receive the testimony of people, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son.</p> |
| <p>3:36 - The one who believes in the Son has eternal life; but the one who does not obey the Son will not see life, but the wrath of God remains on him.”</p> | <p>5:12 -The one who has the Son has the life; the one who does not have the Son of God does not have the life.</p> |

Soft Arguments:

Readers knew him

Written with authority

Calling out false teachers is consistent with his character

Conclusion:

Every reason to believe John is author

No convincing arguments to doubt it

2. Who was John?

Son of Zebedee ([Matt 4:21](#), [Mark 3:16-17](#))

Disciple whom Jesus loved.” ([John 13:23](#))

Sons of thunder ([Mark 3:16-17](#))

One of three disciples were close to Jesus

Eye witness to transfiguration ([Matt17:1-9](#))

John’s early life

John’s personality as “sons of thunder”

Zeal, passion and ambition

Could act rashly and aggressively.

Forbidding a man to cast out demons ([Mark 9:38-41](#))

Wanting to destroy the Samaritans who refused to welcome Jesus. (Luke 9:51-54)

Zeal, mother's request to be seated with Jesus' in the kingdom. (Matt 20:20-24).

John's later life

John seems to have learned well.

His writings reflect humility and genuine love

Only gospel that records Jesus washing the disciples' feet (John 13:4-16)

Jesus entrusted the care of His mother to John. (John 19:25-27)

Compassion and humility characterize his ministry in his later life. (Revelation 1:9).

3. John's Message (truth)

Most to say about the concept of truth

Wanted others to walk in truth (3 John 4)

Condemnation for those who perverted the truth (1 John 2:4)

Passion for truth fueled his concern

He called out "false prophets" and "antichrists" (1 John 2:18, 26, 3:7, 4:1-7)

Truth – (Eight verses on truth)

1:6 – *If we say that we have fellowship with Him and yet **walk in the darkness**, we lie and do not practice the **truth**;*

1:8 – *If we **say that we have no sin**, we are deceiving ourselves and the **truth** is not in us.*

2:4 – *The one who says, "I have come to know Him," and **does not keep His commandments**, is a liar, and the **truth** is not in him;*

2:21 – *I have not written to you because you do not know the **truth**, but because you do know it, and because **no lie is of the truth**.*

3:18 – *Little children, let us **not love with word or with tongue**, but **in deed** and **truth**.*

3:19 – *We will know by this **that we are of the truth**, and will assure our heart before Him,*

4:6 – *We are from God; he who knows God listens to us; he who is not from God **does not listen to us**. By this **we know the spirit of truth** and the spirit of error.*

5:6 – *This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because **the Spirit is the truth***

4. Lessons from John (Application for us)

Zeal must be balanced by a love for people

Love that lacks truth can become gushing sentimentality.

Confidence and boldness, untempered can quickly turn to pride and smugness.

Our demeanor should reflect:

passion for the truth

compassion for people

steadfast desire to serve and represent Christ. <https://www.gotquestions.org/life-John-Apostle.html>

5. Letters of John

Gospel of John:

Past: word became flesh ([John 1:14](#))

Emphasis: **salvation**

Full **deity of Christ**

Epistle 1 John:

Present: word of life ([1 John 1:1](#))

Emphasis: **sanctification**, abiding

Full **humanity of Christ**

Revelation:

Future: word returns ([Rev 19:13](#))

Emphasis: **supremacy** of Christ

About the **glory of Christ**

| | Gospel | 1 John | Revelation |
|---------------|-------------------|----------------------------|---------------------------|
| Jesus | Word John 1:14 | Word of Life 1 John 1:1 | Word Of God Rev. 19:13 |
| About | Past | Present | Future |
| Theme | Salvation | Sanctification | Supremacy of Christ |
| Christ | Deity of Christ | Humanity of Christ | Glory of Christ |

6. Writing Technique

Amplification - extending a sentence to further explain, emphasize, or exaggerate certain points of a definition, description, or argument.

7. Concepts:

An abstract idea or thought that looks at something from a broader perspective

Concepts:

1. Eternal life
2. Obedience to Christ
3. Overcoming sin
4. Love other Christians
5. Abide in Christ

Metaphors:

- A. Anointing
- B. Light / Darkness
- C. Life / Death
- D. Love / Hatred
- E. Truth / Error

Metaphors:

A figure of speech applied to an object or action

Light / Darkness - walk in light (1:7) darkness – (2:11)

Love / Hatred - loves brother (2:10) – hates brother (2:9)

Life / Death - eternal life (5:13) – Abides in death (3:14)

Truth / Error -listens to us (4:6) – does not listen (4:6)

8. Brief Summary:

False spiritual teachers were a big problem in the early church and many churches fell prey to pretenders who taught their own ideas and advanced themselves as leaders. John wrote this letter to set the record straight on some important issues.

9. Connections:

One of the most often-quoted passages regarding sin is found in: [1 John 2:16](#)

Three aspects of sin: lust of the flesh, lust of the eyes, pride of life

[Genesis 3:6](#)

[James 1:14](#)

10. Practical Application:

About love and joy

Fellowship with others and with Jesus Christ.

Applying these (*abide in them*), we find true love, commitment, fellowship, and joy we long. <https://www.gotquestions.org/Book-of-1-John.html>

About sanctification - Sanctification is the action of setting something or someone apart as holy, purifying it, and dedicating it to God's service

11. Problems to recon with – don't stay away from our lack of information to put it all together.

1:8 – If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

1:9 – If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1:10 – If we say that we have not sinned, we make Him a liar and His word is not in us.

3:6 – No one who abides in Him sins; no one who sins has seen Him or knows Him.

3:9 – No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

5:16 – If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.

5:18 – We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.

End of Week – Sept 24, 2023

“The body of this letter of First John is an emphasis upon the three essential things that make Christianity genuinely Christian. They are truth, righteousness, and love. Those three, held in perfect balance, are a sign of genuine Christianity. These become, therefore, the marks that John emphasizes as proof to anyone that he or she is a Christian”

- John, knows the readers eternal state
- John **cannot** be affirming their salvation and questioning their salvation simultaneously.
- **Cannot** be a series of tests of salvation:
- Written to believers
- Confusing to question salvation, then give assurance of eternal life
- Whole book is about Abiding – not salvation
- Fellowship differs greatly from eternal salvation <https://www.gracelife.org/resources/grr/?id=8> Best written article.

Exploring the possibility that although written to believers, he has a secondary audience in mind should they read the letter or hear it from believers

He has already labeled them as deceivers, liars, false prophets and now tells them why they are. This is the test is for the people teaching the false beliefs to evaluate themselves.

2:19 – They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be evident that they all are not of us.

Combatting the false teacher’s doctrine

- “know” occurs 37 times (NASB)
(2.3, 2.4, 2.5, 2.8, 2.11, 2.13, 2.14, 2.18, 2.20, 2.21, 2.23, 2.29, 3.1, 3.2, 3.5, 3.6, 3.14, 3.15, 3.16, 3.19, 3.20, 3.24, 4.2, 4.6, 4.7, 4.8, 4.13, 4.16, 5.2, 5.2, 5.3, 5.4, 5.5, 5.6, 5.13, 5.15, 5.18)

John contrasts this “higher level of knowledge” with the real knowledge (truth) of Jesus Christ.

1 John Study Notes

B. Concepts

Gospel of John is the instruction

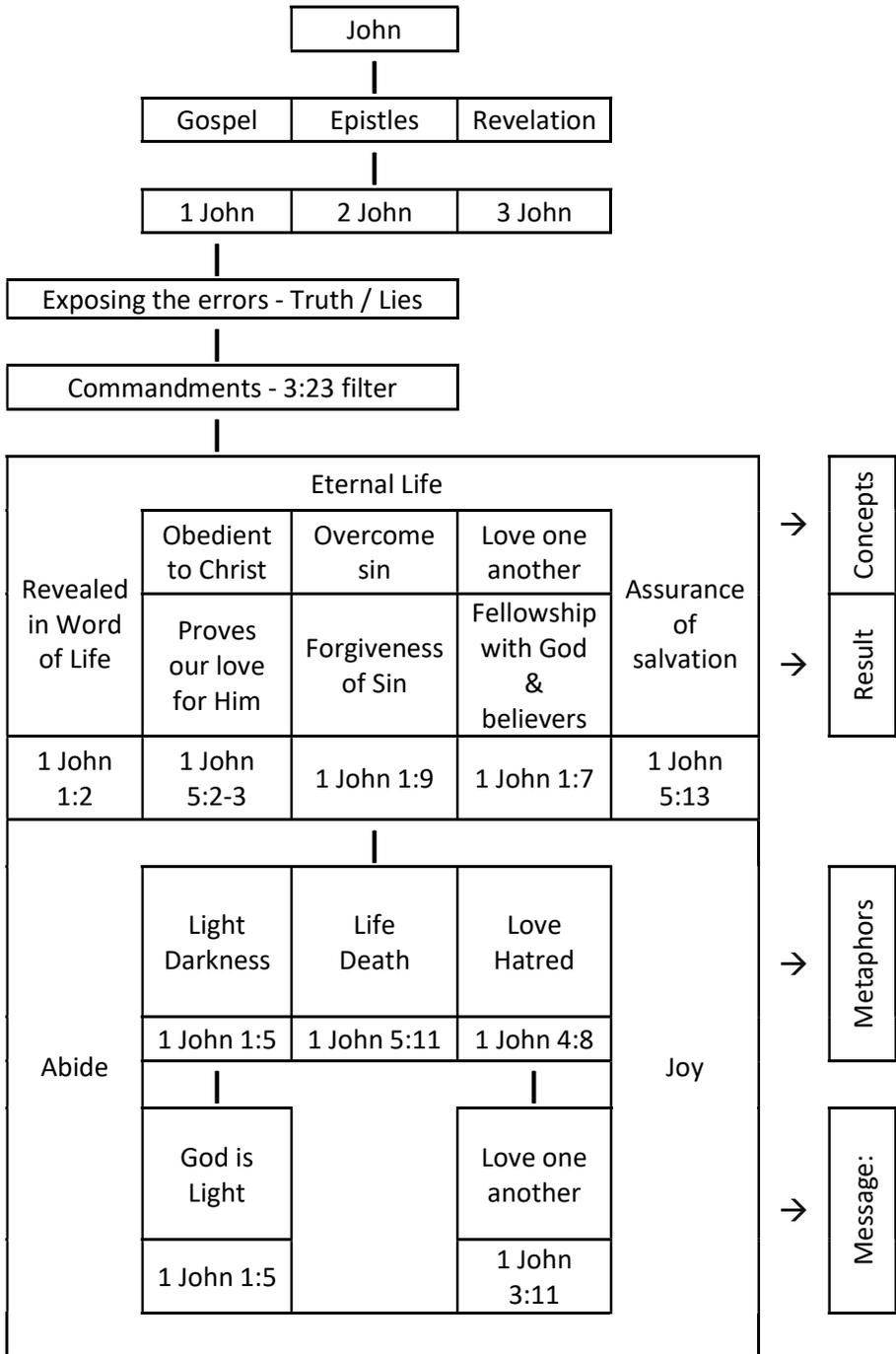
- what to believe - (justification)
- positional

1 John is the application

- how to live - (sanctification)
- relational

Exposing the errors – gnosticism

Truth / Lies – (8 verses on truth)



Commandments: 2:3, 2:4, 2:7, 2:8, 3:22, 3:23, 3:24, 4:21, 5:2, 5:3

1. Commandments

2:3 – By this we know that we have come to know Him, if we **keep His commandments**.

2:4 – The one who says, “I have come to know Him,” and does not **keep His commandments**, is a liar, and the truth is not in him;

3:22 – and whatever we ask, we receive from Him, because we **keep His commandments** and do the things that are pleasing in His sight.

3:24 – The one who **keeps His commandments** abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

5:2 – By this we know that we love the children of God, when we love God and **observe His commandments**.

5:3 – For this is the love of God, that we **keep His commandments**; and His commandments are not burdensome.

1,050 commands in the New Testament.

So, the question becomes **which** commandments?

1 John – 6 (keeping) – 2 (new / old)

1 John 3:23 filter:

3:23 – **This is His commandment**, that we **believe in the name of His Son Jesus Christ, and love one another**, just as He commanded us.

4:21 – **And this commandment we have from Him**, that the one who loves God should **love his brother** also.

Believe in the name of His Son Jesus Christ

Filter: What does the passage tell us about God in Jesus?

- [John 14:7](#) - If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.

Love one another, just as He commanded us.

Filter: What does the passage tell us about loving one another and why?

- [John 13:36](#) - By this all *people* will know that you are My disciples: if you have love for one another.

3:23 – This is His commandment, that we **believe in the name of His Son Jesus Christ**, and **love one another**, just as He commanded us.

4:21 – And this commandment we have from Him, that **the one who loves God** should **love his brother** also.

John 14:7 – What does it say?

Matt 22:37-40 - And He said to him, “‘YOU SHALL **LOVE THE LORD YOUR GOD** WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’³⁸ This is the great and foremost commandment. ³⁹The second is like it, ‘YOU SHALL **LOVE YOUR NEIGHBOR AS YOURSELF.**’⁴⁰ **On these two commandments depend the whole Law and the Prophets.”**

“Commandment” concepts:

First two concepts we get from the filter

“keep His commandments” → **“Obedient to Christ”**

Love on another → **“Love one another”**

2. Reasons for writing

1:4 - These things we **write**, so that our **joy** may be made complete.

2:1 - My little children, I am **writing** these things to you so that you may **not sin**.

2:26 - These things I have **written** to you concerning **those who are trying to deceive you**.

5:13 - These things I have **written** to you who believe in the name of the Son of God, so that you may know that you have **eternal life**.

“Written” concepts

Joy → Only used in this verse (overall)

Not Sin → **“Overcome Sin”**

Deceive You – relates back to gnostics

Eternal Life → **“Eternal Life”**

Next two concepts we get from the written

Overcome Sin

Eternal Life

3. Message

1:5 This is the **message** we have heard from Him and announce to you, that **God is Light**, and in Him there is no darkness at all.

3:11 – For this is the **message** which you have heard from the beginning, that we should **love one another**;

“Message” Concepts: (covered in written)

God is Light → attribute, used for analogy

Love one another → “love one another”

Command Concepts – 1 John 3:23

Obedience to Christ

Love One Another

Written Concepts:

Overcome Sin

Eternal Life

Overall Concepts:

Abide

Joy

Other studies – the richness of 1 John

1. Combatting the false teacher’s doctrine

The word “know” occurs 37 times (NASB)

(2:3, 2:4, 2:5, 2:8, 2:11, 2:13, 2:14, 2:18, 2:20, 2:21, 2:23, 2:29, 3:1, 3:2, 3:5, 3:6, 3:14, 3:15, 3:16, 3:19, 3:20, 3:24, 4:2, 4:6, 4:7, 4:8, 4:13, 4:16, 5:2, 5:3, 5:4, 5:5, 5:6, 5:13, 5:15, 5:18)

“We know that” – direct comeback to gnostic

(2:3, 2:5, 2:18, 3:2, 3:14, 4:13, 5:2, 5:15, 5:19, 5:2)

2. “So that”s

(1:3, 1:4, 2:1, 2:19, 2:28, 4:9, 4:17, 5:13, 5:19)

3. “The one who” - exposing the differences:

Positives - 2:6, 2:10, 2:17, 2:23, 3:7, 3:24, 4:16, 4:21, 5:5, 5:10

Negatives - 2:4, 2:9, 2:11, 2:22, 3:8, 3:10, 4:8, 4:18, 4:20, 5:10

4. “God is Light” – 1:5, 1:7, 2:8, 2:9, 2:10

5. “God is Love” – 4:8, 4:16 (love is found 37x)

6. “Fellowship” – 1:3, 1:6, 1:7 (Love one another)

C.1 – **Eternal Life** → Assurance of Salvation

Eternal life – 1:1, 1:2, 2:5, 2:25, 3:14, 3:15, 5:11, 5:12, 5:13, 5:20

Assurance of Salvation – 3:14, 4:13, 4:16

1 John begins 1:2 and ends 5:20 with the same theme, eternal life

1:2 – and the life was manifested, and we have seen and testify and proclaim to you the **eternal life**, which was with the Father and was manifested to us—

5:20 – And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and **eternal life**.

Verse application

- In Him: 1:2, 5:11, 5:20 - (Source of)
 - for us: 2:25, 3:15, 5:13 – (Recipient of)
- “life”** (ζωή, zōē)
- 135 NT occurrences:
66 (49 %) traditionally ascribed to John:
36 in John’s Gospel,
13 in John’s Epistles,
17 in Revelation.

The word “life” can refer to:

1. our present earthly existence
2. a particular quality of existence

The adjective **“eternal”** often precedes it

Yarbrough, Robert W. 1-3 John (Baker Exegetical Commentary on the New Testament) (pp. 38-39). Baker Publishing Group. Kindle Edition.

References

Life - (Eternal)

1:1 – What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of **Life**—

1:2 – and the **life** was manifested, and we have seen and testify and proclaim to you the **eternal life**, which was with the Father and was manifested to us—

2:25 – This is the promise which He Himself made to us: **eternal life**.

3:14 – We know that we have passed out of death into **life**, because we love the brethren. He who does not love abides in death.

3:15 – Everyone who hates his brother is a murderer; and you know that no murderer has **eternal life** abiding in him.

5:11 – And the testimony is this, that God has given us **eternal life**, and this **life** is in His Son.

5:12 – He who has the Son has the **life**; he who does not have the Son of God does not have the life.

5:13 – These things I have written to you who believe in the name of the Son of God, so that you may know that you have **eternal life**.

5:20 – And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and **eternal life**.

Assurance of Salvation

2:5 – but whoever keeps His word, in him the love of God has truly been perfected. By this **we know that we are in Him**:

3:14 – **We know that we have passed out of death into life**, because we love the brethren. He who does not love abides in death.

3:19 – **We will know** by this that **we are of the truth**, and **will assure our heart before Him**,

4:13 – By this **we know that we abide in Him** and He in us, because He has given us of His Spirit.

4:15 – Whoever confesses that Jesus is the Son of God, **God abides in him, and he in God**.

4:16 – **We have come to know** and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and **God abides in him**.

Questions

Q – Which Gnostic belief do you think John is exposing?

- ✓ Knowledge – eternal life is found in Jesus

Q – Why are these verses important

- ✓ Set out heart at ease – assurance of salvation based not on a higher knowledge, but on the knowledge that it is Jesus that saves us.

Applying the 3:23 filter:

Q – What do these verses tell us we are to believe about Jesus Christ?

- ✓ Jesus is the source of eternal life

Q – What can we understand from these verses about loving others

- ✓ Mark of our eternal life is we love others

C.2 - **Obedient to Christ** – 1:6, 1:7, 2:3, 2:5, 2:6, 2:10, 2:29, 3:7, 3:22, 3:24, 5:2, 5:3

- Just another “catch phrase”?
What is obedience?
 - a. hearing the word of God and acting on it
 - b. implies aligning our will to God’s will
doing what God has asked us to do
 - c. we completely surrender to His authority
 - d. base our decisions and actions on His Word
- Why is it important that we obey God?
Demonstrates faith – [1 John 2:3-6](#)
Brings us closer to God – [James 4:8](#)
Open avenues for blessing – [John 13:7](#)
Proves our love and respect – [1 John 5:2-3](#)
Act of worship – [Romans 12:1](#)
- How do I know if I am being obedient?
[1 John 5:21](#) – Little children, guard yourselves from idols.
- What is an idol?
“When we take created things and give them value, worth, authority, and praise that only the creator deserves, the Bible call this idolatry.”

[Trustworthy, Lysa Terkeurst, pg. 78](#)

When we don't obey, it says something is more important, that something is our idol.

References

1:6 – If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

1:7 – but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

2:3 – By this we know that we have come to know Him, if we keep His commandments.

2:5 – but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

2:6 – the one who says he abides in Him ought himself to walk in the same manner as He walked.

2:10 – The one who loves his brother abides in the Light and there is no cause for stumbling in him.

2:29 – If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

3:7 – Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;

3:22, 3:24, 5:2, 5:3 – keeps or observes His commandments

Questions

Q – According to 1 John what areas do we need to be obedient in?

- ✓ 1:6 – fellowship
- ✓ 1:7 – walking in the light
- ✓ 2:3 – keeping His commandments
- ✓ 2:29 – practicing righteousness
- ✓ 5:2-3 – loving others

What we say and do.

Q – What does it mean to:

Have fellowship?

- ✓ Fellowship is shared participation within a community. Greek word is koinonia

Walk in the light?

- ✓ It is often taken to mean “acting correctly” or even “living openly

Keep His commandments?

- ✓ live according to God's righteousness

Practice righteousness?

- ✓ Persistently doing the right thing imitating Jesus, the Righteous One

Follow Him / Follow His word?

- ✓ Become Like Him. It entails both imitating his example and obeying his teachings.

Loving others?

- ✓ Fellowship, meeting needs

Applying the [3:23](#) filter:

Q – What do these verses tell us we are to believe about Jesus Christ?

- ✓ In Him we have fellowship with one another – [1:7](#)
- ✓ He perfects us – [2:5](#)
- ✓ He is Righteous – [2:29](#)
- ✓ He has given us the Holy Spirit – [3:24](#)
- ✓ His commandments are not burdensome – [5:3](#)

Q – What can we understand from these verses about loving others?

- ✓ commanded – [3:11](#), [3:23](#), [4:7](#), [4:11-12](#)

You're a lover of other Christians?

- ✓ When we fellowship – [1:7](#)
- ✓ Loving the brethren – [2:10](#), [3:10](#), [4:14](#)
- ✓ Loving each other – [3:11](#), [3:23](#), [4:7](#), [4:11](#)
- ✓ Laying down our lives for others – [3:16](#)

✓ Meeting needs of others – 3:17

C.3 – Overcoming sin – 1:7-10, 2:1-2, 2:12, 2:13, 2:14, 2:17, 3:9, 4:4, 5:4 (every single chapter)

Negative effects of not overcoming sin:

Quenches the Holy Spirit – I Th 5:19-22

Bible Study unrewarding – Ps 1:1-2

Robs us of joy – 1 Jn 1:4

Takes away peace – Col 3:15

Become fearful – Phil 4:6-7

Hinders fellowship – 1 Jn 3:3-6

Causes feeling of separation – 1 Jn 1:6

Confidence in prayer lost – 1 Jn 3:19-22

Unanswered prayers – Ps 66:18

Loss of anticipation of Christ's return

2 Cor 5:8, Titus 2:13

https://www.blueletterbible.org/fag/don_stewart/don_stewart_562.cfm

References

1:7 – but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the **blood of Jesus His Son cleanses us** from all sin.

1:8 – If we **say that we have no sin**, we are deceiving ourselves and the truth is not in us.

1:9 – If we **confess our sins**, He is faithful and righteous to **forgive us our sins and to cleanse** us from all unrighteousness.

1:10 – If we **say that we have not sinned**, we make Him a liar and His word is not in us.

2:1 – My little children, I am writing these things to you so that you **may not sin**. And if anyone sins, we have an **Advocate with the Father, Jesus Christ** the righteous;

2:2 – and He Himself is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

2:12 – I am writing to you, little children, because your sins have been forgiven you for His name's sake.

2:13 – I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.

2:14 – I have written to you, fathers, because you know Him who has been 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 evil one.

3:9 – No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

4:4 – You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

5:4 – For whoever has been born of God overcomes the world; and this is the victory that has overcome the world—our faith.

Questions

Q – According to John how do we overcome sin?

- ✓ Through the blood of Christ – 1:7
- ✓ through confession – 1:9
- ✓ through forgiveness – 2:12
- ✓ through God's seed – 3:9
- ✓ through obedience – 3:22
- ✓ through God's indwelling presence – 4:4
- ✓ through faith – 5:4

Q – Which Gnostic belief do you think John is exposing?

- ✓ Sin – not keeping God's command – 2:4

Q – What does sin cause?

- ✓ Loss of fellowship, God and others – 1:6
- ✓ Makes God a liar – 1:10

Q – How is it possible to have forgiveness?

- ✓ Advocate with the Father, Jesus Christ the righteous – 2:1
- ✓ He is the propitiation for our sins – 2:2
- ✓ Keep His commandments (staying in the word of God) – 2:3-4, 3:22-24, 5:2-3

Q – What does the word overcome imply?

- ✓ Success in dealing with a problem or difficulty

Q – Why do you think John says, “you have overcome the evil one”, past tense?

- ✓ Confess – immediately – 1:9
- ✓ Abide / Remain in Him by keeping his commandments – 2:14

Applying the 3:23 filter:

Q – What do these verses tell us we are to believe about Jesus Christ?

- ✓ The blood of Jesus cleanses us – 1:7
- ✓ Advocate with the Father, Jesus Christ the righteous; – 2:1
- ✓ He Himself is the propitiation for our sins; – 2:2

Q – What can we understand from these verses about loving others

- ✓ Nothing direct, indirect would-be sin disrupts fellowship

C.4 – Love other Christians – 2:10, 3:10, 3:11, 3:14, 3:16, 3:23, 4:7, 4:11, 4:21

Benefits to loving other Christians:

1. You demonstrate a sincere love for Jesus. 1 Jn. 4:19-20; Rom. 12:9-16
2. You receive the encouragement of harmony. Rom. 15:5
3. You experience mutual acceptance among radically different people. Rom. 15:7
4. You benefit from mutual instruction, encouragement and correction. Rom. 15:14
5. You gain opportunities for joy, mutual comfort, unity, encouragement and peace. 2Cor. 13:11; 1Th. 4:18; 1Th. 5:11
6. You use your newfound freedom for the loving service of others. Gal. 5:13
7. You receive God-given opportunities to develop patience. Eph. 4:1-2
8. You become aware of God-given opportunities to grow in kindness and forgiving others. Eph. 4:32; Col. 3:13

9. You receive mutual encouragement and growth that comes from corporate worship before God. [Col 3:16](#)
10. You demonstrate reverence to Christ. [Eph. 5:21](#)
11. You put yourself on God's pathway for cultivating spiritual growth. [Col. 3:7-10](#)
12. You gain opportunities to see God's answers to prayer especially in the lives of others. [2Th. 1:3](#) cf. [1Th. 3:11-12](#)
13. You receive confrontation from others, making yourself less vulnerable to the hardening deceitfulness of sin. [Heb. 3:13](#)
14. You stir up others to love and good works, while being stirred up by others to love and good works. [Heb. 10:24-25](#)
15. You gain many opportunities to put to death your judgmental spirit. [James 4:11, 5:9](#)
16. You are freed to confess your sins to a brother or sister and benefit by their prayers for you. [James 5:16](#)
17. You grow in humility. [1Pet. 5:5](#)
18. You make the Gospel more visible to a dark world. [John 13:35](#); [1Th. 4:9](#); [Titus 3:3](#); [1Jn 3:11, 23](#); [1Jn 4:7](#), [2Jn 5](#)
<https://www.claytonvalleychurch.com/walking-closer-with-god/post/18-benefits-of-christian-fellowship>

"Left field" Verses:

[1 John 4:11-12](#) – Beloved, if God so loved us, we also ought to **love one another**.¹² **No one has seen God at any time**; if we **love one another**, God abides in us, and His love is perfected in us.

[1 John 4:12](#) – **No one has seen God at any time**

Sandwiched between: love one another

[1 John 5:21](#) – **Little children, guard yourselves from idols.**

"When we take created things and give them value, worth, authority, and praise that only the creator deserves, the Bible call this idolatry."

[Trustworthy, Lysa Terkeurst, pg. 78](#)

[1 John 3:23](#) – **This is His commandment**, that we **believe in the name of His Son Jesus Christ, and love one another**, just as He commanded us.

What causes us not to believe?

Something else has become our idol.

Why must we love one another?

It is the way the world sees God.

Both "obscure" verses make up the heart of the 3:23 filter. It all comes back to God.

References

[2:10](#) – The one who **loves his brother** abides in the Light and there is no cause for stumbling in him.

3:10 – By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not **love his brother**

3:11 – For this is the message which you have heard from the beginning, that we should **love one another**;

3:14 – We know that we have passed out of death into life, because we **love the brethren**. He who does not love abides in death.

3:16-18 – We know love by this, that He laid down His life for us; and we ought to **lay down our lives for the brethren**.¹⁷ But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? ¹⁸ Little children, let us not love with word or with tongue, but in **deed and truth**.

3:23 – This is His commandment, that we believe in the name of His Son Jesus Christ, and **love one another**, just as He commanded us.

4:7 – Beloved, let us **love one another**, for love is from God; and everyone who loves is born of God and knows God.

4:11 – Beloved, if God so loved us, we also ought to **love one another**.

4:12 – No one has seen God at any time; if we **love one another**, God abides in us, and His love is perfected in us.

4:21 – And this commandment we have from Him, that the one who loves God should **love his brother** also.

Questions

Q – According to John, what does it mean to love other Christians

- ✓ Loving the brethren – 2:10, 3:10, 4:14
- ✓ Loving each other – 3:11, 3:23, 4:7, 4:11
- ✓ Laying down our lives for each other – 3:16

Do you think these verses are directed at the Gnostic? - **Nothing direct, indirect would be sin disrupts fellowship**

Q – Why do you think loving others is a commandment?

- ✓ How the world sees who God is, by our love for one another – 4:12

Q – What does it mean to lay down our lives for the brothers and sisters

- ✓ Few of us will ever die for another person, while all of us have the opportunity to put others first on a daily basis. – 3:16
- ✓ It is about how you value people and how you see yourself. – 3:16
- ✓ V17 & 18 are the key. If you see others in need, provide for them, don't just talk about it

Applying the 3:23 filter:

Q – What do these verses tell us we are to believe about Jesus Christ?

- ✓ Laid down His life (on the cross) – 3:16
- ✓ Love is from God – 4:7

Q – What can we understand from these verses about loving others

- ✓ May not feel like it, but it is a commandment – 4:21, 4:23
- ✓ Involves action – 3:18
- ✓ Shows who we are – 3:10

C.5 – Abide(s) 2:6, 2:10, 2:14, 2:24, 2:27, 2:28, 3:6, 3:9, 3:14, 3:17, 3:24, 4:12, 4:13, 4:15, 4:16

- Abiding in Christ means allowing His Word to fill our minds, direct our wills, and transform our affections.

<https://www.ligonier.org/learn/articles/what-does-it-mean-abide-christ#:~:text=In%20a%20nutshell%2C%20abiding%20in%20we%20do%20with%20our%20Bibles!>

- To “abide” is to live, continue, or remain; so, to abide in Christ is to live in Him or remain in Him.

<https://www.gotquestions.org/abide-in-Christ.html>

- Abiding is relational → positional → where you are

What changes is the position in the relationship

<https://www.bibleref.com/1-John/3/1-John-3-15.html>

References

2:6 – the one who says he abides in Him ought himself to walk in the same manner as He walked.

2:10 – The one who loves his brother abides in the Light and there is no cause for stumbling in him.

2:14 – I have written to you, fathers, because you know Him who has been 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 evil one.

2:24 – As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

2:27 – As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

2:28 – Now, little children, **abide in Him**, so that when He appears, we may have **confidence** and not shrink away from Him in shame at His coming.

3:6 – **No one who abides in Him sins**; no one who sins has seen Him or knows Him.

3:9 – No one who is born of God practices sin, because **His seed abides in him**; and he cannot sin, because he is born of God.

3:14 – We know that we have passed out of death into life, because we love the brethren. **He who does not love abides in death**.

3:17 – But whoever has the world's goods, and sees his **brother in need** and closes his heart against him, how does the love of God **abide in him**?

3:24 – The one who keeps **His commandments abides** in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

4:12 – No one has seen God at any time; if we **love one another**, God **abides** in us, and His love is perfected in us.

4:13 – By this we know that we **abide** in Him and He in us, because He has **given us of His Spirit**.

4:15 – Whoever **confesses that Jesus is the Son of God**, **God abides in him**, and he in God.

4:16 – We have come to know and have believed the love which God has for us. God is love, and the one who **abides in love abides in God**, **and God abides** in him.

Questions

Q – What does it mean to abide in Him?

- ✓ accept or act in accordance with

Q – What does it mean to abide or remain in Him

- ✓ continue to possess a particular quality or fulfill a particular role

Applying the 3:23 filter:

Q – What do these verses tell us we are to believe about Jesus Christ?

- ✓ He is the example of how to walk – 2:6
- ✓ Teaches us about all things – 2:27
- ✓ Spirit of Christ remains in us – 3:24

Q – What can we understand from these verses about loving others

✓ Abiding in Christ gives us the ability to love others – 3:17

Command Concepts:

Obedience to Christ – 3:23

Love One Another – 3:23

Written Concepts:

Overcome Sin – 2:1

Eternal Life – 5:13

Overall Concepts:

Abide – 2:6 – first occurrence

Joy – 1:4 – only in this verse

1 John 1:1-4 – Life in the revealed Word

1:1

“**What Was**” – the invokes a question.

What is the “What”?

At the end of the verse John reveals the what is really the who.

Word of Life!

Although clear who John is talking about, Jesus is not named here.

Why?

In the Gospel of John, the focus is on the **Word**. In 1 John, the impersonal language shifts the focus to “**life**” which is a key theme.

In 1 John, he is focused on the “**life**”.

We find this focus from the opening verse:

1:4 – What was from the beginning,

concerning the Word of **Life**

5:20 – And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and **eternal life**.
“The phrase *the Word of Life* in this verse would be better read as “the word of life” or even as “the word of Life.” It is clear from verse 2 that the subject matter is not on the “word” but “life.” Zane Hodges, “The Epistles of John”

Talking about “**life**”

“the adjective “eternal” often precedes it (and may be implied when it does not). Jesus frequently used the terminology of “eternal life” (esp. as John’s Gospel presents him)”

Yarbrough, Robert W. 1-3 John (Baker Exegetical Commentary on the New Testament) (pp. 38-39). Baker Publishing Group. Kindle Edition.

The gnostics had caused doubt in the believers as to eternal life, John seeks to assure the reader eternal life is found in Jesus.

We will see the concept come back around multiple times in chapter 1.

Eternal life references:

Found in Him: 1:2, 5:11, 5:20

Given for us: 2:25, 3:15, 5:13

“**from the beginning**”

Two lines of thought:

1st – “from the beginning [ἀπ’ ἀρχῆς], from **days of eternity**” Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 34). Baker Publishing Group. Kindle Edition.

Jesus was in the beginning with God (Jn 1:1).

Similar to the opening passages of:

Genesis 1:1 – In the beginning

Gospel of John 1:1 – In the beginning

Ponder the indefiniteness beyond which no eye can pierce. (Ellicott's Commentary for English Readers)

2nd – from the **beginning of Jesus’ ministry**:

Talking about the witnesses “whose testimony goes back to the beginning of the Christian revelation”. Zane Hodges – The Epistles of John – (p47 – last full paragraph)

John the Baptist Prepares the Way

Mark 1:1 – The beginning of the good news about Jesus the Messiah, the Son of God,

Zane Hodges – The Epistles of John – (p47 – last full paragraph)

Where a case can be made for either, to spend time debating would be **speculation**.

Who is the “**we**”? – Many theories:

John and the apostles

John and his disciples

Royal we
Community we
Rhetorical we
Pre-crucifixion we
Post Resurrection we

Selection in the text is limited to:

1:3 – those who have seen, hear, touched
1:4 – Those writing, “these things we write”

Since John does not tell us who the “we” are, to spend much time on it becomes *speculation*.

Focus on what is important, the “Why”.

He is one member of a larger group whose **combined testimony is far stronger** than it could have been if it were isolated and solitary.
[Yarbrough, Robert W.. 1-3 John \(Baker Exegetical Commentary on the New Testament\) \(p. 32\). Baker Publishing Group. Kindle Edition.](#)

Requirement for testimony – Invoking others who had seen and heard **gives validity**

[John 8:17](#) - In your Law it is written that the testimony of two people is true.

“heard, seen, looked at, touched” - physical characteristics of Jesus in the flesh.

Available to human senses:

Visible (seen)
Audible (heard)
Available (looked at/ studied)
Feel (touched.)

Why was he addressing this?

[1 John 4:2](#) - By this you know the Spirit of God: every spirit that confesses that Jesus Christ **has come in the flesh** is from God;

A small sidetrack!

Gospel John builds the case for **Christ’s deity**

1 John builds a case for **Jesus humanity**

Importance of Jesus Christ being fully God and fully man:

The Redeemer had to be truly human:

in order to **suffer** and **sympathize**.

The Redeemer had to be truly divine:

in order to **satisfy** and **secure**

<https://www.gotquestions.org/humanity-of-Jesus.html>

Bridge of transcendence – **1:1 – 1:2**

God's loftiness, separateness, and uniqueness poses the problem as to how sinful humans may connect with Him.

From "**what was**"(1:1) to "**was manifested**"(1:2)

1:2

Yarbrough suggests the following:

John sees the transcendence problem as overcome and Jesus (*was manifested*) set off as unique among humans. (italics added)

John 6:46 - "only he [Jesus] has seen the Father"

John 8:42 - Jesus "came from God"

John 7:17 - Jesus's "teaching comes from God"

John 8:40 - Jesus tells "the truth that [he] heard from God"

John 13:3 - Jesus is "returning to God"

John thereby also sets the stage for subsequent lofty claims about Christ throughout his epistle.

Yarbrough, Robert W. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 40). Baker Publishing Group. Kindle Edition.

"seen and testify and proclaim"

Seen – eyewitness

Testify – give evidence as a witness in a law court.

Proclaim - announce officially or publicly.

Proclaim – what they witnessed was not merely pondered in their thoughts, but publicly proclaimed for all to hear.

"the eternal life"

It implies not merely the existence of life, but a quality of life. **End of class – 10/15/23**

Fellowship with God

1:3

"what we have seen and heard"

In 1:1, this is a reference to Jesus humanity

Here add reference to relational aspect

"we proclaim to you also"

What is "seen and Heard" is not just filed away, but is proclaimed to others

"so that you too may have fellowship with us"

First "so that" (reason He is proclaiming)

Fellowship is something that can be shared

In 1:3, we pick up the first **"so that"** (reason) John has in mind for the reader:

to share in the **fellowship with the Father, and with His Son Jesus Christ.**

"fellowship" (Greek – "koinonia")

Believers share in mutual cooperation in:

God's worship

God's work

God's will being done in our midst.

Pondering fellowship

Lump fellowship into time with others

Weekday – God's worship, work, and will

Sunday – Coffee, cookies, conversation

Other times – People, prayer, pot-luck

What happens to the **fellowship** when everyone leaves?

Does **fellowship** stop?

Fellowship is first and foremost **with the Father and with His Son Jesus Christ**.

This fellowship **with the Father and with His Son Jesus Christ** remains the focus with which [we get to share](#) with other believers.

Fellowship then is both a vertical relationship "**with the Father and His Son Jesus Christ**", and a horizontal relationship with other believers.

John is saying, "**our fellowship is with the Father and His Son Jesus Christ**" and then we get to share that fellowship with each other.

What does fellowship **with the Father and with His Son Jesus Christ** look like?

[John 15:1-5](#) - "I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit, He takes away; and very *branch* that bears fruit, He prunes it so that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ **Abide in Me, and I in you.**

[Romans 11:17-24](#) – ¹⁷ If some of the branches have been broken off, and you, though a wild olive shoot, have been **grafted in among the others and now share in the nourishing** sap from the olive root,

Living the grafted life:

Life

Nourishment

Protection (root stock is pest and disease resistant)

Complete Joy

1:4

“These things we write”

First of four reasons John gives for writing the book

“so that our joy may be made complete.”

Second “so that” (reason He is writing)

“joy” – (“our joy” (NASB) – “your joy” (KJV)

Joy: an abiding sense of optimism and cheerfulness based on God.

[John 15:11](#) - These things I have spoken to you, that My joy may remain in you, and that **your joy** may be full.

[John 16:24](#) - Until now you have asked nothing in My name. Ask, and you will receive, that **your joy** may be full.

[John 17:13](#) - But now I come to You, and these things I speak in the world, that **they may have My joy** fulfilled in themselves.

Connecting the dots: **joy** flows throughout

1 John. What brings **joy**? **Fellowship!**

John has already expressed one reason for his letter: to promote fellowship (1:3). Now he adds a further consideration: that the readers’ **joy** may increase and be sustained. John’s purpose goes beyond religious instruction in a purely cognitive or even spiritual sense.

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 42-43). Baker Publishing Group. Kindle Edition.

Insightful application 1 John 1:3-1:4

Characteristics of the Christian life:

1. Proclaim
2. Fellowship
3. Joy

*** Interesting note on these four verses:

V1-4 – Note: “**three temporal junctures**. The **first** juncture is “**the beginning**” (1:1)—the time of Christ’s incarnate existence (Sloyan 1995: 10) or perhaps even preexistence—leading up to a **second** juncture: the era when **witnesses**, like the writer of 1 John, came into physical contact with him. The **third** temporal juncture is the time of John’s **composing this letter**. One could even speak of a fourth moment: the time when the letter is read and responded to (1:4).

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 30-31). Baker Publishing Group. Kindle Edition.

Outline Identification – 1:1 – 1:4

Gnostic errors

3:23 filter – What can we learn about Jesus

Eternal Life

Obedience to Christ

Overcome sin

Love one another
Abiding
Joy
Metaphors

Applying the 3:23 Filter

Believe in the name of His Son Jesus Christ

1:1-1:4 – What do we believe about Jesus?

- Jesus was a real flesh man known by human senses (Visible, audible, available)
- He is the Word of life
- He is distinct from the person of God the Father.
- We may have fellowship with Him
- Fellowship with Jesus leads to a life lived in fullness of joy

How do we love one another?

- Fellowship with one another is a visible outward sign of love

Benefits of light – (1:5-1:10)

1:5

“message” – **God is Light**

What does light represent? (metaphor)

True, Good, Pure, Holy

Light exposes what exists:

Things hidden by dark become clearly identifiable in the light.

God’s light furnishes ethical direction

[Psalm 119:105](#) - Thy word is a lamp unto my feet, and a light unto my path.

End of class – 10/22/23

1 John 1:6-2:2 – Fellowship in God’s light

Already found three significant truths:

1:3 – **fellowship** with the Father & Son

1:4 – our **joy** may be made complete

1:5 – God’s attribute of **light**

Five contrasting statements with parallel application for God’s attribute of light:

1:6 – If we say

1:7 – if we walk

1:8 – If we say

1:9 – If we confess

1:10 – If we say

1. Exposes the false teaching and presents truth.
2. Shows how God's **light** helps us maintain that **fellowship, and the joy**
3. **Self examination**

1:6

“If we say that we have fellowship with Him”

Fellowship has suffered from open division among its members (2:19)

Fellowship is with God, and flows into fellowship with other believers.

“and yet walk in the darkness”

In 1:6, John now seems to envision persons claiming a closeness with God while at the same time living contrary to what his character calls for. This is to live in **darkness**, because it is not living in God.

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 54). Baker Publishing Group. Kindle Edition.

A “person who walks in darkness is moving in a moral and spiritual sphere from which God is absent”. Zane Hodges – The Epistles of John – (p59 – last)

We cannot **walk in the darkness** and have a relationship with Christ at the same time.

“walk” - continual, a habit.

“practice” the truth - same idea

John is telling us, we cannot say one thing and then do another.

We cannot say we have fellowship with God while walking in a place where God is absent.

The strength of the statement speaks to a **“deliberate” walk** (habit) not allowing God's light to be the guide on the path.

“we lie and do not practice the truth”

walking in the darkness is strongly condemned as a **lie** and lacking in **truth**.

Summing up 1:6:

John puts his finger on perhaps the oldest syndrome of human fallenness in all of Scripture, and certainly one of the grimmest: **claiming spiritual or moral high ground when from God's viewpoint we languish in some pit.**

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 55-56). Baker Publishing Group. Kindle Edition.

1:7

“but if we walk in the light”

To **walk in the light**, means we are to conduct ourselves in the sphere where God Himself is.

“as He Himself is in the Light”

Shared fellowship: we **walk in the light, as He Himself is in the light**

What is “shared” in this fellowship is nothing less than the **light** itself. He is light. **He is sharing Himself with us!**

“we have fellowship with one another”

We are sharing Him, His light, with each other.

“and the blood of Jesus His Son cleanses us from all sin”

It would be impossible for a perfectly holy God to **have fellowship** with a sinful people, were it not for the fact **He has provided** for us a way where **the blood of Jesus His Son cleanses us from all sin**.

Singularity of the word “**sin**” - positional (judicial) forgiveness of sin at salvation.

1:8

Second claim of the false teachers

“we say that we have no sin”

This claim stemmed from the belief that at salvation the sin nature had been eliminated and now they were incapable of sinning.

“we are deceiving ourselves and the truth is not in us”

Self-deception (at best)

Lie (at worst)

1:9 – Well known verse among believers.

“If we confess our sins”

But, if our “sin” was forgiven, why are we now confessing “**sins**”?

- Salvation, we are **positionally** instated in God’s family. Covers sin.
- In order to **relationally** maintain fellowship, we must continually seek forgiveness.
Like a child seeking the parent’s forgiveness within the family structure.

The false teachers denied:

- They still had a sin nature
- Their conduct was sinful.

“He is faithful and righteous to forgive us our sins”

Forgiveness of sin depends on Him!

- Faithfulness
He promises, He will do.
True to His word
Consistent with His character
Unchanging (immutable)
- Righteousness
Upright, Just, Moral, Virtuous

1:10

“If we say that we have not sinned”

Speaks to the difficulty humans have to admit faults and shortcomings.

Unwillingness to confess our sins causes a disruption in fellowship

“we make Him a liar and His word is not in us.”

Makes God a **liar** and charges Him with untruthfulness.

Summary 1:6 – 1:10

“The sequence of thought in this passage shows us what is meant. Even while we are in fellowship with God (1:6), we are not free from the need for cleansing (1:7); should we deny that truth, we are self-deceived (1:8); If we confess whatever sin the light shows us, we are forgiven (1:9); But, if we deny what the light shows us we are making God (who is the light) a liar. His word is not in us as an effective and controlling influence. (1:10)” [Zane Hodges – p66 – first paragraph](#)

End of class – 10/29/23

Review 1:5 – 1:10

The Christian life is not about being sinless, it is about sinning less.

Taken as a whole 1:6-1:10 not only refutes gnostic beliefs, but gives us a mental checklist to gauge if we are “walking in the Light”

God is light 1:5 → walking in the light 1:7 → fellowshiping with God 1:3 → Him sharing Himself with us.

We in turn fellowship with each other by sharing His light with each other.

A “person who walks in darkness is moving in a moral and spiritual sphere from which God is absent”. [Zane Hodges – The Epistles of John – \(p59 – last\)](#)

2:1

“My little children” (*teknia – little child, deeply loved*)

Term of endearment – the aged apostle considered them His children in the faith

“I am **writing these things**”

Second reason John tells us he is **writing**:

“these things” – referring back to 1:6-1:10, exposing truth and errors.

“to you so that”

Third time **“so that”**(reason) has come by

Looking at our outline:

1st – 1:3 - **so that** you too may have **fellowship**

2nd – 1:4 - **so that** our **joy** may be made complete

3rd – 2:1 - **so that** you may **not sin**

“you may not sin”

John is neither excusing or encouraging sin, but that they might not sin. (sin less)

“And if anyone sins”

John’s reality is we will all struggle with sin.

- This is NOT a loss of salvation
- This is a loss of fellowship from no longer walking in the light (1:3)
- Fellowship restored when we confess (1:9)

“we have an Advocate with the Father”

New Testament, **advocate** is only used 5 times

- Four in the Gospel of John all referring to the Holy Spirit.
- 2:1 unique reference to Jesus as advocate

What does our Advocate do?

Court setting:

- Satan: “the accuser of our brethren”
(Revelation 12:10)
- Jesus: our Advocate (our defense)
mediator, intercessor, helper

“Jesus Christ the righteous; “

Our defense is Jesus, it is His **righteousness**.

Luke 22:31-32 – a pattern of advocating

- **Advocate** – I have prayed for you
- **Maintenance of faith**: that your faith may not fail (not that he would remain saved)
- **Spiritual recovery**: and you, when once you have turned again, (confess – 1:9)
- **Future usefulness**: strengthen your brothers

2:2

“He Himself”

Referring back to Jesus Christ the Righteous

“is the propitiation for our sins”

“Penalty satisfied” (Jesus has paid for those)

“and not for ours only, but also for those of the whole world.”

1st century Jewish believers, all after Jn 11:51-52

Not just Jewish believers, Gentiles (the elect)

Group given Jesus by the Father – John 17:9

Whole world – Genesis 12:3, Hebrews 2:9

As our Advocate Jesus is uniquely:

Situated: with the Father – 2:1 (Heb 1:3)

Qualified: Jesus Christ the righteous – 2:1

Pleasing: the propitiation – 2:2

Outline Identification – 1:5 – 2:2

Gnostic errors

Say we have fellowship but live in a way which denies Him – 1:6

Say we have no sin (nature) – 1:8

Say we have not sinned when we are – 1:10

3:23 Filter: Obey **His commandment**:

Believe In the Name of His Son Jesus Christ

What can we learn (believe) about Jesus?

In the Light – 1:7

His blood cleanses us – 1:7

Faithful & righteous – 1:9

Forgive us our sins – 1:9

Advocate with the Father – 2:1

Jesus Christ the righteous – 2:1

Propitiation for sin – 2:2

Love one another

How do we love one another?

Fellowship with one another – 1:7

Eternal Life

Obedience to Christ

Walk in the light – 1:7

(fellowship - He shares Himself with us)

Confess sin – 1:9

Overcome sin

Walk in the light – 1:7

Confess sin – 1:9

Abiding

Walk in the light – 1:7

Confess sin – 1:9

Joy

Walk in the light – 1:7

Confess sin – 1:9

Metaphors

Walk in the light – 1:7

2:3-2:11 – Keeping His Commandments

1:6-1:10 – “If we” (Self-reflection in the Light)

1:6 – “say”

1:7 – “walk”

1:8 – “say”

1:9 – “confess”

1:10 – “say”

2:4-2:11 – “the one who” (Reflecting the Light)

2:4 – “says” (Living it out)

2:6 – “says”

2:9 – “says”

2:10 – “loves”

2:11 – “hates”

2:3

“By this we know that we have come to know Him”

Challenge to the gnostic higher knowledge

How we know we know? **“By this!”**

“if we keep His commandments.”

Night before crucifixion, upper room, Jesus’ private teaching to 11 remaining apostles.

John 14:15 – “If you love Me, you will keep My commandments.

Both a sign and a test that we love Him

2:4

“The one who says, “I have come to know Him,” and does not keep His commandments, is a liar”

It is a lie to say **I have come to know Him** and then **not keep His commandments**

“and the truth is not in him;”

Truth is used 9x in the book of 1 John

Already have seen two: “if we say”

1:6 – fellowship, walk in darkness, not truth

1:8 – no sin, deceive ourselves, not truth

2:5

“but whoever keeps His word”

“keeps” takes it in and holds onto it (abides)

“his word” is a collective way of referring to His commandments

John 14:21 – He who has My **commandments** and **keeps** them is the one who **loves Me**; and he who loves Me will be loved by My Father, and I will love him and will **disclose** Myself to him.

“disclose myself” – this is fellowship

1:7 – What is “shared” in fellowship is the light itself. He is sharing & disclosing) Himself to us!

“in him the love of God has truly been perfected”

Perfected – Greek (teleios) primarily means:

to fulfill one’s purpose

So being “perfected in love” means:

“having God’s love fulfill its purpose in us.”

Not perfection, but purpose.

“Even the believer who is a babe in Christ can live in harmonious fellowship with the Lord. But in time he will learn God’s will and, if he does it, will enter the more advanced state of fellowship in which he comes to know God and His love. In such a person the love of God is perfected.” Zane Hodges – *The Epistles of John* – (p81 – 3rd para)

“By this we know that we are in Him”

Learning God’s will and doing it, helps us **know that we are in Him.**

2:6

“the one who says he abides in Him”

“the one who says” – Words with action

Abide –total of 21x in the rest of this epistle

Greek: to remain, to dwell, to live

Abides in Him – metaphor for grafting

“ought himself to walk in the same manner as He walked”

walk – action demonstrating we live what we believe – know 2:3 → keep 2:5 → abide 2:6

2:7-8

7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.

8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.

2:7

“Beloved”

Christians are “beloved” (not just “dear friends”) because God has set his affection on them, in the same sense that his own Son was “the beloved” (Matt. 3:17; 12:18)

Yarbrough, Robert W.. *1-3 John (Baker Exegetical Commentary on the New Testament)* (p. 96). Baker Publishing Group. Kindle Edition.

Christians are ‘**beloved**’ because God has loved them.

“I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard”

What is the old commandment?

Lev 19:18 – Do not seek revenge or bear a grudge against anyone among your people, but **love your neighbor as yourself.**

I am the LORD

John narrows the focus to a particular commandment, “love one another” (3:23)

John grounds the love that people express in the love that God has revealed.

2:8

“On the other hand, I am writing a new commandment to you”

John 13:34 – A new commandment I give to you, that you love one another, even **as I have loved you**, that you also love one another

Takes Leviticus 19 and sheds new light on it.

Now that Christ has come, we have a new standard of love (new commandment):

**Not love one another as yourself, but
love one another as I have loved you.**

“which is true in Him and in you,”

Jesus first loved in this way and because of His Spirit we have that ability in us as well.

“because the darkness is passing away and the true Light is already shining.”

Rom 13:12 – ¹²The night is almost gone, and the day is near. Therefore, let us lay aside the deeds of darkness and put on the armor of light.

Something remarkable is happening: “The darkness is dissipating and the true light already shines.”

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 102). Baker Publishing Group. Kindle Edition.

End of class – 11/5/2023

2:7-2:8

Old commandment - Lev 19:18 – Do not seek revenge or bear a grudge against anyone among your people, but **love your neighbor as yourself**. I am the LORD.

New commandment - John 13:34 – A new commandment I give to you, that you love one another, even **as I have loved you**, that you also love one another

Jesus further clarified this commandment from love your neighbor as yourself to love one another as I have loved you.

2:3-2:11 as a whole thought:

Into the heart of the 3:23b filter

love one another, just as He commanded us.

Looking at first at 2:6

the one who says he abides in Him ought himself to **walk in the same manner as He walked.**

2:7-2:8 – How did He walk?

Walked in sacrificial love

Love one another as I have loved you.

Idea carries on in 2:9-2:10

2:9

“The one who says he is in the Light and yet hates his brother is in the darkness until now.”

What is darkness?

“Darkness” in 1 John 2:8 is the moral and spiritual gloom that enshrouds current human existence. It is “the realm of evil, deprived of God’s presence and ruled by Satan” (R. Brown 1982:286) [Yarbrough, Robert W.. 1-3 John \(Baker Exegetical Commentary on the New Testament\) \(p. 102\). Baker Publishing Group. Kindle Edition.](#)

What it can be? (hidden, enshrouded)

Private malice, secret grudge, hidden envy

Darkness – an attitude of hate (2:11, 4:20)

- Don’t like them – not wanting to associate with them
- Don’t take care of them – no action of love for their needs
- Won’t help themselves – shifting our responsibility to them
- It’s their own fault – lack of empathy

John uses in chapter 3 with even stronger language, equating hate with murder. 3:15 – “Everyone who hates his brother is a murderer”

Hate is the spirit which would lead to murder is there, and God will hold that person responsible for it.

[Matt 5:21-24](#) – ²¹You have heard that the ancients were told, ‘You shall not commit murder’ and ‘Whoever commits murder shall be liable to the court.’ ²² But I say to you that **everyone who is angry with his brother** shall be guilty before the court; and **whoever says to his brother, ‘You good-for-nothing,’** shall be guilty before the supreme court; and **whoever says, ‘You fool,’** shall be guilty enough to go into the fiery hell. ²³ **Therefore** if you are presenting your offering at the altar, and there remember that your brother has something against you, ²⁴ **leave your offering** there before the altar and go; first be reconciled to your brother, and then come and present your offering.

Equating not loving one another first, as hate, then as murder.

Why is this topic so important?

Answer seems to lie in [4:12](#)

2:10

“The one who loves his brother abides in the Light and there is no cause for stumbling in him”

Abiding (living) in the Light of Jesus

Loving and walking as Jesus did: [2:6](#)

- Put aside differences
[1 Cor 12:25, Rom 12:10](#)
- Provide for others what God has given you
[Lev 23:35, Matt 5:42, Rom 12:13, Rom 12:20](#)
- Meet them where they are, no expectations
[Luke 6:30, 1 Th 5:11](#)
- Hurting when they hurt – a matter of heart
[Gal 6:2, Rom 15:1, 1 Cor 12:26](#)

<https://abwe.org/blog/47-bible-verses-about-helping-others-7-scriptural-themes-generosity/#:~:text=Galatians%20%3A2%3A%20%2E2%80%9CCarry,and%20continue%20to%20help%20them.%E2%80%9D>

We find the idea of loving others later in [3:16-18](#)

1 John 3:16-18

3:16 – sacrificial – lay down our lives

3:17 – giving – share worldly goods

3:18 – action – in deed and truth

Altruistic – when we act to promote someone else's welfare, even at a risk or cost to ourselves.

2:11

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

Choice is either 2:9 (darkness) or 2:10 (light)

We are told not loving a fellow Christian is not only walking in spiritual darkness but there is uncertainty in the where the chosen path may take us because the darkness has blinded his eyes.

2:12-2:14 – The Christian Experience

Debated structure:

am writing – have written – 3x

children, fathers, young men – 3x

Noted views: “am writing” vs “have written”

- am writing – John is thinking of what He is writing and still has to say, have written are the things he has already written and his readers already have heard or read
- Uses changes in tenses as a literary style to catch attention

“children, fathers, and young men”

1. Three different age groups

Verses are poetic in structure – we should hesitate to take them literally.

2. Levels of maturity

Scriptural references to levels of maturity

Heb 6:1a – Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity

Heb.5:12-14 – In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food! ¹³Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. ¹⁴But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

Eph. 4:13 - until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

1 Peter 2:2 – Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation

3. Every level includes all Christians

▪ Blessings not for one group only:

2:12 – children - your sins have been forgiven you, 2:13 – because you know the father

2:13 & 14 – fathers - because you know Him (exact same in both verses)

2:13 – young – overcome the evil one, 14 strong and the word of God abides in you

Christians can all be:

- like little children, who know Him and can regain their innocence by the forgiveness of Jesus Christ.
- like fathers, mature in their faith because they know Him who was from the beginning
- like young men, in whom the word of God abides, with strength to fight and overcome the evil one.

2:12

“I am writing to you, little children

(*teknia* – little child or deeply loved)

a child young in age

because your sins have been forgiven you for His name’s sake.”

Points back to elementary truth about sin

- So that the readers may not sin
- But when we do, we need to confess
- Know Jesus is our advocate when we do

2:13

“I am writing to you, fathers, because you know Him is worded exactly the same in 2:14 to remind you what I have written previously Fathers:

One who has deep increasing knowledge and a continually growing experience with God

Christians in a condition of spiritual maturity (2:5 – “perfected in love” – purpose is being fulfilled)

Him who has been from the beginning.

3rd time “beginning” is used.

First in 1:1 – the beginning of the revelation in the Person of Christ.

Second in 2:7 – refers to the readers initial experience of the Christian faith

Third (2:12) spiritual experience that stretches from the very beginning, since they knew the one who began all things.

“I am writing to you, young men, because you have overcome the evil one.” And again in 2:14 reminds them “because you are strong, and the word of God abides in you”

Trained, ready, and willing to enter the fight to overcome the evil one through Christ

“I have written to you, children

(*paidia* – a child under training)

a child young in experience

“because you know the Father.”

Children **know the Father** in initial fellowship

2:14

“I have written to you, fathers, because you know Him who has been from the beginning.”

Same as in 2:12 – repeated

“I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.”

Idea is expanded from “overcome the evil one” to what makes it possible.

Strong commitment Word of God abides in you

End of class 11/12/23

2:15-2:17 - Do Not Love the World

John now shifts from expository (teaching) mode, to imperative (instruction) mode
(of vital importance, crucial, urgent)

Note: these imperatives are **present tense** keeping with the theme of **abiding** (living)

The ten imperatives in 1 John

1. **Love not the world, neither the things that are in the world.** 2:15
2. **Let that therefore abide in you, which ye have heard from the beginning.** 2:24
3. **Abide in him.** 2:27
4. **Abide in him.** 2:28
5. **Behold, what manner of love the Father hath bestowed upon us,** 3:1
6. **Let no man deceive you.** 3:7
7. **Marvel not, my brethren, if the world hate you.** 3:13
8. **Believe not every spirit.** 4:1
9. **Try the spirits.** 4:1
10. **Keep yourselves from idols.** 5:21

2:15

“Do not love the world nor the things in the world”

World - 23x in 1 John

Different words in NT for “world”

- 1) earth
- 2) inhabited world
- 4) things in the world
- 3) system of values

Imperative given: **do not love the world**

(World’s system and values)

2nd instruction: **nor the things in the world**

(Attractions the world has to offer)

Addition descriptions of the “world”

- **5:19** – Satan’s domain – “the whole world lies in the power of the evil one.”
- Humanity in rebellion against God, under the influence of satan who uses created things to entice our natural desires. (**Gen 2:9** – trees – pleasing to the eye and good for food)

- Spiritual darkness (1:5-1:10 above)

A “person who walks **in darkness** is moving in a moral and spiritual sphere from which God is absent.” Hodges – p59

“If anyone loves the world, the love of the Father is not in him”

The world’s systems and values and things of the world are not the things the Father loves.

Things of the world is a misuse or affection of the things God created and called good.

2:16

“For all that is in the world,”

Not just material things, but a reference to the fallen, man-centered system, or way of life.

“the lust of the flesh and the lust of the eyes and the boastful pride of life,”

Lust and pride come our sinful nature Js 1:14

Gen 3:6 – temptation of Eve

Lust of the flesh – good for food – need

Lust of the eyes – delight to the eye - greed

Pride of life – make one wise – look good

Luke 4:1-13 – temptation of Christ

Lust of the flesh (4:2-4) – command stone to become bread

Lust of the eyes (4:5-8) – all the kingdoms of the world

Pride of life (4:9-12) – angels will guard you

“is not from the Father, but is from the world”

- Lust of the flesh – need
- Lust of the eyes – greed
- Pride of life – look good

2:17

“The world is passing away, and *also* its lusts;”

The *why*, **world and its lusts are passing away**

Valuing what is temporary more than what is eternal:

2:17 – **the world is passing away**

2:8 – the darkness is passing away

2 Cor 4:18 – we look not at the things which are seen, but at the things which are not seen; for the **things which are seen are temporal**, but the **things which are not seen are eternal**.

The reason for not loving the world is that it is in the process of passing away (temporal):

Reasons as John lays them out:

1. We cannot love God and the world simultaneously (2:15)
2. The system of values in the world are contrary to God’s values (2:16)
3. The world’s values are transitory (2:17)

“but the one who does the will of God lives forever.” Zane Hodges, “The Epistles of John” – Pg 105

Overview – 2:3-2:17

Outline Identification – 2:3 – 2:17

Gnostic errors

Saying they know Him but not keeping His commandments – 2:4

3:23 Filter: Obey **His commandment**:

Believe In the Name of His Son Jesus Christ

What can we learn (believe) about Jesus?

Eternal nature to God - 2:17

Love one another

How do we love one another?

Commanded to do so - 2:7

Eternal Life

One who does the will of God lives forever 2:17

Obedience to Christ

Keeps His commandments – 2:3, 2:4

Keeps His Word – 2:5

Walk in the same manner as He walked – 2:6

Love His brother – 2:10

Do not love the world – 2:15

Overcome sin

Follow His example - walk as He walked – 2:6

Abiding

Walking as He walked is abiding – 2:6

Word of God abides in you – 2:14

Joy

In what awaits if we do His will:

Freedom from the world and its lusts – 2:17

Lives forever (with God) – 2:17

Metaphors

Light / Darkness – 2:8, 2:9, 2:10, 2:11

2:18

“Children,” (*paidia* – a child under training)

“it is the last hour”

Why did John say it was the **last hour**?

Much debate as to what is meant by this.

John had heard Jesus' teaching

[Matt 24](#) – Jesus is telling His disciples what is to come.

[Matt 24:3](#) – disciples ask, “when will this happen, and what will be the sign of your coming and of the end of the age

[Matt 24:24](#) – “For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. ²⁵ Behold, I have told you in advance.”

“and just as you heard that antichrist is coming, even now many antichrists have appeared”

John's reason for referring to the current time as "the last hour" was the emergence of so many of these antichrists.

- John had personally encountered those who were against Christ,
- **"anti-Christ"** deny that Jesus is God.-[2:22](#)
- claim He did not appear in the flesh. -[1:1](#)

John is the only writer to mention the word antichrist, defining an antichrist as:

- he who denies the Father and the Son-[2:22](#)
- does not confess Jesus - [4:3](#)
- does not confess Jesus as coming in the flesh ([2 John 1:7](#)).

John's warning was,

- you know that antichrist is coming;
- you know the end-times prophecies that tell of the future antichrist
- even now many **antichrists** have already appeared,

“from this we know that it is the last hour.”

We understand this to be the last hour of this present age, the age of grace.

This should motivate us to live in the constant expectancy of the imminent return of Christ

We need to live as if He is going to return any minute, leads us to holy living.

2:19

“They went out from us”

Destructive teaching has caused division

The **us** is most likely a reference to the apostles

1. If they had gone out from his readership, then there would be no problem. Gone is gone
2. Inference is they had a false aura of authority because they had originated in the same sphere where the apostles operated

We find this same pattern in the legalists:

[Acts 15](#) – legalists are teaching the new gentile converts,” “It is necessary to circumcise them and to direct them to observe the Law of Moses.”

[Acts 15:24](#) - “Since we have heard that **some of our number** to whom we gave no instruction have disturbed you with their words, unsettling your souls”

Here the antichrists are using their prestigious point of origin, to sound credible.

“but they were not really of us;”

Just a façade – evidently appeared to agree
Not of the same mind – (just like the legalists)

Acts 15:24 – “to whom we gave no instruction have disturbed you with their words, unsettling your souls”

“for if they had been of us, they would have remained with us;”

Division by difference – loss of common ground. John disclaims them as emphatically as the Jerusalem church disclaimed the legalists.

“but they went out, so that it would be shown that they all are not of us”

Most likely, at the start they gave the appearance of agreement, but in leaving they showed their true colors

2:20

“But you have an anointing from the Holy One”

Anointing - ritual or ceremony in the Old Testament where the prophet poured oil onto someone – Usually Judean kings or priests
Symbol of being consecrated or “set apart.”

The anointing that John talks about, though, is special. **it’s an anointing that is done not through oil but by the Spirit of God, and it is done by God himself:**

Ponder for a moment that it is God Himself who anoints us! We are set apart!

1 Peter 2:9 - But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God’s very own possession.

“and you all know”

The Holy Spirit that we’ve been anointed with gives us the ability to discern what is true.

It is that work of the Holy Spirit which teaches us the truths of God so that we can better understand who He is and what He wants from us.

This anointing of the Spirit brings the fellowship we have with the Father and His Jesus Christ (1:3) where He shares His light (1:5) with us whereby sharing Himself with us.

End of class – 11/19/23

Review

Expository teaching – 1:1-2:14

Chapter 1 highlights

- Jesus was a real human being – 1:1-2
- Jesus is eternal life – 1:1-2
- Believers have fellowship with the Father and His Son Jesus Christ – 1:3
- Since God is light – and It is His light He share with us – in fellowship He shares Himself with us – 1:5
- Avoid sin, but when it happens, confess it – 1:8-10

Chapter 2 highlights

- When we confess sin, Jesus is our advocate before the Father – 2:1
- Old commandment – love your neighbor as yourself – 2:7

- New commandment – love one another as I have loved you – 2:8
- One who loves his brother abides in God’s light – 2:10

Imperatives – directions on how to live (abide)

- The things of the world, lust and pride, are temporal, do not love them – 2:15-17

Striking contrasts found in 1 John

| | | |
|-------------------|-----------------------|----------|
| Light | Darkness | 1:5 |
| New command | Old command | 2:7-8 |
| Loving the Father | Loving the world | 2:15-16 |
| Christ | Antichrist | 2:18, 22 |
| Truth | Lies | 2:20-21 |
| Children of God | Children of the devil | 3:1-10 |
| Eternal life | Eternal death | 3:14 |
| Love | Hatred | 3:15-16 |
| True prophecy | False prophecy | 4:1-3 |
| Love | Fear | 4:18-19 |
| Having life | Not having life | 5:11-12 |

2:21

“I have not written to you because you do not know the truth,”

Truth is major theme of John

- 1 John (1:6, 1:8; 2:4, 2:21; 3:18, 3:19; 4:6; 5:6)
- 2 John (1:1, 2, 3, 4)
- 3 John (1:1, 3, 4, 8, 12)
- Gospel – (20x) emphasizing:
 Jesus as truth (John 14:6)

 The truth will set you free (John 8:32)

So far John has used **Truth** in talking about:

Fellowship – 1:6

⁶ If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

Sin – 1:8

⁸ If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

Commandments – 2:4

⁴ The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him;

The purpose of John’s writing: (2:21)

- Remind them of the truth
- Bring them to the point of applying it

“but because you do know it,”

Truth is something a believer knows from the Word of God that is accepted and applied.

John’s readers knew:

- The **truth** but allowed false teachers to sway their view of Christ. (2:18)
- They needed to apply what they knew
- They had the indwelling Holy One (2:20) but did not allow their “anointing” to stop the infiltration of false doctrine.

2 Pe 1:12 - For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

“and that no lie is of the truth”

The word *pseudos*, or lie, (something that superficially appears to be (or behaves like) one thing, but is something else.)

The “lie” in this context is the teaching of the antichrists (2:18). They denied that Jesus was the Messiah (2:22).

Truth under attack.

Today we see it as:

- Misinformation
- Disinformation
- Fake news – not reliable
- Social media – truth is relative
- Selective truth – fits the narrative

Biblical view of truth:

- Truth is one of the attributes of God
- Truth is Biblical revelation
- Truth exists and its opposite is false
- Truth can be nothing but the truth. It is always absolute.

The word “**of**” means *source*.

No lie has its source in the **truth**

No neutral ground between truth and a **lie**.

2:22

“Who is the liar but the one who denies that Jesus is the Christ?”

Liar: 5x in 1 John.

- This is a harsh word. The antichrists were liars because their teaching rejected Jesus as the Son of God and His humanity.
- Denying the incarnation strikes at the very essence of the gospel.
- Jesus must be both fully man and fully God to save our souls.

The word **denies** is continual action.

- The word denies can carry the idea of *renounce, repudiate, or disown*.
- This gives the idea that their denial was not on an occasion but incessant.

Christ refers to Jesus' work as the Messiah
John now identifies the antichrists of [2:18](#).

Antichrist: someone who:

- Denies that Jesus is the Messiah.
- Denies Jesus is the "Son" [the Son of God]
- Denies Jesus came in the flesh ([4:2-3](#))
 - Rejects the idea that he stepped foot in humanity and died in that humanity to save our souls.
 - The antichrists taught that a divine presence came on Jesus at His baptism and left Him before He died on the cross.
 - They reduced Him to a mere man invested with divine powers for a period. They denied that He was the eternal Son of God.

[1 Jn 5:1,5](#),

¹Whoever believes that Jesus is **the Christ** is born of God, and everyone who loves Him who begot also loves him who is begotten of Him...

⁵ Who is he who overcomes the world, but he who believes that **Jesus is the Son of God?**

"This is the antichrist, the one who denies the Father and the Son."

- Antichrist: Someone who "denies the Father and the Son." (Note: that this denial also involves the **Father**)
A person cannot reject the Son without rejecting the Father.
Denying the Son correlates with denying the Father. One involves the other.

2:23

"Whoever denies the Son does not have the Father"

Whoever – a universal statement - anyone

No exceptions to believing in Jesus Christ for salvation.

If a person **denies the Son**, there is no question that he does not have a relationship with the Father.

One goes with the other. If you reject the Son, you reject the Father.

What does it mean to **not have the Father**?

Literally, it means not to have **eternal life**.

What does it mean to **have the Father**?

It seems to work like this: the Father has (eternal) life. Then, "as the Father has life in himself, so he has granted the Son to have life in himself" (John 5:26 NIV). This life shared by Father and Son is in a subsequent step available to humans—

[Yarbrough, Robert W.. 1-3 John \(Baker Exegetical Commentary on the New Testament\) \(p. 158\). Baker Publishing Group. Kindle Edition.](#)

"the one who confesses the Son has the Father also."

Confesses – synonymous with *believe*.

- Only by believing in the **Son's** suffering for our sin can we receive redemption from the **Father**.
- To reject the **Son** is to reject the **Father**.

- Cannot believe in God without believing in Jesus.

[2 Pe 2:1](#), “But there were also **false prophets** among the people, even as there will be **false teachers** among you, who will secretly bring in destructive heresies, even **denying the Lord** who bought them, *and* bring on themselves swift destruction.”

[Jude 4](#), “For **certain men** have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and **deny the only Lord God and our Lord Jesus Christ.**”

[1 Tim. 4:1-2](#) - The Spirit clearly says that in later times **some will abandon the faith** and follow deceiving spirits and things taught by demons. **Such teachings come through hypocritical liars**, whose consciences have been seared as with a hot iron

2:24

“As for you,”

- In [2:23](#) “whoever” is universally applied
- [2:24](#) brings the focal point back his readers.

“let that abide in you”

2nd of ten imperatives given starting at [2:15](#)

“Let that” – reference to [2:14](#):

- Father know Him who has been from the beginning
- Young men – the Word of God abides in You

Abide – 6x in this section.

By **continually** applying the principles of the Word to experience, we will engage with the reality of the Word.

The result of allowing the original truth to **abide** in them will be that they will **abide in the Son and the Father.**

Abiding has to do with **fellowship**, not relationship.

Fellowship produces fruit-bearing in the Christian life.

“which you heard”

Something handed down from the past.

“from the beginning

What was heard from the beginning?

Jesus came in Human form [1:1](#)

God’s light is the fellowship with Him [1:5](#)

Strive to obey His commandments [2:3](#)

Abide in His Word [2:14](#)

Reject the antichrist’s false doctrine [2:18](#)

Application: (cement in the wall of knowledge)

- Truth is always older than error.
- A unique doctrine, it is always a red flag.

- The challenge is to remain true to apostolic teaching – to the teaching of the New Testament.

“If what you heard from the beginning abides in you”

The emphasis here is **hearing** what God said in His Word at the **beginning**.

[Rom 15:4-6](#), ⁴ “For whatever **things were written before were written for our learning**, that we through the patience and comfort of the Scriptures might have hope. ⁵ Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, ⁶ that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.”

“you also will abide in the Son and in the Father.”

Also – “adds” the experience of fellowship with the knowledge of God.

Abide – *persist, continue*.

The degree of fellowship with God will determine how well we stand against error.

Son – the **key** to fellowship with the **Father**. Christ, the degree of fellowship with the Father depends on fellowship with the Son.

End of class 11/26/23

The Promise Is Eternal Life

2:25

“This is the promise which He Himself made to us: eternal life.”

Promise: emphasizes God’s guarantee for the future

Eternal life refers back to:

- Jesus is eternal life ([1:2](#))
- Confessing (believing) Jesus gives eternal life ([2:23](#))

[John 10:28-29](#), ²⁸ “And I give them **eternal life**, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ “My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand.”

2:26

“These things I have written to you concerning those who are trying to deceive you.”

John now reminds them of the things he has written about and who he has written about.

“These things I have written to you”

What was written?

- Jesus came in the flesh ([1:1](#))
- Truth and lies
 - ✓ have fellowship with Him([1:6](#))
 - ✓ need to confess sin ([1:0](#))
 - ✓ keep His commandments ([2:4](#))
 - ✓ abide – walk in the same manner ([2:6](#))
 - ✓ love our brother ([2:9](#))
- Do not love the world ([2:15](#))

- Confess Jesus is the Christ (2:22)

“concerning those who are trying to deceive you.”

Those **who are trying to deceive you** – the antichrists in (2:18)

What was the deceit?

- Denied Jesus was the Christ (2:22)
- Denied Jesus is eternal life (2:25)
- False system of spirituality imposed on them. (new doctrine)

Why is John reminding them?

All believers need cautions of false teachers and false teaching. False teachings seduce susceptible believers away from sound doctrine.

Which leads then into 2:27 John gives an antidote against apostasy — we have the Holy Spirit’s anointing to protect us from error.

2:27

“As for You”

Again, just like in 2:24, John brings the focal point back to his readers

As for you acts like the conjunction “but” tying the religious deception of 2:26 to the solution in 2:27

“the anointing which you received from Him”

Anointing – discussed in 2:20

The **anointing** is the **Spirit of God** we **received** from God at salvation

Review: 2:20 (talking about anointing)

The Holy Spirit that we’ve been anointed with gives us the ability to discern what is true.

It is the work of the Holy Spirit which teaches us the truths of God so that we can better understand who He is and what He wants from us.

This anointing of the Spirit gives the fellowship we have with the Father and His Jesus Christ (1:3) where He shares His light (1:5) with us whereby sharing Himself with us.

“and you have no need for anyone to teach you”

Possible interpretation:

Elders and pastors – mature in the faith

You can do it yourself – don’t need anyone

*Reference truth and lies (back to 2:21)

The truth is, you have everything you need (Holy Spirit) to discern truth.

Truth is something a believer knows from the Word of God that is accepted and applied.

John’s readers knew:

- The **truth** but allowed false teachers to sway their view of Christ. (2:18)
- They needed to apply what they knew
- They had the indwelling Holy One (2:20) but did not allow their “anointing” to stop the infiltration of false doctrine.

Application: replace “they’ with “we”

“but as His anointing teaches you about all things,”

- The idea here is that there is nothing excluded from the teaching ministry of the Spirit. John has been talking about truth and lies
- The Holy Spirit teaches any doctrine that a believer needs to grow in the faith or discern false teaching. (lie from the truth)

“and is true and is not a lie, and just as it has taught you”

Anointing of the Holy Spirit give us the ability to recognize a **lie** based on the truth already **taught**.

“you abide in Him”

3rd imperative given

Not simply to articulate or confess but actually to live out the reality of abiding in him.

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 165). Baker Publishing Group. Kindle Edition.

2:28

“Now, little children” (Greek – teknia)

John continues to appeal to believers.

“abide in Him”

4th imperative given

Abiding concerns both belief and behavior.

“so that when He appears”

So that expresses purpose

Purpose: be ready for the coming of Christ

When (not if) – His coming is certain

He appears – No doubt He is coming back.

“we may have confidence”-

Confidence carries the idea of courage,
fearlessness, joyousness

This is a person with nothing between the soul and the Savior who can meet Him when He returns with open arms.

“and not shrink away from Him in shame at His coming”

- Shame is felt as condemnation
[Romans 8:1](#) – Therefore there is now no condemnation for those who are in Christ Jesus.
- Shame produces lack of confidence
- A person with shame may express apprehension at the Lord’s coming.

No Christian should feel **shame** at the coming of Christ (**Coming** of Christ means *presence*.)

Christians abiding in Him will not be ashamed at His coming.

John maintains it is the “abiding” life which alone can prepare the believer to stand before Christ at His Judgement Seat with boldness rather than shame. [Zane Hodges – The Epistles of John – pg 123](#)

2:29

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

It is Christ. He is righteous and his followers know it, and they can therefore reasonably be expected to conduct themselves in keeping with his identity. This means staying put and staying fruitful (“abiding”)

Yarbrough, Robert W.. 1-3 John (Baker Exegetical Commentary on the New Testament) (p. 170). Baker Publishing Group. Kindle Edition.

“If you know that He is righteous”

Doesn't say **“you know” He is righteous**

It says **“if” you know**

Not questioning “if” they know it, because he knows they do, but John is wording the statement to lead them to a consider fact.

“you know” - statement of fact – stands alone

“if you know” is a call for understanding

In this case, you understand He is righteous

you know that everyone also who practices righteousness is born of Him

Then to practice righteousness is a declaration of being born of Him, a mark of regeneration.

Summary Review

Chapter 1 highlights

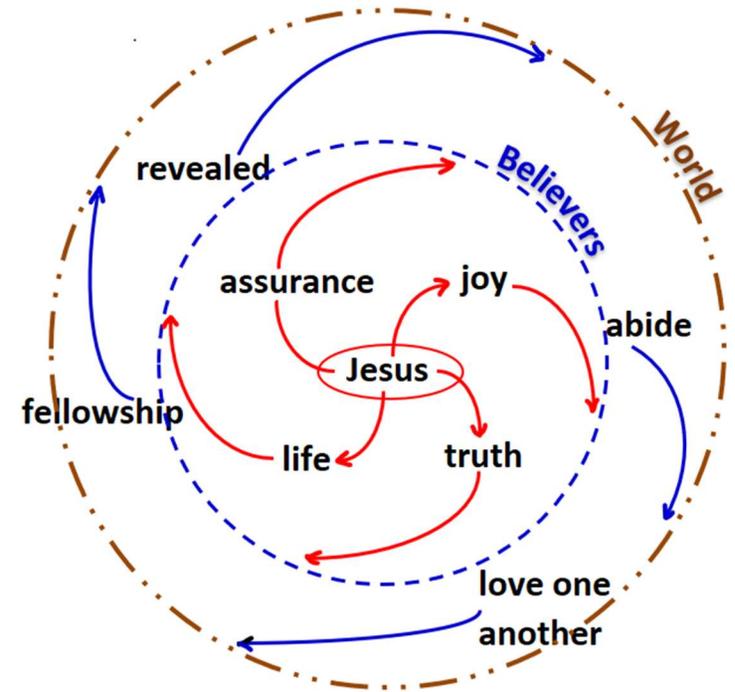
- Jesus was a real human being – 1:1-2
- Jesus is eternal life – 1:1-2
- Believers have fellowship with the Father and His Son Jesus Christ – 1:3
- Since God is light – and it is His light He shares with us → in fellowship He shares Himself with us – 1:5
- Avoid sin, but when it happens, confess it – 1:8-10

Chapter 2 highlights

- When we confess it, Jesus is our advocate before the Father – 2:1
- Old commandment – love your neighbor as yourself – 2:7
- New commandment – love one another as I have loved you – 2:8
- One who loves his brother abides in God’s light – 2:10

Imperatives – directions on how to live

- The things of the world, lust and pride, are temporal, do not love them – 2:16-17
- It’s been the last hour since John wrote this epistle and the antichrists are still coming – 2:18 – in this is the warning for us to beware.
- God Himself has anointed believers with the Holy Spirit – 2:20



Eternal life 1:1, 1:2, 2:25, 3:14, 3:15, 3:18, 4:13, 4:16, 5:11, 5:12, 5:13, 5:20

Obedient to Christ 1:6, 1:7, 2:3, 2:5, 2:6, 2:29, 3:7, 3:22, 3:24, 5:2, 5:3

Overcoming sin 1:7-10, 2:1-2, 2:12, 2:13, 2:14, 2:17, 3:4, 3:6, 3:8, 3:9, 3:10, 4:4, 5:4

Love other Christians 2:10, 3:10, 3:11, 3:14, 3:16, 3:23, 4:7, 4:11, 4:21,

Abide 2:6, 2:14, 2:24, 2:27, 2:28, 3:6, 3:9, 3:14, 3:17, 3:24, 4:12, 4:13, 4:15, 4:16