

The Greek New Testament WordBook

FIRST JOHN

John Pappas, ThD

Copyright, 2013

John Peter Pappas, ThM, ThD

Table of Contents

Preface.....	iv
Introduction	1
Purpose for writing (1:1-4).....	9
The message defined (1:5).....	19
Our walk with God (1:6-10).....	21
The message applied to sin (2:1-2).....	29
Knowledge applied to life (2:3-6).....	35
The commandment recalled (2:7-8)	43
The law of love applied to one another (2:9-11)	48
Reflection of who we are in Christ (2:12-14)	53
The things of the world (2:15-17)	63
Address to the little children (2:18-23).....	70
The fundamentals of the faith in 1 John.....	80
Abide in the truth (2:24-29).....	98
What kind of love is God's love (3:1-3).....	109
Keeping oneself pure (3:4-9).....	117
Followers of God and followers of the Devil (3:10-15).....	131
God's Love (3:16-24)	142
Do not believe everything you hear (4:1-6)	158
God's love defined (4:7-11)	168
Seeing God through love (4:12-16)	175
Love is perfected in us (4:17-21).....	184
Overcoming the world (5:1-5)	193
The legal witness of Christ (5:6-8)	203
The content of the testimony (5:9-12)	212
Confidence in the testimony (5:13-15).....	220
Sin and the believer (5:16-17)	227
Eternal life is knowing Christ (5:18-21).....	235
Detailed Analysis	244
Bibilography	286

Preface

This work is designed specifically for the person that has had one year of New Testament Greek. A need was identified for a work that is focused upon the needs of the second year student and those that desire a deeper look into the text. The format is exegetical and meant to not only bring out the “richness” of the language, but the emotional sense of the text.

The Greek of the New Testament is rich with Hebrew expression and the pictorial nature of the Semetic language. It is not a mistake that the great Greek grammarian A.T. Robertson named his work “Word Pictures of the Greek New Testament.” The word pictures drawn from Scripture are primarily Jewish in character, so it is that the New Testament is replete with Hebrew “word-pictures.” It is also important to note in any original historical work the logic and historical setting involved. Thus this work is titled “The Greek New Testament Wordbook,” and the focus is placed upon the Greek language as it relates to historic New Testament usage.

The following guidelines are used throughout the work:

1. Use the original language separated by phrases.
2. Keep the word order as close to the original as possible.
3. Parse all the verbs.
4. Find all word derivations.
5. Translate the basic, fundamental grammar constructs as much as possible.
6. Keep the translation as raw and literal as possible.

This work is not intended as a new translation, or even a good translation, but to enable the user to quickly identify the author’s emphasis using word order, verb tense, mood, voice and number.

It is hoped that this work will be a help to students and teachers of the Word so that one might pronounce more of God’s Word and less of man’s word. This is how it should be.

Finally, I wish to thank my Greek students at Scofield Seminary for many corrections throughout the work.

John Pappas,
Fort Worth, Texas, 2013

Introduction

Tradition holds that John was a leader in the Church in Ephesus after the expulsion of Jerusalem in the years AD 66-70. This Church is dear to him as he addresses them seven times as “little children” τέκνια (teknia), twice as παιδίον (paidion) “a young child, infant,” and six times as αγαπητός (agapetos) “beloved.”

His desire to protect them from error and false teachers is reflected throughout the letter. The Church was experiencing severe spiritual warfare as is evident by the problems addressed and John’s use of the word ἀντιχριστός (antichristos) “antichrists.” False teaching was affecting their understanding, their ability to discern good and evil as John uses the strong statement, “if you say you have no sin you make God a liar (1:10; 2:4).” Dr. Bruce says, “On a practical level these new teachers claimed to have reached such an advanced stage in spiritual experience that they were ‘beyond good and evil’. They maintained that they had no sin, not in the sense that they had attained moral perfection but in the sense that what might be sin for people at a less mature stage of inner development was no longer sin for the completely ‘spiritual’ man. For him ethical distinction had ceased to be relevant.”¹

The clearest teaching in this letter involves what is true and ἀλήθεια “truth.” The word truth occurs ten times, while true occurs five times. Truth is under attack and the way one knows truth and what is true is to measure what is said against the standard – the word of God. The themes, *God is light*, *God is love*, and *God is life*, finds solid ground in arguing the great truths of this letter as the apostle persuades his audience they too can enjoy fellowship with God in quality of life.

At the heart of truth is knowledge and what is known (γινώσκω “to know”). This is the heart of the Gnostic heresy. The great historian Philip Schaff notes, “As attempts has already been made, before Christ, by Philo, by the Therapeutea and the Essenes, etc., to blend the Jewish religion with heathen philosophy, especially that of Pythagoras and Plato, so now, under the Christian name, there appeared confused combinations of these opposite systems, forming either a Paganism Judaism, i.e., Gnostic Ebionism, or a Judaizing Paganism, i.e., Ebionistic Gnosticism, according as the Jewish or the heathen element prevailed. This syncretistic heresy was the caricature of John’s theology, which truly reconciled Jewish and Gentile Christianity in the highest conception of the person

¹ FF Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), p. 26

and work of Christ...They [Judaism and heathenism] were usually shrouded in a shadowy mysticism and surrounded by the halo of a self-made ascetic holiness, but sometimes degenerated into the opposite extreme of antinomian licentiousness.”²

Finally, First John is a book of contrasts, of antithetical parallels: *light verses darkness, truth verses falsehood, love verses hatred, love of the world verses love of the Father*. There is a contrast between *Christ verses antichrists, children of God verses children of the Devil, righteousness verses sin, life verses death*. These contrasts serve to highlight the importance of living a new life in Christ and Christians living in the light.

Author

The author's identification is nowhere found in the letter. However, history and tradition holds that the apostle John wrote First, Second, & Third John, and it is clear that the writing style is uniquely John's. One could easily examine the evidence of the writing style and words and conclude the apostle John is the author. In identifying the author we look at both the internal and external evidence.

External evidence

The apostle John's understudy, Polycarp (AD 70-156) who later became bishop of Smyrna gives a quote from 1 John 4:2-3 in his Epistle to the Philippians (ch. vii):

For every one who shall not confess that Jesus Christ is come in the flesh, is antichrist: and whosoever shall not confess the testimony of the Cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts and say that there is neither resurrection nor judgment, that man is the firstborn of Satan.

Another understudy of John, Ignatius (AD 35 or 50-117), who became bishop of Antioch gives allusions that John was the author. The volume of evidence that John is the author is enormous, while detractors are few. In fact, the only reason the letter had any detractors was the fact that Gnostic writers had used the letter as a proof text for their hieratical teachings which moved the orthodox Church to ignore it, until some authors pointed out that the letter taught against Gnostic beliefs. Clement (AD 150-215) frequently quoted 1 John and attributed the work to John.

A look at the history of declaring First John authentic whose source is from the apostle John is identified as follows:

1. Citation or allusion by Polycarp (c. 110-150), Hermas (c. 115-140), and Tertullian (c. 150-220).
2. Called authentic by Irenaeus (c. 130-202), Clement of Alexandria (c. 150-215), Cyril of Jerusalem (c. 315-386), Eusebius (c. 325-340), Jerome (c. 340-420), and Augustine (c. 400).

² Philip Schaff, *History of the Christian Church* (Peabody:Hendrickson, 1996), vol. 1, p. 567

Introduction

3. Declared authentic at the following Canons: Muratorian (c. 170), Apostolic (c. 300), Cheltenham (c. 360), and Athanasius (c. 367).
4. Declared authentic at the following Councils: Nicea (c. 235-340), Hippo (c. 393), Carthage (c. 397), and Carthage (c. 419).

The earliest papyrus fragment known, identified as the John Rylands Fragment (P⁵²) dates to A.D. 117-138 and contains John 18:31-33, 37-38. Though not First John, the fragment supports the evidence that the apostle John wrote his works around the end of the first century.

Internal evidence

The author presents himself as an eye-witness of Christ (1:1-4; 4:14). Like the Gospel of John, there are many similarities in style, both in the sense of personal style as well as Hebrew style. The use of “high and lofty words” is uniquely characteristic of John’s Gospel and letters. Words like “Word, light, eternal life, love, abide, take away sins, begotten of God, Savior of the world.” These words in and of themselves do not prove John was the author, but due to their unique use tightly relate the Gospel with the letter.

Both the Gospel and the letter have the same Hebraistic style, the same use of parallelism, simplicity of sentence structure, and character. John makes it a habit of repetition. The author keeps returning to chief concepts as light, life, truth, belief, fellowship, love and righteousness. The author uses bluntness and severity in his language.³ He places his prepositions in sharp antithetical fashion, allowing no middle ground with subjects like light and darkness, righteousness and sin.

The author had a personal relationship with the Lord. He appears to have seen the Lord in the flesh (1 John 1:1,3). For the forensic literary analysis, this letter is clearly the same author as that of the gospel of John.

Date of Writing

There is nothing in the text to point to a particular date. While some have argued for an early date, most hold to a late date sometime in the 90s. John was in Jerusalem until sometime around AD 70 when the fall of Jerusalem brought the Jews to flee the city. According to tradition, John, Philip and Andrew were among those who fled with the Church. According to tradition, John moved to Asia Minor and except for his exile in Patmos, remained in Ephesus until his death. Irenaeus claims John to have lived until the time of Trojan (98-117).

It seems reasonable to say that John labored in the Churches, writing his Gospel (around AD 90) and general epistles until about AD 95, when he was exiled to the island of Patmos during the Domitianic persecution whereupon he wrote Revelation. He returned to Ephesus about AD 97, and died around the turn of the century. The only one of the original disciples not to die as a martyr.

³ Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 442

Place of Writing

There is no clear evidence in the letter itself to identify exactly the place of writing or the intended audience other than examining the subjects addressed in the letter and the problems that uniquely link it to a Church in Asia Minor. Most historians associate the letter with John in his late years in Ephesus, and Ephesus is the traditional place of John's residence. Irenaeus, bishop of Lyons, in his work "Against Heresies" writes, "Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the time of Trajan, is a true witness of the tradition of the apostles."⁴

Dr. Thiessen echoes the majority belief among scholars when he says, "It seems as if John had taken over, not only the church of Ephesus, but also all the Churches of the surrounding country, as the Churches of Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 2 and 3). John would visit the neighboring districts of the Gentiles, appoint overseers, and organize new Churches. What is more natural than to suppose that the First Epistle is directed to these believers?"⁵

F.F. Bruce notes, "Christianity may have been introduced to the province of Asia by individuals before the middle of the first century AD, but it was effectively established in the province during Paul's Ephesian ministry, to be dated probably from the late summer of AD 52 to the spring of AD 55. So thoroughly did Paul and his colleagues prosecute the work of evangelization during those years that not only the people of Ephesus but 'all the residents of Asia heard the word of the Lord, both Jews and Greeks' (Acts 19.10)."⁶

Dr. Schaff comments on John's relationship with Paul and Asia Minor in his work on Church history, as he writes, "John mentions Peter frequently in his Gospel, especially in the appendix (John 21:15-23), but never names Paul; he met him, as it seems, only once, at Jerusalem, gave him the right hand of fellowship, became his successor in the fruitful field of Asia Minor, and built on his foundation."⁷

Ephesus was the capital of the proconsul of Asia and the center of Grecian culture, commerce, and religion. It was famous for the songs of Homer, Anacreon and Mimnermus. Prominent was the philosophy of Thales, Anaximenes and Anaximander; the center of worship in the city's magnificent temple of Diana. Paul had labored there for three years (54-57) establishing several churches in the area and who are characterized as influential and beacons of light surrounded by dark heathenism. With the downfall of Jerusalem, Ephesus became the chief theater of church history in the second half of the first century. But how far the churches in that region had fallen, for by AD 95 John describes them as fallen, having left their first love (Rev. 2:1-6).

⁴ Irenaeus, *Against Heresies*, III.4

⁵ Henry Clarence, *Introduction to the New Testament* (Peabody: Hendrickson Publishing, 2002), p. 308

⁶ F.F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans Publishing, 2004), p. 13

⁷ Philip Schaff, *History of the Christian Church* (Peabody: Hendrickson, 1996), vol. 1, p. 203

Major theme

The major doctrines addressed in First John are theology proper, Christology, anthropology, hamotology, esctology, and the Christian life as it applies specifically to Gnosticism. Dr. Lenski points out it was occasioned by the antichristian teachings of Cerinthus and his following:⁸

“Cerinthus was active in Ephesus during this time. He taught that Jesus was the physical son of Joseph; that the “eon Christ” was united with Jesus at his baptism but left Jesus before his passion and his death. He rejected all the Gospels, all of Paul’s letters, and accepted only parts of Matthew and of Mark. He was a former Jew from Egypt and combined Jewish ideas with what we may call the beginnings of Gnosticism and sought to produce a spiritualized Mosaism, which was to be a universal religion. He retained circumcision and the Sabbath....According to Eusebius, Iranaeus quotes Polycarp, his teacher and pupil of the Apostle John: ‘That John, the disciple of the Lord, having gone to take a bath in Ephesus and having seen Cerinthus inside, left the baths, refusing to bathe, and said: Let us flee lest also the baths fall in since Cerintus is inside, the enemy of the truth.’”

Another Gnostic belief that developed was called Docetism (Greek, *δοκεῖν* “to seem”) that says Jesus only seemed to be human, and that his physical body was a apparition or ghost. It is clear that there are problems related to some heretics within the Church called “antichrists” who had withdrawn from the Church (2:18-19), that is, the spiritual battle was alive and well. Believers knew the truth but loved the world thus causing problems (2:15, 21, 3:15). Their actions are untrue and uncharacteristic of a correct knowledge of God (2:3). The world hates the things of God and hence, the world hates those in the Church, so John means to educate them concerning the true character of the world (3:13; 5:19).

The major themes are then, (1) God revealed Himself to man through His Son (manifestation of the Son = revelation that leads to eternal life). (2) There are three types of people in the Church: (i) saved people that abide in Christ; (ii) Saved people that are carnal; and (iii) unsaved people that are agents of the Antichrist. (3) Obedience to the commands of God equals fellowship with both God and fellow believers. The commands of God are (i) believe; and (ii) love one another. (4) Love is demonstrated by God sending His Son to die as a suffering servant; so likewise we are to be servants.

Gnosticism was a continuous problem within the early church. The historian Sheldon, points out the following New Testament allusions addressing Gnosticism: Col. 2:8, 18; 1 Tim. 1; 4; 6:20; 2 Tim. 2:16-18; Jude 17-19; Rev. 2:6, 14; 1 John 1:1-3; 4:1-3; 2 John 7⁹. The Oriental mind has a peculiar bent toward the allegorical, the mystical, the vague, and the immense.¹⁰ Gnosticism comes from the Greek *γνῶσις* (gnosis) “knowledge” and is characterized by the following:

⁸ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 363

⁹ Henry Sheldon, *History of the Christian Church* (Peabody:Hendrickson, 1999), vol. 1, p. 208

¹⁰ Sheldon, p. 203

Introduction

1. “Special knowledge” that is, Christ had revealed to a select few what He never declared openly to all. So many problems arise through the idea that some have a superior knowledge, some have a higher “special” knowledge. This brings in the claim of equal apostleship by those who were not disciples.
2. Allegorical interpretation. The plain meaning turns to the allegorical in order to justify their claims (whatever claims they desire).
3. Dualism. The belief that the physical is evil and the spiritual is good is the heart of this letter. Since the divine is inherently good, flesh inherently evil, Christ could not take on human form, thus separating the man Jesus from the spiritual Christ. The Holy Spirit, it was claimed, came upon Jesus at His baptism and departed before His crucification. Another variation was that Christ only seemed to have a human body, a kind of spook. This dualism drove the idea that there were three classes of men; (a) the pneumatic who constitute the elite of the Church (and those capable of higher knowledge); (b) the psychic consisting of the ordinary Church members; and (c) the hylic or Gentiles.¹¹

¹¹ Louis Berkhof, *The History of Christian Doctrines* (Grand Rapids: Baker Books, 1995), p. 49

1st John Outline

I. Introduction (1:1-2:6)

1. Purpose for writing (1:1-4)
2. The message defined (1:5)
3. Our work with God (1:6-10)
4. The message applied to sin (2:1-2)

II. The law of love (2:7-5:5)

1. The commandment recalled (2:7-8)
2. The law applied to one another (2:9)
3. Reflection of who they are (2:12-14)
4. The things of the world (2:15-17)
5. Address to little children (The basics defined) (2:18-24)
6. Address to the children of God (3:1-15)
7. Evidence of God's love & self-examination (3:16-24)
8. Do not believe everything you hear (4:1-6)
9. Love defined (4:7-11)
10. Abiding in love (4:12-16)
11. Love perfected in us (4:17-21)
12. The test for being born of God (5:1-2)
13. Love related to victory (5:3-5)
14. The legal witness of Christ (5:6-12)
15. Confidence in the testimony (5:13-15)
16. Sin and the believer (5:16-21)

While the outline above is observed, an alternative outline can be observed – a Jewish theological outline. The Jewish theological outline has been called cyclical where a subject is addressed, then the subject further illustrated by an application, then the original subject is touched on again. This might be thought of as walking through a teaching by stating a theological truth, then provide an application.

PART

ONE

Introduction
(1:1-2:6)

Purpose for writing (1:1-4)

1 John 1:1-4

¹That which was from [the] beginning, which we have heard, which we have seen by the eyes of us, which we looked upon, and our hands, they touched and felt concerning the word of life. ²Indeed the life had been made known and we have seen and we are testifying and we are proclaiming to you the eternal life which was from the father and had been made manifest to us. ³What we have seen and heard we are making known to you, and in order that you might have fellowship with us; and moreover, our fellowship [is] with the father and with the Son of Him, Jesus Christ ⁴And these things we are writing to you in order that our joy might be made complete.

¹ Ο ἦν ἀπ' ἀρχῆς ὃ ἀκηκοαμεν ὁ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν , ὃ ἐθεασαμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλαφονσαν περὶ τοῦ λόγου τῆς ζωῆς ²καὶ ἡ ζωὴ ἐφανερώθη καὶ ἑώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγελλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν ³ὃ ἑώρακαμεν καὶ ἀκηκοαμεν, ἀπαγγελλομεν καὶ ὑμῖν ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία δεῖ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ Ἰησοῦ Χριστοῦ ⁴καὶ τούτα γράφομεν ὑμῖν (ἡμεῖς) ἵνα ἡ χαρὰ ὑμῶν (ἡμῶν) ἡ πεπληρωμένη.

This is an historical message (1:1-2)

Wuest notes the view of Westcott, “that John wrote his Gospel to prove the deity of our Lord, assuming His humanity, whereas he wrote his first epistle to prove His humanity, assuming His deity. In the words, ‘which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled,’ he is maintaining the real humanity of our Lord against its denial by a certain group in the Church at that time. These were the Gnostics.”¹²

The historical message the Church passes down from generation to generation until the Lord’s return is grounded on a testimony that is real on three levels – a testimony of three witnesses, one that is heard, another that is seen, and yet another which is touched. Our Bible records the testimony of who Christ is, the Son of God who came into the world as the Lamb of God who takes away the sin of the world, who revealed the

¹² Kenneth Wuest, *Wuest’s Word Studies From the Greek New Testament*, (Grand Rapids:Eerdmans, 1973), vol. 2. p.88

glory of God - God in the flesh. A message that is historical, heard, seen and touched. The message is one that really took place in history, the cross was a real event, its atoning merit applied, His burial and subsequent resurrection a fact that no one can deny since these events were surrounded by witnesses. One can deny the facts, ignore the witnesses, but no one has an excuse – the message is established by multiple witnesses. Notice, what Jesus says in John's Gospel, "If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin" (John 15:22). This is the heart of the gospel we preach today, the gospel of 1 Corinthians 15:1-8:

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, ²by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. ³For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵and that He appeared to Cephas, then to the twelve. ⁶After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷then He appeared to James, then to all the apostles; ⁸and last of all, as to one untimely born, He appeared to me also.

1:1. Ο ἧν ἀπ' ἀρχῆς (That which was from [the] beginning). The relative pronoun ος (hos) is a.n.sg., "who, which, what, that," introduces the letter. The neuter pronoun is properly translated "that which" and has the idea that everything, both masculine and feminine, everything that existed typologically and prophetically from the beginning has testified concerning Christ. This neuter relative pronoun is repeated four times in verse one alone.

Dr. Vincent in his great work "Vincent's Word Studies," notes the following:

The construction of the first three verses is somewhat involved. It will be simplified by throwing it into three parts, represented respectively by 1 Jo 1:1, 1 Jo 1:2, 1 Jo 1:3. The first part, *That which was from the beginning - Word of Life*, forms a suspended clause, the verb being omitted for the time, and the course of the sentence being broken by 1 Jo 1:2, which forms a parenthesis: *and the Life - manifested unto us*. 1 Jo 1:3, in order to resume the broken sentence of 1 Jo 1:1, repeats in a condensed form two of the clauses in that verse, *that which we have seen and heard*, and furnishes the governing verb, *we declare*. Thus the simple sentence, divested of parenthesis and resumptive words would be, *We declare unto you that which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of Life.*¹³

¹³ M.R. Vincent, *Vincent's Word Studies*, www.e-sword.net

As can be seen, what is usually attributed as an easy book to translate; the first three verses present a challenge in its complexity. The purpose of the relative pronoun is to introduce a subordinate clause and much has been said concerning what the neuter relative pronoun points to. It no doubt, points to everything that the Old Testament has said in the form of words and types concerning Christ from the beginning of time up to the point of this writing. This is made clear by the phrase ἡν ἀπ ἀρχῆς. The Impf. Ind. 3sg., of εἶμι (eimi) “to be, exist,” means that the action is on going and is not yet brought to its intended accomplishment. I take this to be an inceptive imperfect, meaning continuous action, but emphasizes the initiation of the process. The emphasis is placed on the beginning of the action rather than its progress. As such, what then does the beginning refer to?

The timing is described as being from [the] beginning. The definite article is inserted as required by the English, the Greek has no need of specifying definiteness for a point of origin since its definiteness is there by definition as ἀρχή (arche) g.f.sg., means “the beginning, origin.” The beginning could refer either to the beginning of time and creation as John uses in John 1:1, or it could mean the beginning with reference to Christ’s incarnation (John 1:14). Many great expositors have taken one side or the other and there is no consensus with this point. I, however, take this point of origin to have its origin at creation for two reasons: First, the Word of life, that is, Christ, is pre-existent and John’s writings consistently speak with reference to Christ as being from the beginning to time (cf. John 1:1). He existed before His incarnation and manifested Himself before His incarnation in the garden (Gen. 2:16-18; 3:8-22), as an angel (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13; Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech 1:12; 3:1; 12:8), and through various means (e.g., dreams and visions). The second point is that from before the creation of the world His plans of world history are clearly defined, including His people Israel, salvation, His incarnation, death, burial and resurrection and kingdom.

ὃ ἤκουσαμεν (which we have heard). The next phrase places two neuters in a kind of literary one-two punch. It starts with the neuter relative pronoun ὃς (hos) rel. pron., a.n.sg., “who, which, what, that” and highlights the hearing aspect of the testimony. Everything concerning Christ that, “we have heard,” ἀκούω (akouo) Perf. Act. Ind. 1pl., “to hear.” The perfect tense implies a process, but views the process as having reached its consummation. In the New Testament the perfect serves as a significant theological instrument since it views action as a finished product. It looks at both ends of the action, implying a process, and views the process as having reached its consummation, exiting in a finished state. The perfect is often used for hearing (you have heard), seeing (you have seen), written (having been written), knowing (having known) and presents saving knowledge as a completed state of being (cf. Eph. 2:8-10).¹⁴

ὃ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν , ὃ ἔθεασαμεθα (which we have seen by the eyes of us which we looked upon). The author, as if to make it absolutely clear that what has been seen was physically seen, says, ὃ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν (which we

¹⁴ John Pappas, *Bible Greek, Basic Grammar of the Greek New Testament* (www.biblegreekvpod.com, p. 50)

have seen by our eyes). The eyes (properly, “to stare at”), as opposed to the metaphorical sense “the eyes of the mind.” We get the English word optics from this word and relates to vision. In the Greek the word is used as an organ of sense perception¹⁵ but at its heart is primarily perception using the eye. The perfect is again used of the verb ὀράω (horaō) Perf. Act. Ind. 1pl., “to see,” “we have seen by the eyes.” The instrumental case of the word “eyes” with the definite article, is the case of means or instrument, it is by the eyes that we had seen these things. And finally, what had been seen was seen by our own eyes. The genitive pronoun is possessive and it was not by others eyes, but by our own eyes.

The author and others of his day, some 60 years before, had seen the Lord, but the “our” used here seems to point to everyone in the target audience, progressive revelation is at play. Abraham heard and saw less than Daniel the prophet, and Daniel less than John the apostle. The progressive revelation of God’s word in history has been built up over the 1400 years from Moses to John, from Genesis to Revelation. The Bible like any book reveals the story progressively through time, from chapter to chapter, until the entire book has been read. There is nothing left to be revealed, the book has been closed.

καὶ αἱ χεῖρες ἡμῶν ἐψηλαφονσαν περὶ τοῦ λόγου τῆς ζωῆς (and our hands, they touched and felt concerning the word of life). The reality of the testimony becomes evident as the author includes the hands have ψηλαφάω (“to handle,” “touch and feel”) touched and felt the things concerning the Word of Life. The object of the phrase is the accusative relative pronoun “that which” whose neuter singular form, points to the abstract “all things,” called the collective as it is not a single thing which our eyes have seen and our ears heard and hands touched, but all the evidence providing the testimony concerning the message – the good news about the Lord Jesus Christ, the One who has life in Himself (John 1:4), who sustains life (Col. 1:15-17) and who gives life (John 1:3-4).

The “word of life” is given in the genitive in apposition expressing description or possession. It could be said, “the things we saw, heard and touched circling around (the prep. *peri* “around”) the things related to, or belonging to, the words related to life.” These words are closely related by the apostle John to the Word namely, the God-man Jesus Christ, for in Him was life (John 1:4), He is the Word of life (John 5:26). This continues from his Gospel account of our Lord:

Truly, truly, I say to you, he 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. (John 5:24)

The apostle now moves the action from the perfect (completed action with the effect continuing to the point of writing) to the timeless aorist. “The aorist normally views the action as a whole, taking no interest in the internal workings of the action.”¹⁶ It describes the action in summary fashion, so Lenski writes, “John has two perfects and two aorists. The perfects convey the thought that what ‘we have heard,’ what ‘we have seen,’ has its continuous effect on us. John’s Gospel uses a number of such significant perfects. Beside

¹⁵ BAG, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979

¹⁶ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 557

them John places decisive aorists of fact: ‘we did actually behold,’ ‘we did actually handle.’ As the perfects stress the continuing effect, so the aorists stress the actuality.”¹⁷ What Lenski points out by saying “aorists of fact” and “we did actually behold” is the indicative mood of the aorist verb. The indicative mood means the action is actually taking place.

Notice the word θεωμαί (theomai) Aor. Mid. Dep. Ind. 1pl., “to behold, look upon, view attentively.” The word means to view carefully as a spectator, one who looks at a thing with interest and for a purpose, usually indicating the careful observation of details. The word combines with the next verb ψηλαφαώ (pselaphao) Aor. Act. Ind. 3pl., “to handle, touch and feel,” “they [our hands] touched” from the base of ψαλλώ (psallo) “to pluck off, pull out.” Wuest notes, “In the late Greek it meant ‘to examine closely.’ The word is used in the Greek translation of the Old Testament when blind Isaac felt the hands of Jacob (Gen. 27:22). The old man, puzzled at the voice of Jacob, handled his hands with a view to investigating whether the speaker was really Esau. The same word is used in Luke 24:39, where our Lord said, ‘Handle Me with a view to investigation and see; because a spirit does not have flesh and bones as you see that I have. Our Lord’s proof to the disciples that what was raised in the physical body in which He died was based on the scientific evidence of their sense of touch.’”¹⁸

1:2. και ἡ ζωὴ ἐφανερώθη (Indeed the life had been made known). Verse two reflects and stresses what was said in verse one, so the translation “indeed” for the conj. καί. The definite article used for life points not to the Lord but to what He provides - life, and this life is something that “has been made known.” The tense is really an Aorist not a Perfect, but most translations use the Aorist as culminative, but the sense is really expressed with the Aorist in mind, that is, it does not distinguish the action as complete or incomplete; it simply states that the action took place in the past without regard to its duration. As such, this Aorist is seen as a *culminative* Aorist- the action is viewed in its results; life has been made known. What John uses here is φανεροῶ (phaneroō) Aor. Pas. Ind. 3sg., “to make manifest, visible or known,” and has as its basic sense “what has been hidden or unknown.” In this sense, the meaning most likely is that which has become known, and thoroughly understood since our Lord has made the subject, namely, life (meaning eternal life) known. The passive “has been made known” means, what was made known occurred external, even, independent of ourselves. For man on his own will not except the things of God unless God Himself makes a change in the individual. This passive makes eternal life personal, relevant and effective to those included in the class of people belonging to the group “us” who John’s letter is written – the believers.

καὶ ἑώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον (and we have seen and we are testifying and we are proclaiming to you the eternal life). This “golden chain” of “ands” brings the relative pronoun construction “that which” into full light, as that which is seen is seen, that which is heard is testified and that which is

¹⁷ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 374

¹⁸ Kenneth Wuest, *Wuest’s Word Studies: From the Greek New Testament* (Grand Rapids: Eerdmans, 2002), p. 92

touched is proclaimed, and further, all this involves the gift given to mankind – Jesus Christ who is eternal life, possesses eternal life and gives eternal life. All these things, of course, concern that which God has done in sending His Son in the flesh to be as John the Baptist boldly proclaimed, “behold the Lamb of God who takes away the sin of the world” (1:29).

That which was given refers to the message concerning eternal life that John gives in verse five - that message concerns the life we have in Jesus Christ. We have seen the life. The perfect active indicative means that the one seeing – has seen what was made known in the past and the effect continues up to the time of writing. In seeing *οραω* (*horao*) we have properly “stared at” this life, either with the eyes, or more likely, “to see with the mind.” Can you imagine – we have stared at eternal life with the mind! God has opened the mind, opened the heart by cutting away the excess skin blocking ones vision concerning the things of God that was corrupted by the fall. God Himself will circumcise the heart of man and make him or her alive (Deu. 30:6, cf. Col. 2:11).

That life in Christ that was testified to us by different means, namely, by the Scriptures (cf. John 1:23, 5:39), by the prophets (cf. John 6:45), by John the Baptist (cf. John 1:23), by miracles (cf. John 20:30-31) and by Jesus Himself (cf. John 5:24). It is, however, now our witness, namely, one to another through the generations that is given. The Greek *μαρτυρεω* (*martureo*) Pres. Act. Ind. 1pl., to be a witness, to bear witness, testify, is from *μαρτυς* (*martus*) a witness, martyr; we are witnesses, or better, “we continue to witness,” “to testify,” as the present tense relates the continuous nature of the witness.

A heritage of individual testimony of the good news concerning eternal life that is spread by human proclamation that will continue as the great commission was commanded by the Lord Himself (cf. Matt. 28:19). The Greek *απαγγελλω* (*apaggello*) Pres. Act. Ind. 1pl., “to bring word, report, to proclaim, to make known,” from the compound of *απο* (*apo*) “from, out of” and *αγγελος* (*aggelos*) “a messenger, envoy, angel,” speaks of the timeless command of proclaiming Jesus Christ as the Savior of the world.

John does not use the word gospel in his writings except in Revelation 14:6 where he says,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. 14:6)

John prefers to use the term “life,” or “eternal life,” the definite article makes the eternal life specific, describing “that message that is believed and which brings eternal life.” This represents a Jewish view that is equivalent to Paul’s western presentation of “the gospel.” Paul proclaims the gospel, John proclaims eternal life. The message is the same and involves believing in the death, burial and resurrection of the Anointed One, the Messiah, the Savior - Jesus Christ (cf., 1Cor. 15:1-5).

ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν (which was from the father and had been made manifest to us). This eternal life, or rather the program, plan and hence message that brings about eternal life is specific as brought out by the use of the Greek relative

Purpose for writing (1:1-4)

pronoun (actually a compound) οστις (hostis) rel. pron. n.f.sg., “whoever, whatever,” from the compound of ος (hos) “who, which, that, what,” and τις (tis) “a certain one, some”. This specific message was from the Father.

The imperfect means the message was given in the past but says nothing about its completeness and as used here most likely can be viewed in one of two ways: (1) as a “progressive imperfect of description” – the process, the plan or the message is represented as actually being presented and on going in past time; or (2) a repeated or iterative imperfect which describes action as recurring at successive intervals or repeated action in past time, i.e., the message has been repeated again and again from the Father.

Either way one take this, the message has been made manifest to us. The Greek φανερω (phaneroo) Aor. Pas. Ind. 3sg., “to make manifest,” either “visibly,” or “make known by teaching.” The word comes from the basic word φαίνω (phaino) “to bring forth into the light,” and theologically has the connection to the opening of the eyes of the heart by God Himself (cf. Jer. 24:7; 31:33; Ezek. 11:19; 36:26). That wonderful ministry of God who uses mankind to spread the good news to mankind, but it is Him who opens the eyes of man to the message, otherwise the message is foolishness to the lost (cf. 1 Cor 1:18).

Notice this message has been revealed to us. The passive indicates an external agent has made it known and the group who the Father has made it known is an exclusive group of which John writes – us – those who have eternal life.

The message brings us into fellowship (1:3)

1:3. ὃ ἑώρακαμεν καὶ ἀκνκοαμεν, ἀπαγγελλομεν καὶ ὑμῖν (What we have seen and heard, we are making known to you). What we have seen and heard in the past and have been convinced of, we continue to proclaim to you. The perfects, “we have seen,” and “we have heard,” are completed acts whose effect continues up to the point of this writing, the proclamation is a continuous act, a continuous act of proclaiming the Word of God to the people of the Church, even the Church in Ephesus. It is as though the things referred to in verses one and two are those things that have been accumulated over time, from the writings of the Old Testament to those of the Apostles and other New Testament writers, passed from church to church in what will eventually be the collection of writings known as the New Testament. John’s letter to this church can be dated to sometime in the 90’s. This makes him the last of the New Testament authors. It is not known which of the New Testament writings John and the church in Ephesus had, but the writings were passed from church to church. Paul is said to have started the churches in Ephesus (cf. Acts 18:19) and stayed there some time, but it is John who went, stayed, and nourished that church until his death from old age. He is the only apostle that tradition says was not martyred.

The fact that John includes others in this proclamation “we are making known to you,” points to the fact that there is a group of “proclaimers.” Where Paul uses “good

news,” John uses ἀπαγγελλω (apaggello) Pres. Act. Ind. 1pl., to bring tidings, proclaim, to make known from the compound of ἀπο (apo) from, out of and ἀγγελος (aggelos) a messenger, envoy, one who is sent (with a message), so the present tense relates the idea, “we continue to make known.”

ἵνα και ὑμεῖς κοινωνιαν ἔχητε μεθ’ ἡμῶν (and in order that you might have fellowship with us). The *hina* clause is the purpose clause, and the purpose is given that “you might have fellowship with us.” The *hina* with the Present Subjunctive εχω (echo) Pres. Act. Subj. 2pl., to have, hold, is translated “you all might have,” and presents the purpose as a continuous walk in the Word. The idea is that they continue to have κοινωνια (koinonia) a.f.sg., “fellowship, association, community, communion,” from the adj. κοινος (koinos) meaning “common.” When speaking of believers in fellowship with one another it is an association based on the message of Christ. Robertson called it a sharing partnership¹⁹. The purpose of the fellowship gathering is to speak of what Christ has done – to speak of the things of God. A gathering in fellowship with fellow believers must involve Christ as its central discussion. The central point of our fellowship involves “what we have seen and heard” and made known regarding Jesus Christ.

Fellowship is related to the Lord’s Supper or what is sometimes called Communion, that institution that the Lord Himself instituted (Matt. 26:26-29). This Communion is related to the breaking of bread and drinking of the cup of blessing (1 Cor. 10:16; 11:23-26) and involves remembering the what Christ did on the cross and a self-examination of ourselves in light of who He is – a holy, true God who paid the price Himself for our sin, a legal substitute taking our place in death.

και ἡ κοινωνια δε ἡ ἡμετερα μετα τοῦ πατρος και μετα τοῦ υἱοῦ Ἰησοῦ Χριστοῦ (and moreover our fellowship [is] with the father and with the Son of Him, Jesus Christ). The conjunction δε (de) “but, moreover” is taken not as the contrast or adversative “but,” but as the continuative “moreover.” The construction “the fellowship, that which is ours” fits with the subject. As Vincent writes, “*Ours* (possessive instead of personal pronoun) indicating fellowship as a *distinguishing mark* of Christians rather than as merely something enjoyed by them.”²⁰

This fellowship is with the Father, and as if to be as clear as possible, John tightly links the fellowship we have with the Father and Son by using the same preposition μετα (meta) twice! It is as though he is saying fellowship with the Father is the same as fellowship with the Son. An equality is established between the Father and His Son, Jesus Christ, and moreover, this fellowship we have is with a common bond; we have fellowship because He reconciled us back to Him by His Son (cf. Rom. 5:10; 2 Cor. 5:18-20; Col. 1:21). Christ came in the flesh, lowering Himself a little lower than the angels in order to represent mankind on the cross. That is our common bond that reconciles us to God making fellowship possible. Moreover, fellowship with God involves righteousness as Paul writes,

¹⁹ Robertson’s Word Pictures, www.e-Sword.net

²⁰ Vincent’s Word Pictures, www.e-Sword.net

Purpose for writing (1:1-4)

Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? (2 Cor. 6:14)

In essence John writes we are in fellowship as witnesses of Jesus Christ. The Holy Spirit is notably absent from this introductory statement because the object of John's proclamation is that Jesus is God, an independent person of the Godhead, and exists glorified without the indwelling presence of the Holy Spirit. John uniquely identifies the Father, the Son and the Holy Spirit in order to separate them as persons but link them as co-equal. The theological term "trinity" will not come along for some time, yet the New Testament and in particular, the Apostle John, clearly brings out the three-in-one character of the God-head. That God exists as three persons, yet they are One (cf. Matt. 28:19-20; John 14:16-17,26; 2 Cor. 13:14; Eph. 4:4-6; 1 John 4:13-15). The Scriptures clearly teach that God exists as three persons, not three gods, nor one God manifesting himself in three modes of existence as Father, Son and Holy Spirit (modern day modalists). The word Trinity comes to the English from the Latin '*trinus*' or '*trinitas*' meaning "three together." The earliest use of the word is found in the writings of Theophilus of Antioch (c. 181 A.D.) who remarked, "the three days which were before the luminaries are types of the Trinity (*To Autolycus* 2.15). The term '*triad*' is employed by Plotinus (c. 270 A.D.) and Proclus (c. 485 A.D.). Tertullian (c. 220 A.D.) uses the term '*trinitas*'. Origen (c. 250 A.D.) uses '*trias*'"²¹. Dr. Ryrie provides a modern definition as: "In the one living and true God there are three coeternal and coequal Persons, the same in substance but distinct in existence."²²

But John does not leave out the Holy Spirit in this letter because the believer is indwelt by the Spirit, He did not leave us orphans, He left us a helper. Fellowship and the Holy Spirit are important. Our relationship with God the Spirit is linked with fellowship with the rest of the members of the trinity (cf. 2 Cor. 13:14; Phil. 2:1).

This writing is meant to bring joy (1:4)

1:4. και τοῦτα γραφομεν ὑμῖν (ἡμεῖς) (And these things we are writing to you). The demonstrative is the neuter plural so the translation is "these things," and as before, they refer to all things seen, heard and touched. The Apostle John seeks to document all these things to them, but what he desires is either that "we write" meaning there are multiple writers along with John (i.e., the Apostles or other New Testament authors) or that John is documenting their testimonies collectively either as Apostles or those in the Church with him. Either way the message concerns what is heard, seen and touched and further links the uniqueness of their fellowship which speaks of what they have in common in Christ, namely, they are "in Christ," a technical term for the Church.

²¹ William Shedd, *Dogmatic Theology* (Phillipsburg: P&R Publishers, 2003), p. 229

²² Charles Ryrie, *Basic Theology* (Chicago:Moody Press, 1999), p. 632

ἵνα ἡ χαρά ὑμῶν (ἡμῶν) ἡ πεπληρωμένη (in order that the our joy might be made complete). Now the purpose of this writing is made known by the *hina* purpose clause “that, in order that,” ἡ χαρά ἡμῶν – the joy of us might be made complete. The subjunctive of “to be,” it [the joy] might be in a state of being – complete. The first *hina* clause concerns the believer’s fellowship, the second *hina* clause concerns joy. Salvation involves reconciliation and being in right relationship with God, and that results in joy! John and all Christians are commanded to spread this message and make disciple to the ends of the earth:

By this My Father is glorified, that you bear much fruit; so you will be My disciples. 9 As the Father loved Me, I also have loved you; abide in My love. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. 11 These things I have spoken to you, that My joy may remain in you, and that your joy may be full.(John 15:8-11)

This joy speaks of a progressive joy as the perfect participle speaks of a process, and that joy builds. Their joy is possible as the subjunctive brings out. The purpose of writing of this letter is to describe how their joy might be made complete. The ultimate fulfillment of this state of joy is found in the completed state, namely being in fellowship with God brings joy. Or more precisely, our reconciliation at the point of our salvation places us in fellowship and our joy in that state of being is complete. But the passive reflects God’s work in us, either as progressive through our experiential walk being in Christ but ultimately seen as He sovereignly brings us to glorification at the rapture or resurrection.

There is a textural variant here as the copyists added the plural “you” “that your joy might be made complete.” Lenski writes, “Misunderstanding scribes altered the text. They thought that John should say: ‘These things we are writing *to you* in order that *your* joy may be full’ (A.V.). Grammars like B.D. 280 and R. 406, 678 support this thought by asserting that γραφομεν is the literary plural. This has ‘we are writing’ = ‘I am writing’ in 2:1. ...In one sentence there are no less than eleven “we” verbs, to say nothing of the “we” and “our” pronouns and now one of these “we” forms is to be regarded as editorial for “I.” This does not seem likely.”²³

²³ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 380

The message defined (1:5)

1 John 1:5

⁵And this is the message that we have heard from him and we are bringing back to you. That God is light and there is no darkness in him – none.

⁵Και ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκοαμεν ἀπ’ αὐτοῦ και ἀναγγελλομεν ὑμῖν, ὅτι ὁ θεος φῶς ἔστιν και σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

1:5. Και ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκοαμεν ἀπ’ αὐτοῦ και ἀναγγελλομεν ὑμῖν (And this is the message that we have heard from him and we are bringing back to you). The feminine demonstrative pronoun points to the message that is heard. There is a textural variant here where some manuscripts have επαγγελία (epaggelia) n.f.sg., with def. art., “an announcement, promise,” from the compound of ἐπι (epi) upon, on, over, and ἀγγελος (aggelos) a messenger, envoy, one who is sent, angel; whereas other manuscripts have ἀγγελία (aggelia) n.f.sg., “a message, announcement.” Either way one takes it, both nouns have the common root as “a message,” and the message continues to be proclaimed as the present active indicative ἐστιν is used. But note the perfect active indicative ἀκηκοαμεν from the root ἀκουω (akouo) “to hear” – “we have heard” meaning our hearing is a completed act. The message is heard and repeated from generation to generation.

The source of this message has come ἀπ’ αὐτοῦ “from Him” and means Jesus Himself has given the message, He had come in the flesh and manifested the Father to us (cf., John 2:11; 17:6). What we know about God is revealed in two ways, general revelation, which is that revelation concerning God by natural means and reaches all people; and special revelation which comes by various means to various people, but what He has revealed to us and written down in the Bible. This verse refers to the doctrine of special revelation. The doctrine of the twofold word means that there is the “living Word” referring to Jesus Christ in the flesh, and the second is the written word recorded and preserved for all time. The incarnation of Christ is described as the most pure of revelations about God to mankind. Jesus “exegeted” the Father, revealing the nature, glory, wisdom, power and love of God (cf., John 1:14; 3:2, 15-16; 7:46; 10:17; 14:9):

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14).

ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία (that God is light and there is no darkness in him - none). Further, this message concerns God, this equivalence of Him, namely, Jesus Christ and God is linked as an inseparable unit. An equivalence is established that the personal pronoun “Him” is God! (cf. John 1:4-5) The purpose of the pronoun is to replace the noun so the chain is “His Son Jesus Christ” (v.3) – him – God.

The message concerns the fact that God is light and there is no darkness in Him! The use of the word light used here is obviously metaphorical – God is not a photon, the contrast of light and darkness points to a spiritual discernment that is inherent in God who defines what is good from evil, as the metaphors used express the two extremes – light and dark.

How does one tell when the author is using a word metaphorically? The test is that if the thing is impossible to be in its natural state, then the word must be used metaphorically. God is not a photon, He is spirit. Next, the thing that is being described as a metaphor possesses some characteristic of the metaphor. What characteristic of light is God? Light is pure, exposes or bring what is hidden to the eye into sight, or spiritually, what the heart cannot see, He opens the eyes of the heart. But Scripture has to reveal what the word means to relate it in its context.

The apostle John uses this language often in his writings. In John 1:4, “In Him was life, and the life was the light of men” reflecting not just spiritual life, but creation and perseveration of physical life. “And the light shines in the darkness, but the darkness did not comprehend it” (John 1:5); which signifies the spiritual condition of mankind in his fallen estate, depraved individuals who will not accept the things of God (cf., 1 Cor. 1:18-25). And Jesus is the “true light which gives light to every man coming into the world” (John 1:9; 8:12); “And this is the condemnation, that light has come into the world, and men loved darkness rather than the light” (John 3:19). This light of the world exposes the evil deeds of men (John 3:20), exposing what is right and wrong (cf. John 11:10; 12:35, 36, 46).

The word light has a rich biblical history as Dr. Wuest writes, “It [light] is the condition of life. Physically, it represents *glory*; intellectually, *truth*; morally, *holiness*. As immaterial it corresponds to God as *spirit*; as diffuse, to God as *love*; as the condition of life, to God as *life*; as pure and illuminating, to God as *holiness* and *truth*. In the Old Testament, light is often the medium of God’s visible revelations to men. It was the first manifestation of God in creation. The burning lamp passed between the pieces of the parted victim in God’s covenant with Abraham. God went before Israel in a pillar of fire, descended in fire at Sinai, and appeared in a luminous cloud which rested on the mercy-set in the most holy place.”²⁴

²⁴ Kenneth Wuest, *Word Studies in the Greek New Testament* (Grand Rapids: Eerdmans, 2002), Vol. 2, p.100

Our walk with God (1:6-10)

1 John 1:6-19

⁶If we say that we continue to have fellowship with him and we walk in the darkness, we lie and continue not doing the truth. ⁷But if we continue to walk in the light as he is in the light we continue to have fellowship with one another and the blood of Jesus Christ the Son of Him cleanses us from all sin. ⁸If we might say that we have no sin, we are deceiving ourselves, and the truth is not in us. ⁹If we confess our sins He is faithful and righteous in order that He might forgive our sins, and he might cleanse us from all unrighteousness. ¹⁰If we might say that we have not sinned, we are making a liar of him, and the word of him is not in us.

⁶ Εαν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτει περιπατοῦμεν, ψευδομεθα καὶ οὐ ποιοῦμεν τὴν ἀληθειαν ⁷Εαν δε ἐν τῷ φωτι περιπατοῦμεν ὡς αὐτός ἐντός ἐστιν ἐν τῷ φωτι, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης. ⁸Εαν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀληθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹Εαν ὁμολγῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθαρῶσιν ἡμᾶς ἀπο πάσης ἀδικίας. ¹⁰Εαν εἴπωμεν ὅτι οὐχ ἡμαρτηκαμεν, ψευστην ποιοῦμεν αὐτον καὶ ὁ λεγὸς αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

Introduction

In verses six through ten John moves back and forth between the false and true walk with God. The pattern starts with the false walk and ends with a false walk. By including himself in this walk he seems to say man still has a struggle with truth. Man still struggles with what Paul calls the old self. This section speaks of two things: fellowship with God and a reconciliation with Him that cannot be broken. Our daily walk in fellowship with Him can be broken, but do not fear; His blood cleansed us and will continue to cleanse us even in our disobedience. Our position is “in Christ.” That position cannot be broken because He alone is faithful and true to not loose any, however, our fellowship can be broken. John will give us the remedy for bringing us back into fellowship.

False walk (1:6)

1:6. Εαν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκοτει περιπατῶμεν, ψευδομεθα (If we say that we continue to have fellowship with him and we walk in the darkness, we lie). The conditional particle εαν (ean) with the aorist subjunctive makes this a third class conditional phrase which is the condition of probability. If we might say we continue in fellowship, communion with Christ, and we continue to walk (a deliberative, extending the question, if we walk) in darkness – then we lie. The deliberative subjunctive proposes a hypothetical case. This is a supposition, not an actual fact. John includes himself in this supposition as if to say it is possible that believers, yes, even Apostles can be self-deceived. There are some sins we can give up, but then others we refuse to give up. God has to work on us, to try us, test us, to put the heat on in order to force us to address the sin we refuse to give up.

If we say we continue to have fellowship, the present tense “we continue to have” relates the idea of possessing a continuous walk in fellowship with God the Father, but our walk tells a different story. Darkness - σκοτος is placed before the present active subjunctive περιπατεω (peripateo) Pres. Act. Subj. 1pl., “to walk,” from the compound of περι (peri) “about, around, near,” and πατεω (pateo) “to tread,” from an unused root meaning “a path,” and speaks of the certain possibility of walking in darkness. The possibility is not that we might sin at all, but which sin on what day.

The middle voice of ψευδομαι (pseudomai) Pres. M/P Ind. 1pl., “to lie, to speak deliberate falsehoods, to deceive by a lie,” might better be translated “we are ourselves lying.” Or this may also be thought of as a passive in which case it might better be translated, “we continue to be liars.” The thing that makes us liars is the fact that we claim allegiance to God who is light and there is no darkness in Him, but our actions, our daily walk, is not consistent with God and His light, for our walk is in darkness. Holding onto our sin is what is in view here.

καὶ οὐ ποιοῦμεν τὴν ἀληθειαν (and continue not doing the truth). Notice that the walk is “in darkness” the preposition denoting position in time, place or a state of being. The reality of our fellowship with Him then cannot be mixed with a walk inconsistent with His character, or not only is it called a lie, but “we continue not doing the truth.” Truth is associated with light; darkness is associated with a lie. Jesus said he “was the way the truth and the life” (John 14:6). Truth, light and life are all tightly related. One cannot expect to hold onto one’s own sin and not be held accountable.

True walk (1:7)

1:7. Εαν δε ἐν τῷ φωτι περιπατῶμεν ὡς αὐτος ἐν τῷ φωτι, κοινωνίαν ἔχομεν μετ’ ἀλλήλων (But if we continue to walk in the light as he is in the light we continue to have fellowship with one another). The contrastive conjunction δε (de) introduces what happens when one walks in the light with the conditional particle, and hence, third class conditional phrase - “if in the light we might continue to walk, then we will continue to have fellowship with one another.” The possibility is there for real

Our walk with God (1:6-10)

fellowship. The idea is one of sanctification – our walk, not our position. Our position is secure in Christ, but our daily walk is in the light, or rather, should be in the light. Our position is secure without further condition because He died on the cross, but our walk is conditional based on walking in the light.

Our walk is associated with His light by use of the word ὡς (hos) “as, like, even as” and is called a simile. A simile relates one object as being like another or attribute resembles another well know, distinct attribute. They are not equal, but similar. Christ is light or truth so we should walk about doing as He would do. This walk in the light is directly related to our fellowship with other believers. The world does not accept the light, will not tolerate the light when we present Christ, the light of the world to the world. They think it is foolishness. This verse does not speak of our relationship with the world nor our desire to evangelize the world, but narrowly focuses upon our relationship with fellow believers (John 1:5-7; 3:20; 8:12; 2 Cor. 4:4).

Our fellowship is identified first with the Father and His Son (Verse 3). This common bond of fellowship first starts with salvation in His reconciling us to Him (cf. Rom. 5:18; 2 Cor. 5:18; Col. 1:20). It then moves to our daily walk, linking our right relationship with Him with our fellowship with one another. It is a continuous bond, an eternal bond.

There is a fundamental rule that comes out of this, namely, that if we are continuously in fellowship with Him, we will continuously be in fellowship with others in Him. This does not mean that we will not have problems with others. This is after all a fallen world with spiritual battles always in play, but if we are sincere in our walk, walking in His word, being sensitive to the Spirit, we will be in right relationship not only with Him but one to another.

The walk is περιπατεω (peripateo) Pres. Act. Subj. 1pl., “to walk,” is a present subjunctive and when used with the conditional makes this the third class condition, meaning the outcome will come true. Walking towards the light of God, namely, towards the truth of God, produces a right relationship, and hence, fellowship.

Και το αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης. (and the blood of Jesus Christ the Son of Him cleanses us from all sin). And our fellowship implies a process of growth where our sin is exposed to the light through His word and the convicting Spirit produces a repentance on our part. The outcome is maturity as the Spirit opens our eyes. We see it like God sees it and we call it like He calls it because confessing our sins and turning away from that sin results in reconciliation between parties, making our walk a walk that is correct, or at least a move in the right direction.

This profound statement, “and the blood of Jesus Christ the Son of Him cleanses us from all sin,” concludes to a positive aspect of the application of our daily walk. That is, the blood that has already been shed by Jesus on the cross which made atonement once for all (cf. Rom. 5:6-11; Heb.10:10) has a secondary application in that it has a continuous καθαρίζει – cleansing or purifying affect on sin.

The word blood is αἷμα (haima) and is the subject of the phrase. The blood cleanses us from all sin. The verb cleanses comes from καθαρίζω (katharizo) and is a present active indicative 3sg., “to make clean,” “cleanse,” “to pronounce clean in a levitical sense,” and finds its theological root in the sacrificial system that began even before the law as the Lord Himself clothed Adam and Eve with an animal skin in their

Our walk with God (1:6-10)

new found nakedness (cf. Gen. 3:21). Cain and Abel are found bringing offerings before the Lord (Gen. 4:2-5). This new found nakedness required a covering in the form of clothing which covered their nakedness. Though the formal declaration of atonement and a covering of sin do not become formalized until the Exodus, the root idea is found in the garden at the fall. In the Old Testament, God did not take away sin; He covered them until Christ came and removed them.

Life is found in the blood as Leviticus 17:11 proclaims, but this life is physical life. Death is linked to the fall of mankind (cf. Rom. 5:12), that is, through the disobedience of man, both a spiritual and physical death is understood (cf. Gen 2:17 “dying, you shall surely die”). This pronouncement of death, because of disobedience, resulted in the slaying of the first animal as a covering for mankind. The concept of a covering for sins moved from the time before the Mosaic Law to the time of the Mosaic Law. As sin multiplied so the slaughtering increased, each day required the slaying of an animal covering sin upon sin, sacrifice upon sacrifice, each day was a bloody purifying event. Just as disobedience to the word of God moved mankind to a physical sacrifice, in like manner the physical moves to the spiritual through obedience to the word of God. All the purification rites of the Old Testament – the days of separation because of impurity, the water cleansing, and the blood cleansing all are complete in the shed blood of Jesus on the cross. He alone is the only one who can say “it is finished” (John 19:30).

But how does blood come into the picture to begin with? First, modern science affirms that blood really is the source of life; it delivers the necessary substances to the bodies’ cells. These cells need oxygen, nutrients and serves to transport waste products away from the cells. Second, blood with all of its Old Testament regulation was not to be consumed or handled (Lev. 17). The reality that blood equals physical life is plainly revealed in the Old Testament, but it also places a spiritual aspect to blood as ritual cleansing by means of a blood substitute. Its representation as life implies a respect for life so the Mosaic instruction for careful handling of it and the concept of one life as a substitute for another. The blood of the slain animal was sprinkled on the Ark of the Covenant (“the mercy seat”) seven times by the high priest on Yom Kippur, the Day of Atonement (“the day of covering”), thus signifying a propitiation, a satisfaction of the holy demands of a righteous God. This shed blood symbolized forgiveness:

For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Heb. 9:13-14)...

And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. (Heb. 9:22)

The shed blood of Christ holds a significant legal and reconciliatory aspect taught throughout the Bible covering various theological subjects. A summary of the shed blood of Christ accomplishes the following for us:

- Our forgiveness → Eph. 1:7; Heb. 9:22; Rev. 1:5

Our walk with God (1:6-10)

- Our redemption → Acts 20:28; Heb. 9:12; 1 Pet. 1:18-19
- Our propitiation → Rom. 3:25
- Our justification → Rom. 5:9
- Our reconciliation → Eph. 2:13-16
- Our cleansing → Heb. 9:14; 1 John 1:7; Rev. 7:14
- Our holiness → Heb. 13:12

The good news is that Christ's blood covered once for all (Heb. 9:28) the sins of the world. The believer no longer has to bring a blood sacrifice before the Lord; rather the one who believes that the blood of Christ covers his or her sin now accepts the free will offering that Christ has already provided on the cross.

False walk (1:8)

1:8. Ἐὰν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν (If we might say that we have no sin). This is the protasis, the subordinate clause of the third class condition relaying the idea of reality or rather the certainty of the outcome. In other words, it might be said, "if we say we have no sin – but we do, then we deceive ourselves." The apostle John includes himself in the argument as he uses the 2 Aor. Act. Subj. 1pl. εἰπωμεν "to say, speak."

ἐαυτοὺς πλανῶμεν (we are deceiving ourselves). This is the apodosis, the main clause of the third class condition relaying the result. The result of our declaration that we are without sin is that we have wandered from the truth as the root meaning of πλαναω (planao) means "to wander, mislead," so the Pres. Act. Ind. 1pl., we continue to cause to stray, lead astray, or deceive" – we are deceiving ourselves!

καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν (and the truth is not in us). And further the truth is not in us. The subject of this sentence is truth. Truth is a big subject for God and the apostle John makes truth a dominant theme within all his writings. John uses the word truth 37 times. It is the Greek word ἀλήθεια (aletheia) n.f.sg., with def. art., "the truth," from the compound of the neg. particle, "a" and λανθάνω (lathano) "to be hidden." Truth is something that can be hidden, but God is the light, the One exposing that which is hidden for what it really is. The idea here when used with the definite article seems to indicate "the truth" relates in a definite way to our sin and the truth is that God is light and has already exposed the truth concerning His death and cleansing blood as a substitute for sin. Therefore to say we have no sin makes His death and work in His first coming of no effect.

Truth is one of the most important subjects of the Bible and is demanded by God. God's word is truth, so we are to measure both our word and deeds according to His word. Truth is defined objectively signifying the reality of what is seen and heard, and

subjectively, truthfulness, or sincerity and integrity of character. The objective truth is that Christ died for the sins of the world (cf. John 3:15-16, 1 John 2:2). The subjective truth is that once saved, we are set apart from the rest of the world in fellowship and union with that which is holy and our fellowship has its reference and testimony in “how God saved a sinner like me!”

True walk (1:9)

1:9. Ἐὰν ὁμολγῶμεν τὰς ἁμαρτίας ἡμῶν (If we confess our sins). The apostle provides a remedy for our lying and sin – confession. This again is a third class condition, meaning, “If we confess our sins, then God will forgive us our sins.” The εἰ in the protasis with the subjunctive and any mood or tense in the apodosis forms the third class and is the class of real probability – anyone can trust that any sin confessed will result in true forgiveness.

The Greek ομολογεω (homologeō) is a Pres. Act. Subj. 1pl., meaning “to say the same thing as another, to agree, concede, or profess,” from the compound of ομοῦ (homou) “together,” and λογος (logos) “saying,” hence, to call it like God calls it. That is real confession. Calling our sin like God calls it!

πιστος ἐστὶν καὶ δικαίος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας (he is faithful and righteous in order that he might forgive our sins). It is because He is both πιστος (pistos) adj.n.m.sg., “trustworthy, faithful,” and δικαίος (dikaios) adj.n.m.sg., “righteous, just, observing divine laws,” that He forgives sin. The adjectives might better be translated “He is [the] faithful One and [the] righteous One.” The two characteristics – His faithfulness and His righteousness make it possible for Him to forgive us our sins. These are two theological characteristics of God. Only God is faithful, He alone can and will do what He says. This basic characteristic is rooted in everything His does and says. Even the word “amen” which means “so be it” has a finality to it. He will do what He promises. That is the basis of the term faith “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Likewise, only One is righteous, showing no partiality, having no prejudice or influence in judgment.

His faithfulness and righteousness are given as having the purpose of forgiving sins and cleansing us from all unrighteousness. The word forgive is ἀφίημι (aphiemi) Aor. Act. Subj. 3sg., and means “to send away, to let go.” The idea goes back to the Old Testament concept of the goat of Jehovah and the goat of Azazel (the scapegoat) of the Day of Atonement and has the idea of a substitute. Christ is our substitute. He took our place and bore our sins on the cross.

καὶ καθάριση ἡμᾶς ἀπο πάσης ἀδικίας (and he might cleanse us from all unrighteousness). There are two parts to the conditional “then” statement, If we confess, then He will forgive us and cleanse us. The cleansing is καθαρῶ (katharizo) Aor. Act. Subj. 3sg., “to make clean, cleanse, to pronounce clean in a levitical sense.” What is cleaned or made pure is the confessor’s unrighteousness. In verse 7, it was the application of blood that cleanses us and it was in the present tense, that is, “continues to clean” us.

Here we find the aorist which is timeless, but it indicates the action will take place (the aorist third class conditional presents reality that it will be fulfilled).

False walk (1:10)

1:10. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτηκαμεν, ψευστην ποιοῦμεν αὐτον (If we might say that we have not sinned, we are making a liar of him). This is the third, third class condition stated so far (cf. 1:6, 1:8, 1:10). John's suppositions are meant to inspire self-reflection, to question ourselves. His progression is as follows: if we have fellowship with Him (are we saved?), if we have no sin (are we glorified yet?), if we have never sinned (what, are we God?). The language is that of an unsaved person - one that does not accept the things of God, but John included himself, in a kind of check yourself way of speaking. Can a saved person get into this situation where sin grabs hold and confusion reigns? In fact, that is the language of sin - to be in error, to miss the mark, a characteristic of all human beings as all have sinned and fall short of the glory of God (cf., Ps. 14:1-3; Rom. 3:23; Gal. 3:22).

The fool has said in his heart, "There is no God." They are corrupt, They have done abominable works, There is none who does good. 2 The LORD looks down from heaven upon the children of men, To see if there are any who understand, who seek God. 3 They have all turned aside, They have together become corrupt; There is none who does good, No, not one. (Ps. 14:1-3)

The language used by John is strong and is the logical conclusion to the argument, namely, "we made God a liar." If God has said that all have sinned but one says, "I have not sinned," (the language seems to be saying one is claiming, "I have never sinned"), then that one has called God a liar!

The doctrine of sin is clear in both the Old and New Testaments and covers the extent of the problem of sin. All have sinned because all are born in sin, or to say it more exactly, Adam's sin has been passed down to all humans (Rom. 5:12, 15; 1 Cor. 15:22).

καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (and the word of him is not in us). The blunt fact of the argument is His word is not in us. Ο λόγος "the word," is synonymous with the Bible. Having the word of God in us is synonymous with abiding in Christ (cf. John 15:4, 7, 10; 1 John 2:24-28), and having the indwelling presence of God within us provides that ability to listen to Him, to be sensitive to His word.

Are we sensitive to the indwelling Spirit? Being saved means we are a new creation in Christ, meaning we have a new nature, a spirit that is sensitive to the things of God. Understanding that we are a sinner is foundational to being a Christian. One cannot profess Christ as Savior without understanding what that means. Acknowledging ones sins and accepting Jesus' death as an acceptable payment for the sins of the world (cf. John 3:15-16, 1 John 2:2) is the foundation of the message. Can a Christian deny his or her sin nature? John says this one is a liar and God's word is not in Him! It is not that this

Our walk with God (1:6-10)

person is not saved. John says this person has a problem of holding near the truths of the message. This person speaks as one who is self-righteous and has no need of a Savior. Can you imagine, anyone who would go before a righteous God and say – “you are a liar, I have never sinned!” That is what John says we do when we don’t call our sin for what it is.

In summary to John’s argument, he seems to be saying, when a Christian has a conflict between God’s word and personal sin, one should admit them truthfully rather than denying the sin. We can justify our sin; those sins we own when we are two years old are different from the sins we have as a teenager. We do not have a problem admitting two year old sins when we are a teenager. Likewise, those sins we possess in our twenties are very different from those which we have in our sixties and seventies. At each stage of life we can justify our sins and sometimes we can refuse to give them up, even denying they are sin. John’s little letter is one of personal application. He will now address our gracious position in Christ.

The message applied to sin (2:1-2)

1 John 2:1-2

¹My children, I write these things to you in order that you may not sin. And if a certain one sins, we have an advocate with the Father, [the] righteous Jesus Christ. ²And He is the propitiation for the sins of us, but not for our sins only, but also for all the world.

¹Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μη ἁμαρτητε και εἰς τις ἁμαρτη, παρακλιντον ἔχομεν προς τον πατερα Ἰησοῦν Χριστον δικαιον ²Και αὐτος ἱλασμος ἐστιν περι τῶν ἁμαρτιῶν ἡμῶν, Οὐ περι τῶν ἡμερων δε μονον ἀλλα και περι ὅλου τοῦ κοσμου.

Introduction

The child of God is a new creation but he still has a problem with the old self. Our daily walk involves having to confront the fact of our own sin. Our growth in Christ sometimes comes at great cost as we have to deal with our sin. Sometimes refusing to give up those sins results in severe consequences but God provides an Advocate for us. In the Old Testament Mosaic system the faithful would bring a morning sacrifice. He would have hand on the bloody mess every morning which spoke of the seriousness of the individual's sin. That sacrifice served as a substitute in the offerer place. Today, we do not bring a morning blood sacrifice, because Jesus Christ is that blood sacrifice and even more, He is the propitiation, a complete satisfaction of the demands of a righteous God. He was offered up once and it is His current position as priest that He intercedes for us.

Believer's have an advocate (2:1)

2:1. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μη ἁμαρτητε. (My children, I write these things to you in order that you may not sin). John calls out, addressing them in the vocative, τεκνία (teknia) v.n.pl., “a little child,” and in the NT used as a term of kindly address by teachers to their disciples. First, it should be pointed out that John says in his gospel that those who received the Word, God gave them the right to become “children of God.” These children are born, not of any human activity, but of God (John 1:12-13).

But here, “children” is in reference to their spiritual maturity, their level of understanding about the things of God. The Christian's understanding relates to their daily relationship with Christ, and in the sense of understanding, one's maturity in Christ, that is, John means their walk. All Christians are little children with respect to the

Apostles, so the reference is appropriate. Jesus called the disciples children. He alone could do that since He alone had a perfect knowledge and walk. In like manner, John uses the possessive personal pronoun μου “my little children.” He is acting as the teacher to his disciples. That is how the process is supposed to work. It is a teacher to disciple relationship that continues from generation to generation. The Great Commission involves making disciples and the pattern involves the knowledge of good and evil and the practice of good and the shunning of evil.

John’s use of the first person verb γραφω (grapho) Pres. Act. Ind. 1sg., “I continue to write,” indicates a personal desire for him to convince them as children to belong to the family of God and not to sin. This is a *hina* clause – a purpose clause that states, “since you are children (or because you are children), I am writing these things to you for the purpose of letting you know so that you might not sin.” The negative aorist subjunctive provides the idea of possibility of not sinning. The constative aorist regards the action as a whole, taking no interest in the internal workings of the action, but it is possible that if they heed the things written, they will not sin, they will overcome the sin at hand.

Και ἔαν τις ἁμαρτη, παρακλιντον ἔχομεν προς τον πατερα Ἰησοῦν Χριστον δικαιον (And if a certain one sins, we have an advocate with the Father, [the] righteous Jesus Christ). With the purpose given for the writing of this letter, the reality of sinful man comes into focus, that is, in the case where one has sinned, he or she has been given an advocate with God the Father. The clause is a third class condition relating certainty of fulfillment, or, “when we sin, then we have an advocate.”

The εαν (ean) cond.part., “if, in case,” with the aorist subjunctive verb αμαρτανω (hamartano) 2 Aor. Act. Sub. 3sg., “to be without a share,” “to miss the mark,” “sin,” “trespass,” makes this a third class condition; “If a certain one might sin, then we possess a legal advocate before God the Father with the Righteous One – Jesus Christ.” The thing to point out concerning this phrase is that John uses the indefinite pronoun τις (tis) pron. n.m.sg., “a certain one, some,” as the subject, then writes εχομεν Pres. Act. Ind. 1pl., “to have, hold”: “we (continue) to have an advocate.” Both the tenses and the definiteness of the pronouns are significant in interpreting this. “In the case of anyone who sins (in a generic sense), we, as believers collectively, have someone close to God the Father to present our case; that perfect Advocate – the righteous One, Jesus Christ.”

The word for advocate, παρακλητος (parakletos) a.m.sg., “summoned,” “called to one’s side,” “comforter,” “advocate,” has historically had both a legal forensic use and a common use. The basic meaning is “one who appears on another’s behalf, a mediator, intercessor, or helper.” When used with the Holy Spirit, the word is used in a general sense and translated with the sense of a “helper,” or “comforter” (cf. John 14:16, 16; 15:26; 16:7). The use seems to be more limited when used with Jesus Christ. Here it serves the legal aspect as an advocate, a lawyer representing our case before God the Father as Judge so the added word δικαιος (dikaios) adj.a.m.sg., “righteous One,” “just One.”

John adds the descriptive adjective the “righteous One” to the direct object of the phrase, “the Father, Jesus Christ.” In other words, the Father and Jesus Christ are seen as one and the same. The language of the Bible frequently speaks of all the members of the

Godhead as if they are one person, so that the word “trinity” need not be found in the Bible since the grammar clearly points out the three in one relationship.

Notice the basic grammatical construction of the last phrase. The subject is a “certain one who might sin,” the verb is “he possesses,” and the object is “an advocate.” The rest of the accusatives all point to who the advocate is, namely, the Father and Jesus Christ. Further, it is the righteousness of both the Father and Jesus Christ that is most important in the advocate relationship. This righteousness is further developed in the next verse.

Christ our propitiation (2:2)

2:2. Και αὐτός ἵλασμος ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν (And he is the propitiation for the sins of us). The reason why the characteristic of the Advocate is given as possessing righteousness is because He continues to serve as a propitiation “in the place of us.” This statement serves an important theological construct. First, the fact is stated that the propitiation is a continuous resource on our behalf as the present tense is used. This is grammatically consistent with man’s continuous acts of sin since sin is always and forever covered by Jesus’ work on the cross. But more, that death on the cross is past tense and completed, but its propitiatory effect is seen as both past and present.

Propitiation, ἵλαμος (hilasmos) n.m.sg., “propitiation,” “a means of appeasing,” is the subject of the phrase and is regarded as an adjective modifying “him.” It might better be read, “Him, the propitious One.” The idea of a propitiation is more of an Old Testament Jewish concept than a Greek one. The word is related in the Greek OT to the lid of the Ark of the Covenant – the Mercy-Seat, or the “place of atonement” (Ex. 25:17; 37:6; Lev. 16:14). This is the place where the High Priest would go into the Holies of Holies on the Day of Atonement and sprinkle the blood of the sacrifice upon the mercy seat seven times and this sprinkling of blood signified a satisfaction of the righteous demands of God, covering the sins of the whole nation for one year (Lev. 16:14; 34). What was involved in that important ritual with respect to propitiation was the sin offering and the burnt offering. There were two goats and the lot to select the goat that was to be the scapegoat and the other goat for the Lord as a sin offering (Lev. 16). The slaughtering of an animal started with the first sin (Gen. 3:21) and moved to the chosen nation Israel in the form of ritual in the Mosaic law and finally was seen as complete in the slaughter of the perfect Lamb of God - Jesus Christ Himself. He was our substitute, taking our place, His blood was shed as a complete satisfaction of the demands of God so the Rabbi’s used the Greek word ἵλαμος (hilasmos) “a satisfaction.” The typology of the OT Day of Atonement is made complete in Jesus Christ our Savior, dying once for all (Heb. 10:9).

Paul links propitiation with Christ’s righteousness in his great theological work to the Romans like this:

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of

The message applied to sin (2:1-2)

the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. (Rom. 3:21-26)

John will further develop the doctrine of the great propitiation in chapter four using his typical Jewish spiral reasoning. He links the great propitiation to God's love as he writes in 1 John 4:9-10:

By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

The next important grammatical fact found here is in the preposition *περι* which is a two case preposition (acc. & gen.); when used with the genitive it means "about, concerning," or "on account of." It has the idea of representation and can be translated "on our behalf," "for our behalf," or more theologically, "in our place." That is, His death and shed blood is seen as a substitute in our place.

The picture is made complete by this progressive buildup of words. Jesus is our Advocate, our legal representative before the Father, he himself is (continues to be) the propitious One, a satisfaction, the blood sprinkled upon the mercy seat in the throne room of God (Heb. 9:23-25). His shed blood continues to cover our sin and God is satisfied. He is there in the throne room representing us and proclaiming that His righteousness and not our own is the thing to be brought as evidence before the Father. His blood satisfied the righteous legal standards of God who has said "Behold! The Lamb of God who takes away the sin of the world" (John 1:29). Jesus is the Passover Lamb that serves as a substitute in our place.

The Old Testament typology of the sacrificial lamb is fulfilled in Jesus Christ. Salvation – the great rescue from eternal punishment is found only in the acceptance of that great propitiation – that sprinkling of Jesus' blood that was shed on the cross and is seen as sprinkled upon the mercy seat between the cherubim, those great protectors of God's holiness and righteousness. The blood is represented as evidence in the very throne room of God and Jesus Christ is there in His resurrected body, the hole still in His side visibly present as physical evidence to the fact. He really did die on the cross and He really did physically rise from the dead and ascend to the right hand of the Father continuously offering legal representation for the individual who sins. First in the salvation of the individual, then on a continuous bases as the faithful sins He acts as Priest. Here, the term advocate seems to indicate a legal aspect and it involves Jesus' death as the propitiation.

Dr. Ryrie makes an important distinction between propitiation and expiation when he writes, "Propitiation, as we have seen, means the placating of the personal wrath of God, Expiation is the removal of impersonal wrath, sin or guilt. Expiation has to do with

reparation for a wrong; propitiation carries the added idea of appeasing an offended person...If one wanted to use both words correctly in connection with each other, they would say that Christ propitiated the wrath of God by becoming an expiation for our sins. If because of the death of Christ God is satisfied, then what can the sinner do to try to satisfy God? The answer is nothing. Everything has been done by God Himself. The sinner can and need only receive the gift of righteousness God offers.”²⁵

Οὐ περι τῶν ἡμερῶν δε μονον ἀλλα και περι ὅλου τοῦ κοσμου (but not for our sins only, but also for all the world). This section ends with the most important theological highpoint - the subject of the extent of the propitiation. This answers the question, “what does the propitiation [the satisfaction of the shed blood] cover?” The answer is, the propitiation is given on behalf of the whole world! The great theological debate over the extent of the death of Christ is settled by John. As I understand the debate it seems to be more philosophical than grammatical, more emotional than contextual.

On the one hand those who are advocates of limited atonement argue that Christ’s death on the cross atoned (covered) only the elect. “The Reformed position is that Christ died for the purpose of actually and certainly saving the elect, and the elect only.”²⁶ On the other side are those who argue that Christ’s death was sufficient for all people, but efficient only for the elect. I have been on both sides of this debate and have come to the point where I must use the grammar and precise terminology to settle the debate in my mind.

First the plain sense of the text is that the propitiation [His shed blood on the mercy seat as a satisfaction of the righteous demands of God] is on our behalf, namely, John and the believers he is addressing in this letter (i.e., a limited group). But John moves outside this limited group to “the world,” as he adds the contrastive conjunction, “but not on our behalf only [or alone]” signifying he is about to move outside the limited group, it is not only for the select group, “but also on behalf the whole world.” The conjunction ἀλλα means “but” and has its root in the word ἄλλος “another of the same kind.” By using this word, John means to link the same kind of propitiation for John and the believers to the world, but not just the world in general, but he modifies the κόσμος with the word ὅλος (holos) “all,” “whole,” or “complete” world.

Notice the second phrase is just a chain of genitives. The first phrase contains the subject [lit. Him, propitiation] and the verb [“he is,” or “he continues to be,” a state of being] then the chain of genitives follows speaking of the extent of the propitiation. Both the believer and the whole world [of sinners] are included.

Now the subject of who is the world. The word for world is κόσμος (kosmos) and means the “order,” “ornament,” “decoration,” “the circle of the earth,” the inhabitants of the earth.” The context used here is man’s sin so the world is restricted to mankind all of which are sinners who are in need of a Savior, all of which need to be reconciled back to God. The idea is that Jesus Christ died on the cross and His death served as a propitiation for the whole of mankind, and that propitiation continues to function in a forensic sense as a means to defend us as we sin. He died once and does not need to die again and again, the sin issue is settled and He is seated at the right hand of the Father as physical evidence of the fact.

²⁵ Charles Ryrie, *Basic Theology* (Chicago: Moody Press, 1999), p. 341

²⁶ Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans Publishing, 1996) p. 394

The message applied to sin (2:1-2)

This doctrine teaches that Jesus' death served both a salvation aspect and a continuous sanctification aspect. It is equivalent to the Old Testament concept of the Day of Atonement where the high priest offers up the sacrifice for the whole nation to cover the sins of the nation for a year. Jesus' death covered the whole world but only those who have been born again have eternal life and have an Advocate in heaven. The picture is that of Satan in heaven bringing evidence of our sin against us and Jesus saying "but I paid the price for that." Those the Father has given the Son will not be lost and speaks of eternal life as secure in Christ (John 6:39-40; 10:28-29; Rom. 8:29-30, 33-34; Heb. 7:25; Rev. 12:10).

The sobering aspect of this is that each sin we commit is presented in heaven and Jesus our Advocate has to present His case for each occurrence. Do we understand the extent of it all? Will this understanding move us to put away whatever sin we refuse to hold onto? This also speaks of the great patience God has with us. How many times will He have to defend you and me for the same sin? How long will it take before we finally hear the Word and are convicted by the Spirit and act to put away that sin?

Knowledge applied to life (2:3-6)

1 John 2:3-6

³And in this we continue knowing that we have known him, if we might attend carefully to his comandments. ⁴The one who says that I have known him and the commands of him are not kept, he is a liar and in this the truth is not. ⁵But whoever might keep the word of him, in this truly the love of God has been made perfect, in this we know that we are in him ⁶The one who says, in him abides, he owes himself also to walk even as he walked.

³Και ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν. ⁴ὁ λεγων ὅτι ἔγνωκα αὐτόν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψευστὴς ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. ⁵ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται, ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. ⁶ὁ κέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπατήσεν καὶ αὐτός [οὕτως] περιπατεῖν.

Introduction

Becoming a Christian does not exempt one from sinning nor free one from the righteous obedience to the law of Christ. These two extremes teachings have been with us from the beginning of the church. John addresses the two extremes. On one side is a false perfectionism and on the other antinomianism. Perfectionism teaches that the believer does not sin at all and that he or she can achive perfection on earth. Antinomianism teaches that the Christian is not bound by the law - any law. John clarifies the confusion of both extremes found in the early church not only correcting both the nostic belief of spiritual superiority and perfectionism, but corrects the carnal Christian. John presents a biblical standard for the Christian that involves a close walk with God and keeping the comandments of Christ. A close walk with God involves growing in maturity which produces experiential knowledge. This is what Paul calls walking in the Spirit (Gal. 5:16, 26). This is the theological doctrine of sanctification. John is not talking about a non-believer here he is talking about the difference between a disciple and a carnal believer.

True Knowledge (2:3)

2:3. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, (And in this we continue knowing that we have known him). John links the previous thought with the conjunction phrase “and in this,” or “in connection with this.” The demonstrative pronoun οὗτος (houtos) dem. pron. d.n.sg., “this” points back to the message as the custom by use of the neuter; namely, the important fact is the great propitiation we have in Jesus Christ and the believer’s acknowledgment, confession and repentance of sin. The demonstrative points to our γινώσκουμεν (ginoskomen) Pres. Act. Ind. 1pl., “we are knowing” or more accurately “we continue to know” that we “have known” him.

The perfect tense of the second γινώσκω (ginosko) Perf. Act. Ind. 1pl., makes this knowledge past tense and the effect continues up to the time of writing. This knowledge is experiential knowledge as it relates to knowing by experience or doing. The perfect tense is a completed act - In the past John’s audience came to know Jesus Christ, the righteous One, the propitiation of the world as their Savior and John reminds them that they continue to know this fact. To know God is to have fellowship with God as John has already spoken about (1:6-7). Knowledge is equated with light in the sense of the Spirit’s work in the believer. That work involves experiential knowledge. Spiritual maturity occurs as the Holy Spirit illuminates the truth to the believer.

ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν. (if we might attend carefully to his commandments). Knowing this fact enables us to attend to the work of God. The conditional εἰ (ean) “if, in case,” introduces the probable possibility that defines the conditional clause that brings to the front of his argument that the believer should attend to God’s work that is commanded of us. The word for command is the subject of this phrase and is the Greek ἐντολή (entole) a.f.pl., with def. art., “an order,” “command,” “charge,” or “commandment.” It comes from the compound of ἐν (en) prep., “in, with, by,” and τέλος (telos) “end,” or “custom,” and has the main idea of “anything within the realm of the established custom of God.” The New Testament custom that God gave the disciples was to make disciples (Matt. 28:18-20) and being a disciple means abiding in Him, “observing all things I have commanded you” (Matt. 28:20), and doing His work and along the way one will grow in the knowledge of Christ, he or she will truly become a disciple.

The main verb of this phrase has a strong sense. The word is τηρεῖν (tereo) Pres. Act. Subj. 1pl., “to attend to carefully,” “take care of,” “keep,” “reserve.” One sure sign of a sanctified Christian is that he or she attends carefully to the commandments of God. This is the “then” part of the conditional phrase – if you know him, then you will attend to His commandments. The knowledge of Christ and the love of Christ have a common result, namely, attending to His commandments. John says in his gospel:

If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (John 14:15-17)

Knowledge applied to life (2:3-6)

So what are the commandments spoken of here? Are the commandments related to the law, did Christ not come to fulfill the law (Matt 5:17-18), and indeed free us from the law (John 8:31-36; Gal. 5:1)? First, the commands of God have come at various times throughout history. God commanded Adam not to eat of the fruit of the tree of the knowledge of good and evil (Gen. 2:17), but we know what happened – they ate (Gen. 3:6). God gave man commandments before the selection of the chosen people, before the selection of Abraham, commanding them not to kill, but they killed (Gen. 4:8, 23). God gave commandments before the patriarchs, before the “Law” and the covenant with Moses, and mankind failed in that instance too. The “Law” formalized has some 613 statutes that was given to Israel, each pointing to the sinfulness of man and the righteousness of God. What is spoken of here is the “commands of Him,” that is, the commandments (pl) of Jesus Christ. These are the commandments that Christ Himself gave to the disciples. Why are they not listed in the Old Testament fashion like that found in the book of Leviticus – the book commanding holiness (cf. Lev. 20:26). The commands all lined up in logical fashion in the Old Testament, but when Jesus is questioned about the first commandment he provides two in response: (1) love your God with all your heart, soul, mind and strength, and (2) love your neighbor as yourself (Mark 12:28-34).

There is no legalism with with the New Testament gospel of grace. The answer Jesus gave the Scribes has its root in the character and holiness of God. It involves a love relationship with Him. It is simple and involves a personal relationship with Him and that relationship involves giving Him glory and praise, acknowledging our weaknesses and relying upon Him. When Cain brought his offering before the Lord, God called it an evil work (Gen. 4:3-5; 1 John 3:12, 15), but He also provided a way to make it right as the Lord tells Cain, “If you do well, you will not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it” (Gen. 4:7). In other words, God seems to give him a way to make it right and though the text does not say how, the implication is confession – calling it like God calls it, sin, then repenting – turning from that sin and coming before God with an acceptable attitude and offering, that is, doing it right with the right attitude.

In contrast to the Old Testament commandments (whether they be Mosaic or pre-Mosaic) the New Covenant believer is given a helper, namely, the Holy Spirit making obedience to the commandments of Christ something that is desirable in the new man.

In a very real and practical sense this reflects the result of a true knowledge of God. Realizing that Christ died in our place is a profound motivator, but mankind can have a short memory, he can be easily distracted like a sheep, a constant redirecting of his attention is needed, and the convicting work of the Spirit helps the believer in knowledge, understanding and action.

False Knowledge (2:4)

2:4. ὁ λεγων ὅτι ἔγνωκα αὐτον και τας ἐντολας αὐτοῦ μη τηρῶν, ψευστης ἐστιν και ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν (The one who says that I have known him and the commands of him are not kept, he is a liar and in this the truth is not). John now addresses a certain believer who claims to know Christ but lives a life not set apart from

the world, a life that is not committed to the commands of Christ. “The one who says” is a participle - λεγω (lego) Pres. Act. Part. n.m.sg., with def. art., “to say,” “speak,” and points to a person who is a verbal – noun, that is, a person who is known by speaking and in particular the thing that he speaks about is that he has known, γινωσκω (ginosko) Perf. Act. Ind. 1sg., “to learn to know,” “to know,” “understand,” “perceive,” I have known Christ. The perfect tense means the action occurred in the past and the affect continues up to the time of writing. This person professes to be a Christian and is known to be a Christian.

But instead of keeping the commandments of Christ as in verse 3, this person is one who is known for not keeping, in a habitual sense, His commandments. This person is not one who keeps some but not others; this person is known for his open non-support for Christ’s commandments. The result is that John calls him a ψευστης (pseustes) n.m.sg., “a liar,” and his stance on the subject of obedience to the commandments of Christ is false. Further, “in this thing” there is no truth, that is, in his profession of knowing Christ and lack of walking with Christ he is inconsistent with being changed and truth is compromised because he is uncommitted to the commands of Christ.

True Knowledge (2:5-6)

A. Obedience reflects perfected knowledge (2:5)

2:5. ὃς δ’ ἂν τηρῇ αὐτοῦ τον λογον, (But whoever might keep the word of him). In contrast to the previous verse, the contrastive conjunction δε (de) conj., “but,” is used, indicating a contrast to the behavior of the liar above who is immature, who claims the power of salvation, but exhibits no growth, no putting away of sin, no changed life. John now moves back to the person who possesses a knowledge that is mature or at least is sensitive to the Spirit and one who is growing in Christ. This person, whoever it may be, is identified by the relative pronoun ος (hos) rel. pron. n.m.sg., “who,” “which,” “what,” and most translate as “whoso,” indicating that within the set of believers, there are those who do grow in knowledge, who will mature and the possibility is there for all who are believers.

The particle αν (an) has no exact English equivalent and serves to point out the relative clause. As Robertson says, “Indefinite relative clause with modal *an* and the present active subjunctive, “whoever keeps on keeping.”²⁷ In this case the subjunctive verb τηρεω (tereo) Pres. Act. Subj. 3sg., “to attend to carefully,” “take care of,” “keep,” “guard,” is seen as more probable, a more certain outcome of yielding to the Spirit.

Notice the relationship given between the “commandments of Christ,” and the “word of Him.” The two are spoken of here as synonymous. λογος (logos) a.m.sg., with def. art., “word,” “of speech,” is the direct object of the phrase and is the same play on words Jesus used in John 14:21-24:

*"He who has My commandments and keeps them, it is he who loves Me.
And he who loves Me will be loved by My Father, and I will love him and*

²⁷ Robertson’s Word Pictures, www.e-Sword.net

manifest Myself to him." ²²*Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"* ²³*Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him."* ²⁴*"He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me."*

ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται, (in this truly the love of God has been made perfect). Or better "truly in this [message] the love of God has been made complete." The idea of the neuter dative demonstrative²⁸ with the preposition makes the message, namely, the knowledge of Christ and subsequent reaction of the believer, the indirect object. This means there is a purpose to the message that is rooted in love. The word for truly is the adverb ἀληθῶς (alethos) "truly," "of truth," "in reality," "most certainly" and has as its root truth.

In this message truly is found the love of God. The apostle is moving to one of the greatest love sections of the Bible. The love that God possess toward mankind is something that is hard to define. There are three words for love in the Greek the first is "eros" which is sexual and not really love at all and is not found in the NT, then there is "phileo" which is "friendly" love, and finally there is the love referred to here ἀγάπη (agape) n.f.sg., "affection, love," which seeks good will, affection and benevolence.

Finally, this love is complete and passive as the perfect tense and passive voice is used of the strong word τελειῶ (teleioo) Perf. Pas. Ind. 3sg., "to make perfect," "complete," "to bring to an end (goal)," "to accomplish." God seeks to bring our growth in knowledge of Him to an end goal that is, knowledge of Him involves action and that action is specifically keeping His word. The perfect is passive which has God as the agent, that is, the love of God has been brought to its goal by God and not by ourselves.

Some try to make this complicated in listing out all His commandments, but that is not the apostle's point here, that is a return to the law. That is a legalistic fruit counting scheme that is far from the intent of what is presented here. John is addressing the other extreme, the one who does not want to live by any laws, but that should not drive us to the opposite extreme. What John is talking about here is the love principle that Jesus spoke of. It involves a loving relationship where man comes to the knowledge of God in a growing relationship that involves changing one's behavior because we love the One who died for us. It is a picture of a husband and wife where the desire to please the other so rules one's manner of life because the desire is to place the spouse before self. This is a self-less love where God comes first and that kind of relationship is a perfected relationship. Later, John will further define and develop this principle of the love of God in relation to keeping His commandments (1 John 5:3; cf. John 14:15-16).

ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. (in this we know that we are in him). This perfected knowledge results in a person whose actions and attitude clearly reveal that we are truly a Christian. "In this" is again used to reflect the idea of the context of the message and the certainty of its outcome. In an obedient, God fearing, God loving manner of life we collectively know that we are in Him. The word for know is in the

²⁸ The demonstrative serves to point out with clearness and certainty. The near demonstrative further serves to point out with certainty the result of the "whoever keeps His word."

present tense and is γινώσκω (ginosko) Pres. Act. Ind. 1pl., “to know,” “learn to know,” “understand” and means “we (collectively) continue to know ὅτι (hoti) conj., “that,” we are [a state of being] in Him.

In Him is a technical term meaning that we are secure in Christ and is a statement of being a Christian, one who is in the Church proper. This is not an Old Testament saint, but rather is exclusively referring to Christians who profess to be believers in Jesus Christ and the New Testament message of the gospel of Christ (cf. Rom. 1:6).

This serves as a test for the Christian. How does one know he is walking as a Christian? First John says, does he say he knows Him? Next, the question is does his actions reflect his testimony? That is, is he in fellowship with believers and walking consistent with Christ (1 John 1:5-7)? Next, is he truthful about his sin or does he claim to be perfected here on earth (1 John 1:8-10)? Then, does he abide in Christ, walking as Christ did (1 John 2:3-6)? This little letter presents some very practical truths about those who profess to be Christian and John has a lot more to say concerning those in the Church. John is addressing this issue because there were some in the early Church who were confused by the false teaching of others and then there were some who were professing falsely to be Christians because they denied the deity of Christ.

B. One ought to strive for perfection (2:6)

2:6. ὁ κεινων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπατήσεν καὶ αὐτός [οὕτως] περιπατεῖν. (The one who says, in him abides, he owes himself also to walk even as he walked). While the first part of a true knowledge of Christ is a perfected knowledge and involves a loving relationship, the second part involves the believer to actively pursue a way of life consistent with Christ's will. The one who has a healthy relationship with God will pursue those activities that please God.

“The one who says” is an active participle from λέγω (lego) Pres. Act. Part. n.m.sg., with def. art., “to say,” “speak,” the active voice means that this person who professes to abide in Christ is really abiding in Christ. That is what the active voice means; that the subject is actively performing the action. Recall that the participle will get the verbal attributes from the main verb of the phrase and in this case the verb is ὀφείλω (opheilo) Pres. Act. Ind. 3sg., “to owe,” “to be bound,” “be one's duty,” making this ethical or moral in nature.

The participle makes this a description one could say an occupation or calling. It describes the type of person this is, namely, one that testifies that he or she is an active believer who abides - μένω (meno) Pres. Act. Inf. “to remain,” “abide,” “wait for,” Christ. To abide in Christ means to possess an inward, enduring personal communion with Christ, to live a life in word and deed according to the word of Christ, to obey His commands in a loving way.

The last part of this verse moves the reader from knowledge to deed. The far demonstrative ἐκεῖνος (ekeinos) dem. pron. n.m.sg., “that,” is not even used in most translations because it seems redundant. However, the distant demonstrative points to Christ as he walked on earth some forty or fifty years ago - “even as that One walked” back when He was walking on the earth, καὶ (kai) indeed in that same manner thus

Knowledge applied to life (2:3-6)

continue to walk. Here the force of the present infinitive comes alive in an active manner of life in Christ.

In essence, what John describes in these verses is the difference between a believer and a disciple. A believer is justified and has a relationship with Christ, but is sometimes immature and selfish, he knows only unconditional benefits but is not active and is still in his flesh. Whereas a disciple is one who is justified and is cooperating in the process of sanctification, he is yielding to the Spirit and is in fellowship with Christ, maturing in Christ and has a sacrificial attitude, knowing the difference between the unconditional benefits of being “in Christ” and the conditional benefits which produce fruit. Dr Salvesen provides a helpful chart²⁹:

True Believer	True Disciple
Only Justified	+ Cooperating with Sanctification
Only Relationship	+ Fellowship
Immature	Becoming Mature
Selfish	Sacrificial
Knows Only Unconditional Benefits	Knows unconditional and conditional benefits
Not Active	Reproduce (Rewards)

²⁹ John Salvesen, Sermon notes (June 6, 2010), www.bcbc.org

PART

TWO

The Law of Love
(2:7-5:5)

The commandment recalled (2:7-8)

1 John 2:7-8

⁷Brothers, I am writing to you no new commandment, but an old commandment which you had from [the] beginning. The old commandment is the word which you heard from [the] beginning. ⁸Again, I am writing a new command to you which is true in him and in you.

⁷ Αγαπητοι, οὐκ ἐντολὴν κραφω ὑμῖν ἀλλ' ἐντολὴν παλαιαν ἣν εἶχετε ἀπ' ἀρχῆς ἡ ἐντολὴ ἡ παλαια ἐστὶν ὁ λόγος ὃν ἠκούσατε. ⁸παλιν ἐντολὴν καινὴν γραφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παραγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

Introduction

At the height of John's reasoning concerning proper Christian behavior comes the heart of his argument – the new commandment of love that forms the basis of the Christian faith. This section will introduce the reader to the main subject of the rest of the letter to the Church, a Church already familiar with the command, but emphasis will be placed upon the truth and outworking of the commandment.

The new commandment is not from John (2:7a)

2:7a. Αδελφοι οὐκ ἐντολὴν καινὴν γραφω ὑμῖν ἀλλ' ἐντολὴν παλαιαν ἣν εἶχετε ἀπ' ἀρχῆς (Brothers, I am writing to you no new commandment, but an old commandment which you had from [the] beginning). ἀδελφος (adelphos) v.m.pl., “brothers,” “brethren,” brings the force and hence the importance of this section to the front. The vocative is the case of direct address and serves to ascribe to the object of address special definiteness. To heighten the importance of the force, the particle οὐκ (ouk) “not” along with the object and its modifier is placed at the head “Brothers, not a new commandment I am writing to you.”

Again the word for commandment is ἐντολὴ (entole) a.f.sg., and speaks of “an order,” “command,” “charge,” or “a commandment.” Notice John tells them he is not giving them a new command, he is not adding anything to the message that has already been received, nor has John been given “a special message” “a new command for them.”

The commandment recalled (2:7-8)

The Gnostics claimed “special knowledge,” but there is nothing new to be added concerning the subject of how one is to live a spirit filled life.

What John is writing concerns an old command, a παλαιος (palaios) adj., a.f.sg., “old,” “ancient,” “one no longer new,” or “worn by use.” Notice the mathematical precision of the Greek as the relative pronoun matches the subject exactly ος (hos) rel. pron. a.f.sg., “who,” “which,” “what,” “that.” The imperfect tense of εχω (echo) Impf. Act. Ind. 2pl., “to have,” “hold,” provides the fact that they were given the commands from the start and it is incomplete though reflecting continuous action in past time. I take this as an inceptive imperfect which means continuous action but emphasizes the initiation of a process, the beginning of an action rather than its progress.

The point at which the command was given is said to be απ αρχης “from [the] beginning.” The Greek word αρχη (arche) g.f.sg., “beginning,” or “origin,” points to the new command that Christ Himself gave when He came in the flesh, 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.

New commandment defined (2:7b)

2:7b. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἤκουσατε. (the old commandment is the word which you heard from [the] beginning). This phrase serves to clarify the previous phrase. The commandment is defined in a two phrase manner providing the reader the understanding that, first the commandment came by word of mouth, and second the commandment came from Christ. The first phrase says the commandment is παλαιος (palaios) adj., n.f.sg., “an old one,” and came by λογος (logos) n.m.sg., with def. art., “the word” of Jesus Himself which, ακουω (akouo) Aor. Act. Ind. 2pl., “you heard” from the beginning. The aorist “you have heard” is ingressive, that is, viewed from the standpoint of its initiation, and works hand-in-hand with the imperfect “you have.” They had the commandment and continue to have it (the message does not change as it is the same message that was given by Jesus Himself).

A better translation might be to break this phrase into two complete sentences: “the commandment is the old one,” and “the word [is] what you have heard from [the] start.” The time reference refers to the beginning when they first heard it. Paul is said to have started the church in Ephesus and this message that John preaches is no different than Paul’s. Notice what Paul says to the Romans:

For the commandments, You shall not commit adultery, You shall not murder, You shall not steal, You shall not bear false witness, You shall not covet, and if there is any other commandment, are all summed up in this saying, namely, You shall love your neighbor as yourself (Romans 13:9).

John seeks to speak to them about the outworking of love, love in word and deed before he finally defines what the commandment is in 1 John 3:23:

The commandment recalled (2:7-8)

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

Notice also, that the overriding commandment in view is that one believes in Jesus Christ and only after this commandment is satisfied can the other follow. How can a command of God be performed outside the grace principle of faith? It cannot! Mankind is responsible, but only God can bring about the change of heart. This does not seem right to natural man, but that is the revelation that comes from God. That is the command from God – believe in the name of Jesus Christ and you will be saved (cf. John 3:14-19). Man is responsible but it is God's sovereign choosing.

New commandment Jesus gave (2:8)

2:8. *παλιν ἐντολὴν καινὴν γράφω ὑμῖν*, (Again, I am writing a new command to you) : John very deliberately repeats what seems like a contradiction as he writes, *παλιν* (palin) adv., “again” and which means “looking at it once more,” that is, John means to look at this *ἐντολὴ* (entole) a.f.sg., “order,” or “command, commandment,” a *καῖνος* (kainos) adj.a.f.sg., “a new one” to you, once more. What John is reflecting upon in this section is the reality of truth and light. He is building up the argument, making the reality of God's truth penetrate to the heart so that the word will move to deed. He has already said: “if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7).

ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, (which is true in him and in you) : The relative pronoun *ὃς* (hos) rel. pron. a.n.sg., “who,” “which,” “that,” is neuter matching the gender of the abstract accumulative message given. John is giving us a message packed with application that had its root in the original commandment Jesus gave concerning the love principle. This message is *ἀληθης* (alethes) adj.a.n.sg., “true,” “in” or “with” Christ because in Him is truth. Jesus is our type, our walking example of truth, the application side of truth that is called the love principle. He said He loved the Father (cf., John 14:31) and is “in” the Father (cf. John 10:38; 14:10, 11; 17:21). That is the first principle, namely, love your God with all you heart (cf. Deu. 11:13). The second love principle is love your neighbor as yourself (cf. Matt. 22:39; Mark 12:31,33; Luke 10:27) this too, He satisfied as He spread the message of the love of God (cf. John 3:16) to a dark world.

This truth is given as a living, walking example to mankind as it presents what is called the type, or example that believers are to live by so John includes “is true in Him and in you.” Make no mistake the most important truth has to do with the message. That is, Jesus came in the flesh, died on the cross as the perfect Lamb of God, taking upon Himself the sins of the world, was buried and resurrected. It is clearly explained that He truly died, and was raised up for our justification, and He is right now sitting at the right hand of the Father (cf. Rom. 8:34; Eph. 1:20; Col. 3:1; Heb 1:13; 10:12; 12:2) demonstrating His power over life and death (1 Cor. 15).

But biblical truth also has to do with action. What the message defines, the walk reflects. What one believes as a new creature in Christ, a change in heart produces a walk consistent with the belief. That is the core of John's message in this letter. He emphasizes

man's sin and his or her need for a Savior, namely, God's supernatural work in the believer, and man's new ability to listen and accept the things of God. A transformed person now is included as one who hears - a person of the ear. This is what the Jews call themselves, the people of the ear. What the Jews refer to as the great *Shama* 'hear':

⁴Hear, O Israel: The LORD our God, the LORD is one! ⁵You shall love the LORD your God with all your heart, with all your soul, and with all your strength. ⁶And these words which I command you today shall be in your heart. ⁷You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. ⁸You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹You shall write them on the doorposts of your house and on your gates. (Deu. 6:4-9)

ὅτι ἡ σκοτία παραγεται και το φῶς το ἀληθινον ἤδη φαινει. (because the darkness itself is passing by and the true light is now brought forth in the light). The conjunction οτι (hoti) identifies the reason for light's progress as it is translated "because" the σκοτία (skotia) n.f.sg., "darkness" is passing by. The word for passing is παραγω (parago) Pres. Mid. Ind. 3sg., "to pass by," "go by," from the compound of παρα (para) "from," "besides," "near," and αγω (ago) "to lead," "take with one," and translated, "itself is passing by." This is the same construction as verse 2:17 where John points out that the world is also passing by.

In contrast to the fact that the darkness is passing by, John proclaims that the true φως (phos) n.n.sg., with def. art., "light" is now ἡδη (ede) adv., "now," "already," in fact already being exposed for what it is. The Greek φαίνω (phaino) Pres. Act. Ind. 3sg., "to bring forth into the light," "to appear," "shine," is what Dr. Robertson calls a "linear present active 'is already shining.'"³⁰ This is what God is doing now in what is called a mystery (something not revealed in the OT, but now revealed), the mystery is the church (cf. Eph. 5:32) and it is the gospel of Christ that is the message of the Church to be spread throughout the world today and those who receive the message also receive the gift of the Holy Spirit.

The true light is the message and the action is pictured as being spread and superintended by the work of the Holy Spirit. The picture drawn from the verbs is that the message is spreading, exposing the hidden things that are covered by the darkness. The light is present now, and the darkness is slowly passing. The doctrinal implication is what is called the imminent return of the Lord. No one knows the time or hour of Christ's return but the reality is that darkness is here and will continue until Christ comes - it is indeed passing, but will not pass away until He returns, deals with the darkness and establishes His kingdom. There are many scripture references for the kingdom of Messiah, but one that is particularly relevant to this message has to do with restoring the message:

⁸Therefore wait for me, declares the LORD, for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them— all my fierce anger. The whole world will

³⁰ Robertson's Word Pictures, www.e-sword.net

The commandment recalled (2:7-8)

be consumed by the fire of my jealous anger. ⁹Then will I purify the lips of the peoples, that all of them may call on the name of the LORD and serve him shoulder to shoulder. (Zeph. 3:8-9)

And Jeremiah 31:34, "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

The process has started with the incarnation and will continue until He puts his last enemy, death, under his foot (1 Cor.15:25-27).

The law of love applied to one another (2:9-11)

1 John 2:9-11

⁹The one who says he is in the light and hates his brother, he is until now in the darkness. ¹⁰The one who loves his brother remains in the light and a trap is not in him. ¹¹But the one who hates his brother, he is in darkness. And in the darkness he walks and has not seen where he goes because in the darkness he is blind in his eyes.

⁹ὁ λεγων ἐν τῷ φωτι εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτιᾷ ἐστὶν ἕως ἄρτι. ¹⁰ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτι μένει καὶ σκανδαλὸν ἐν αὐτῷ οὐκ ἔστιν. ¹¹ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτιᾷ ἐστὶν. Καὶ ἐν τῇ σκοτιᾷ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτυφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

Introduction

The application of the law of love involves the interaction of one believer with another. The love, one for another, means that those within the Church must pay close attention to their attitude towards each another. This attitude should reflect the true character of Christ and the truth that the believer holds. Self-examination of the believer should reveal a love of Christ, a love of truth, and an application of the love principle in relationship of one to another. Does one think of himself more than he ought to? Does this attitude of self love germinate to consume the believer's whole attitude toward others? And when one finds him or herself with the characteristics of the old self, full of self love, is it at the expense of others? The fruit of the old self is naturally consumed with self-love and always exhibits itself in one's attitude, what God calls the "faces" or "countenance," and moves to the mouth causing all manner of destruction. Destruction in relationship leads to destruction within the local Church's mission and eventually when left unchecked, destruction overtakes the Church altogether. There are three types of people in the local Church, the disciple, the carnal believer and the outsider. The love principle is an exhortation to the carnal believer and a warning concerning the outsider.

False love (2:9)

2:9. ὁ λεγων ἐν τῷ φωτι εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἔστιν ἕως ἄρτι. (The one who says he is in the light and hates his brother, he is until now in the darkness). The one who says, λεγων, is a Pres. Act. Part. n.m.sg, with def. art., “to say,” “speak.” The active participle means this person is actively saying, or is in a state of professing to be in the light. You might say his occupation or rather his preoccupation is to say he is in the light yet he hates his [Christian] brother. This one, John adds, at the moment, is in darkness. Do you know a brother or sister like this? It is hard to love your brother or sister in Christ at times. Some of the nicest people I know are Christians, but on the other hand, some of the meanest people are also Christians. Yet we are supposed to be of a better character, a people ripe with fruit expected of a new creature, exhibiting: love, joy, peace, kindness, slow to anger, longsuffering (cf. Gal. 5:22; 2 Peter 1:5-8). Yet we let the moment get us. We get in the flesh and some people stay in the flesh and never seem to grow in grace. They are legalistic and try to rule over others all in the name of Christian correction. They want to let you know what is wrong in your life and correct you. These people are hard to love. They take on the role of the Holy Spirit, overstepping their bounds and they bring insult to God.

The object of this hatred is directed at a brother, an ἀδελφός (adelphos) a.m.sg., with def. art., “the brother,” and here the metaphorical is meant and it means a fellow Christian. A brother in Greek, as it is in English, may mean a physical brother born of the same father or mother. It may also mean a physical descendent of the same ethnic group, the same nationality as in a fellow Levite or in a broader sense, a Jew. A brother can also have a metaphorical sense meaning someone who is united by a common interest or calling. It is this last sense that is meant here. This brother is a brother who has been called by God - a Christian, one who is in the family of Christ, identified with His death, burial and resurrection. The definite article brings out the precise nature of the common union that the two individuals have.

Hate is another participle, μισεῖν (miseo) Pres. Act. Part. n.m.sg, “to hate,” “to pursue with hatred.” The absence of the definite article with the participle makes the meaning an “ing” word. He is right now actively hating his brother.

For this enlightened person who hates his brother, John says he is in “the” darkness. The definite article used with noun τῇ σκοτίᾳ makes this a particular place or thing. In this case σκοτία is used metaphorically meaning “of ignorance of divine things, and its associated wickedness.” John uses the word to mean the realm of everything that is at enmity with God, earthly and demonic. Another aspect of this realm of darkness is that there is associated with it power. So the saying, “Christ rescued us from the power of darkness.” The power of darkness is associated with the “power of sin” (cf. Col. 1:13). Another metaphorical use of the word is in reference to secrecy, “whether what is done therein is good or evil” (cf. Matt. 10:27). As can be seen the realm of darkness is a powerful realm that has its victims trapped, there is no way of escape if not for the enlightening work of God that opens the eyes revealing its true character.

While the present tenses give the immediate sense of the story and the active voice defines the extent of the damage, the locative tells of the location of the situation, the locative of sphere. The two extremes of light and darkness speak of the division between good and evil, between the realm of Christ and the realm of the Devil. The one who is as in the light has darkness exposed. The other side is the realm of darkness. Evil lurks in the darkness where lies are told and the truth is manipulated to the point of calling good evil and evil good. For the person who hates his brother, he is seen as in the realm of evil darkness, a place where no one wants to find him or herself. For darkness is the realm of the Devil, there are traps there that destroy.

The key to this verse is this little phrase “he is until now,” *ἐστιν ἕως ἄρτι* lit. “he is until at time,” some translate, “is in darkness still.” Now that they have been enlightened, the truth of their actions is now brought to light. There were, no doubt, people in the church who let their hatred for their brother get so bad that John has to address the problem. Conflict within the Church was common then and is still common. We are after all fallen, even though we might be saved, the old self is still battling within us (Gal. 5:17), it is a constant conflict and Satan is actively seeking whatever manner of discord and destruction he can muster. John means to address the problem and provide a solution.

True love (2:10)

2:10. ὁ ἀγαπῶν τον ἀδελφον αὐτοῦ ἐν τῷ φωτι μένει και σκανδαλον ἐν αὐτῷ οὐκ ἔστιν (The one who loves his brother remains in the light and a trap is not in him). In contrast to the one who hates his brother is the one who loves his brother. And for this person, the one who ἀγαπαῶ (agapao) Pres. Act. Part. n.m.sg., with def. art., “loves” the brother, there is protection in the form of not being caught in a trap.

First the apostle identifies the position this person occupies, that is, he is in (the Greek preposition ἐν (en) “in,” or “with”) the φως (phos) d.n.sg., with def. art., “light.” Again the definite article speaks of the “realm” of light. We get the English word photo and all its derivatives from this word. The word means “to give light” and in the physical sense expressing light as seen by the eye. When used metaphorically light is seen as reaching the mind. Vine’s notes, “Light requires an organ adapted for its reception (Matt. 6:22). Where the eye is absent, or where it has become impaired from any cause, light is useless. Man, naturally, is incapable of receiving spiritual light inasmuch as he lacks the capacity for spiritual things, 1 Cor. 2:14. Hence believers are called ‘sons of light,’ Luke 16:8, not merely because they have received a revelation from God, but because in the New Birth they have received the spiritual capacity for it.”³¹ The position of this person is described as μένω (meno) Pres. Act. Ind. 3sg., “to remain,” “abide,” he or she remains in the light since love is the result, the fruit displayed.

The second phrase of verse 10 is και σκανδαλον ἐν αὐτῷ οὐκ ἔστιν “and a trap is not in him.” The word for trap is σκανδαλον (skandalon) n.n.sg., meaning “the movable stick of a trap or trigger where the bait is placed by which the trap is sprung,” “a person or thing which one is drawn (entrapped) into error or sin,” “a temptation to sin.”

³¹ W. E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 680

Most translate this “a stumbling” or “occasion of stumbling,” but this word is stronger and serves to capture the essence of the helpless condition that results from an irresistible thing. When used metaphorically, the word means a spiritual draw into sin. There is a Christian principle concerning one’s character that one is known by his or her behavior, his or her word, and the slanderer can do no harm because his or her character speaks for itself (Ps. 15; 1 Peter 2:12). The idea here seems to be that an enlightened person does not cause another to stumble by his or her actions or words. This enlightened person does not set traps for others and watch as they fall for the bait and are helplessly caught up in the fight for survival.

The preposition is translated “in” him. “In” has the sense “there is no stain in him,” or “there is no offense in him.” The main idea is “that which gives offense or causes revulsion, that which arouses opposition, an object of anger or disapproval, stain.”³² So the interpretation “in him is no stain or fault.” Here we find the root idea of the preposition, namely, “within,” and when used with the personal pronoun is a locative and again is the locative of sphere. This person lives in the sphere of light so that the sphere of the trap is not in him. Because he is in the light and loves his brother, there is no stumbling-block or offense to others that would deter them from fellowship. They will know we are Christians by our love, so love your brother, do not hate your brother for that serves as a trap for sin, not as a blessing which brings edification. The trap only serves to bring an argument, to bring in discord and broken fellowship. The trap is left for the person who is in the realm of the darkness, it is not befitting of the person in the realm of the light. There is a wise saying, “Hatred stirs up strife, but love covers all transgressions” (Pr. 12:10).

False love (2:11)

2:11. ὁ δε μισῶν τον ἀδελφον αὐτοῦ ἐν τῇ σκοτιᾳ ἐστίν (But the one who hates his brother, he is in darkness). In contrast δε (de) conj., to the one who abides in the light is the one who is right now in a state of hatred as the present active participle of μισεῖν (miseo) “to hate,” “pursue with hatred,” conveys. This person hates the ἀδελφος (adelphos) a.m.sg., with def. art., “the brother” and is said to be in the σκοτιᾳ (skotia) d.f.sg., with def. art., “the darkness.” What a picture! The repetition and contrast adds to the literary impact.

Και ἐν τῇ σκοτιᾳ περιπατεῖ και οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτιᾳ ἐτυφλωσεν τους ὀφθαλμούς αὐτοῦ. (and in the darkness he walks and has not seen where he goes because in the darkness he is blind in his eyes). The apostle goes on to describe the spiritual state and walk of the person who hates. Here we are presented with a man who possesses the source of the light but does not use it. A picture may be drawn of a person walking at night with a torch but, even though it is pitch black, he does not light up the torch. The expression “in the darkness” (ἐν τῇ σκοτιᾳ) “he is walking about” (περιπατεῖ),

³² BAG, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979, p. 753

provides the sense of the condition as seen with the present tense “he continues to walk about,” and here, the picture is aimlessly walking about. There is no direction, no light to guide.

And to further paint the picture of this insane act of self dependence, the apostle says, “and he has not seen where he goes.” The perfect expresses the act as complete, the damage is done, the destruction complete. The picture is of a man walking about without regard for his surroundings - destroying whatever comes under his feet without regard, without care, without any thought – a clumsy disregard for anything and anyone around him. The verb εἶδω (eido) Perf. Act. Ind. 3sg., “to see,” “to know” has the primary meaning of knowing by sight and used here, to know in the sense of “to have regard for one.” This person has no regard for his brother!

And finally, the direction of this person is aimless as the directional particle πού (pou) part., “where?” “In what place?” is used. This person has the true light available to him (verse 8) but because he refuses to walk using the light that now shines, he walks about aimlessly not producing fruit because he does not use the light. The only fruit that darkness produces is destruction and discontent (Cf. Rom. 7:5; Matt. 12:33).

The reason for his aimless motion is found in the fact that his eyes have been blinded because of the darkness. The reason is found in the conjunction ὅτι (hoti) “that,” “since,” or “because” the darkness (the subject, the thing causing the blindness) blinded his eyes. The verb of this phrase is τυφλοῦ (tuphloo) Aor. Act. Ind. 3sg., “to blind,” “make blind,” in the NT metaphorically “to blunt the mental discernment,” “to darken the mind,” and affects the ὀφθαλμός (ophthalmos) a.m.pl., with def. art., “the eyes” of him. The aorist is most likely a constative aorist, that is, viewing the action as a whole, not focusing of the beginning or end, but rather describing the action or state as just occurring. Similar to Jesus’ response to the disciples question concerning Him returning to Jerusalem to the Jewish leadership’s blindness of John 11:10: “But if one walks in the night, he stumbles, because the light is not in him.” What is the difference between these two? In John 11:10, the Jewish leadership are not enlightened, their spiritual eyes are not opened, whereas here in 1 John, these brothers are saved but do not use their spiritual eyes to see what it means to love the Lord and to love your brother (1 John 4:20-21).

The Puritan Richard Baxter (1615-91) is credited with the saying, “In necessary things, unity; in doubtful things, liberty; in all things, charity.” Scripture is dogmatic about some things and as such we are to be in unity about the essentials. In the early Church they did not have all the years of debate and development of theology that we have today. They had a harder time as the variant views sprung up and the leadership had to deal with each issue, each heresy. But, here, it seems John is addressing one’s behavior with a brother, thinking the best of others and demonstrating the law of love. Putting off the old self and seeking the Lord’s help as you deal with the diversity of growth in the Church environment. May the Lord strengthen and guide you as you walk about in this dark world. As the psalmist declares, so may it be for you always: “For You light my lamp; The LORD my God illumines my darkness.” (Psalm 18:28).

Reflection of who we are in Christ (2:12-14)

1 John 2:12-14

¹²Little children, I am writing to you, because the sins by you have been sent away because of His name. ¹³Fathers, I am writing to you because you have known the [one who is] from [the] beginning. Young men, I am writing to you because you have overcome the wicked one. Little children, I am writing to you because you have known the Father. ¹⁴Fathers, I wrote to you because you have known Him from the start. Young men, I wrote to you because you are strong ones and the word of God abides in you and you have conquered the evil one.

¹²Γραφω ὑμῖν, τέκνια, ὅτι ἀφεωνται ὑμῖν αἱ ἁμαρτιαὶ διὰ τὸ ὄνομα αὐτοῦ.
¹³Γραφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γραφω ὑμῖν, νεαῖσκοι, ὅτι νενικηκατε τὸ πονηπὸν. Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.
¹⁴Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανισκοί, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ ἔικηκατε τὸν πονηρὸν.

Introduction

The apostle John now addresses his audience in three groups according to their spiritual maturities. All are expected to grow spiritually as the fellowship between the Spirit and the believer progresses through time. At first, all are what Paul calls babes in Christ (cf. 1 Cor. 3:1; 13:11; Gal. 4:3; Eph. 4:14), then as the law of love progresses with time the babe grows in maturity to become a young man or woman in Christ, and eventually to the point of being called a father. This anthropomorphism of spiritual maturity serves to point out the progressive maturity of the believer as they live out the Christian life. This is what is called in theology sanctification.

Sanctification comes from the Greek *hagios* meaning “holy,” “a saint,” and has the meaning “set apart to God.” To be holy is a characteristic of God. He is holy, deserving veneration, so we who are His are to be Holy, set apart in service to Him and sharing in His moral purity.

In biblical application, sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened.³³ Augustus Strong writes, “Christ designs to make us both safe and sound. Justification gives the first – safety; sanctification gives the second – soundness...

³³ Augustus Strong, *Systematic Theology* (Valley Forge: Hudson Press, 1907), p. 869

Salvation is something past, something present, and something future; a past fact, justification; a present process, sanctification; a future consummation, redemption and glory.”³⁴

Little children (2:12)

2:12. Γραφω ὑμῖν, τέκνια, ὅτι ἀφεωνται ὑμῖν αἱ ἁμαρτια δια το ὄνομα αὐτοῦ. (Little children, I am writing to you, because the sins by you have been sent away because of His name). The fundamentals of the faith are declared to be that the Christian understands that his or her sins have been dealt with by Jesus Christ on the cross, and further that the Christian knows who Jesus Christ is. This involves an understanding by the child of God that he or she is a sinner, to know what a sinner is, to understand that in order for sin to be taken away blood had to be shed, and not only that, but that the one dying had to be spotless, that is, that God Himself had to come in the flesh to be the Lamb of God who takes away the sin of the world.

The main teaching that John is leading up to is the application of the doctrine of the wheat and tares (Matt. 13:24-30). He will let the Church know that if one denies Christ (v. 32), he or she is not a true Christian, but of the Antichrist and his world. There are three types of people within the Church, (1) the disciple, (2) the carnal believer, and (3) the outsider – an Antichrist. But in order to get to that point, John needs to describe what a Christian is and what a healthy spiritual progression is. John means to be careful in building up to that teaching identifying the Antichrist among us because mankind has a tendency to declare a believer who is struggling with a sin issue, to be of the Devil; throwing them away and showing no mercy and love. The carnal believer must be shown the fruit of the spirit. They are God’s possession, loved and set apart to Him. All children of God start out as infants with little knowledge and through the process of sanctification they grow in the grace and knowledge of Christ.

John addresses the little children in the vocative τέκνια (teknia) v.n.pl., “a little child,” and in the metaphorical sense, a term of kindly address by teachers to their disciples. In the New Testament the word is only used in the sense of a teacher to a disciple. The word is a derivative of τέκνον whose use is more varied in the metaphorical sense. For example, it is used in the NT of pupils or disciples by their teachers because their instruction nourishes the minds of their pupils and molds their character. It is used in the OT of the “people of Israel” and especially those dear to God. In the NT it is used of Jews who are led by the Spirit of God and thus closely related to God. Finally, the word is used of children of the Devil whose thoughts and actions are prompted by the Devil and reflect his character. As can be seen, the general idea of the metaphor of a *teknon* is “to beget” and when used with the genitive emphasis is upon some characteristic related by the context. For example it is used of, (a) sons of God (John 1:12); (b) children of light (Eph. 5:8); (c) obedient children (1 Pet. 1:14); (d) children of promise (Rom. 9:8); (e)

³⁴ Ibid

children of the flesh (Gal. 4:28); (f) children of the Devil (1 John 3:10); (g) children of wrath (Eph. 2:3); (h) cursed children (2 Pet. 2:14); and (i) a spiritual relationship (2 Tim. 2:1; Philm. 10).³⁵

The word is used in this context as born again offspring in a relationship bound in love and trust between fellow believers in the Church and who are under the spiritual discipleship of the apostle John. Jesus uses this metaphor with his disciples and in like manner the disciples mature and take on the position of teacher with their own disciples. This teacher/disciple relationship continued in the early Church. For example, Polycarp claimed to be a disciple of the apostle John, Paul had a number of disciples, most notably, Timothy and Titus. This process is passed down to us today as some today who are mature in the faith take on this role with their own disciples. But one must be careful, it was not long before Irenaeus (*Against Heresies* c. 180) comes on the scene in the early Church to deal with the Gnostic Simon Magnus and his claim of secret Apostolic knowledge and the true teaching of the apostle. John makes it clear in this section that it is by the word of God that we know Him – man’s word must be measured against God’s word.

John emphasizes the writing aspect in this address by placing the verb γραφω (grapho) Pres. Act. Ind. 1sg., “to write,” at the head of the phrase, a repetitive technique that will be repeated three times in the next three verses. First in the present tense “I am writing,” then in the perfect tense “I have written.” The vocative for children serves to call out to them in an emotional sense so I have placed it at the head in the English, but in the Greek it is proper at time to place the action word at the head.

The reason for writing is given next by the conjunction οτι (hoti), and translated “because,” literally, “the sins, they have been sent away for you.” What a statement! This is what the child of God understands and John serves to emphasize. The sin issue is emphatic as the definite article is used. The subject “the sins” is placed at the end of the purpose clause but its importance is emphasized, as it is pointed out by the use of the definite article. The verb is again placed at the head of the phrase and is a perfect passive indicative of αφημι (aphoemi) Perf. Pas. Ind. 3pl., “to send away,” “leave,” or “go away from one.” The perfect says the action is complete; the passive says you have no part in the action for it was performed by Christ Himself; the indicative speaks of the reality of the event in history. He was the active participant and the little child is the passive participant. What this verb means to communicate is that Jesus “sent away,” “forgive,” or as some say, “remitted” all your sins in a legal sense (cf. 1 John 1:9). The legal sense is found in the Old Testament rite of the sacrificial goat (Goat of Jehovah; Lev. 16:15-17) and the scape goat (Goat of Azazel; Lev. 16:20-22). The goat of Jehovah is killed for the sin offering and its blood sprinkled upon the mercy seat. The goat of Azazel is taken by the priest and the sins of the children of Israel are confessed with the hands of the priest placed upon its head, then the goat is sent away into the wilderness.

The personal pronoun makes this all inclusive and personal as he uses the plural συ (su) pers. pron. 2d.pl., “you (all).” The dative is translated “for you (all)” as the dative with the passive of the verb demands. All the little children have had their sins (pl) removed in a legal sense and the event is referred to as a substitutionary act as indicated by use of the preposition δια (dia) “through,” or “by,” and when used with the accusative “because of,” or “for the sake of,” the name of Him. This is causal reflecting the cause of

³⁵ W. E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 189

the action, namely, that the legal acquittal of our personal sins is sent away because of Him. The Greek ονομα (onoma) a.n.sg., with def. art., “name” points to the only one who can perform the act, it points to Jesus Christ, whose name means the Anointed Savior. Our sins have been taken away because of Him and for His sake! It is His word that is in question here. He promised Abraham He would give him descendents, land, and blessings (Gen. 12, 15, 17, 22). He has fulfilled his promise to Abraham of the descendents, chief of which can be traced to Jesus, but fulfillment found in the Davidic Covenant (cf. 2 Sam. 7). The promise of the land is yet to find fulfillment as defined in the Land Covenant (cf. Deut. 30), and the blessing aspect found in the New Covenant (Jer. 31). It is because of His name, who He is, His divine attributes that He moves in history bringing about fulfillment of what He says He will do.

Fathers (2:13a)

2:13. γραφω υμιν, πατερες, οτι εγνωκατε τον απ' αρχης. (Fathers, I am writing to you because you have known the One [who is] from [the] beginning). The same word construction used in verse twelve is used again, thus stressing the emphatic nature that the author intends to recall to each group's remembrance concerning where they are in their individual maturity. The vocative is now directly addressed to all the πατηρ (pater) v.m.pl., “fathers.” Fathers refers to the spiritually mature where a high level of maturity is achieved and an expectation of character and obedience is exhibited. The reference is used in the metaphorical sense to refer to a person who is an example of a person of faith. For example, Abraham is the example of the man of faith for both Jew and Gentile. So in the same sense fathers refers to mature believers in the Church who are examples of men of faith in their walk. A high degree of maturity means a high level of obedience and conformity to the word of God.

Again, as in verse twelve, the reason is pointed out by use of the conjunction οτι (hoti) “because,” or “since.” And again the perfect tense is used and applies to their knowledge. John uses the Greek γινωσκω (ginosko) Perf. Act. Ind. 2pl., “to know,” or “understand,” meaning “you have known” in the past and the knowledge is still in effect in them. Where before it was revealed that the child of God's sins have been forgiven by God, now their knowledge is active and they are seen as mature, holding tight to that knowledge of the word of God.

The definite article τον (tov) a.m.sg., placed all by itself points back to Him and is an example of an article of previous reference that substantivizes the phrase³⁶. They have known the One [who is] from the beginning and continue to abide in Him and that is the reason for their maturity. Their source of maturity is found in a sovereign God who will be active in the lives of the ones He loves:

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. ³And not only that, but we also glory in tribulations, knowing that tribulation

³⁶ To substantivizes here means add a “to be” verb to the phrase.

produces perseverance; ⁴and perseverance, character; and character, hope. ⁵Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. (Rom. 5:1-5)

Finally, this knowledge of who Christ is forms the foundation of who they are in Christ as it is Him that is *απο* (apo) prep., “from,” the *αρχη* (arche) g.f.sg., “the beginning,” or “origin.” The gospel of John introduced this to them in John 1:1-14:

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made. ⁴In Him was life, and the life was the light of men. ⁵And the light shines in the darkness, and the darkness did not comprehend it. ⁶There was a man sent from God, whose name was John. ⁷This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light which gives light to every man coming into the world. ¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Young men (2:13b)

Γραφω ὑμῖν, νεάνισκοι, ὅτι νενικηκατε τό πονηπον. (Young men, I am writing to you because you have overcome the wicked one). The address is first to the youngest in the faith, then to the mature in the faith and last to those in the middle, the νεανισκος (neaniskos) v.m.pl., “a young man,” “youth.” Again, John addresses them in the vocative, calling out to them, imploring them, because (οτι) they have actively overcome. The Greek νικαω (nikao) Perf. Act. Ind. 2pl., “to conquer,” “overcome,” is from the noun νικη (nike) “victory.” They have victory over the wicked one. This victory is over their bondage to sin that had overwhelmed them and have now overcome. The bonds have been loosed and they are now free in Christ. They have a new capacity, in their freedom to hear the word of God and the Holy Spirit that indwells them.

The adjective πονηρος (poneros) adj., a.m.sg., with def. art., “full of labor,” “hardship,” “bad,” “evil,” “wicked,” points plainly to a specific person as the definite article is used and therefore points to Satan who is seen as being dealt a fatal blow when Jesus died on the cross. This is one of the great truths that come from the death of Christ on the cross. The apostle has already told the little children that Christ died on the cross as a propitiation for the sins of the world (cf. 1 John 2:2) and that when we sin we have

Reflection of who we are in Christ (2:12-14)

an advocate with God the Father. Then he tells the little children that their sins are forgiven them for the sake of Jesus Christ's name (1 John 2:12). John's instruction to the little children specifically points to them dealing with their individual sin by means of abiding in Christ.

<i>Τεκνιον - Little children</i>		
1 John	Instruction	Reason
2:1	I write to you	So that you might not sin
2:12	I write to you	Because your sins are forgiven you
2:28	Abide in Him	And you will not be ashamed before Him at His coming
3:7	Let no one deceive you	He who practices righteousness is righteous
3:18-19	Let us not love in word or in tongue, but in deed and truth	We know we are of the truth
4:4	You are of God	You have overcome them (Antichrists) because He who is in you is greater than him

Now to the young men who have experienced some level of victory over a particular sin that has been put off with the help of the Holy Spirit by going before the Father in prayer, confessing that sin and asking for His strength to overcome, and hence is seen as overcoming the wicked one – the one who is seen as being the father and promoter of sin (cf. John 8:44). This is the spiritual battle that is occurring with the believer. The battle does not occur with the unsaved, they are seen as in bondage to sin, as slaves to sin (Rom. 6:17), the battle ground is found with the believer as he struggles with the old self and with the desires of the flesh (Eph. 2:3). The young man is strengthened because he has experienced victory over his flesh to some level. And John will let them know that God is on their side and that their fight is rooted in love (1 John 4:10). That is the love principle in action. It is because I love God that the Holy Spirit's convicting work breaks through and I can come before God, repent and turn away from my sin and be visibly changed, free from the bondage of that sin and can rejoice in that freedom.

<i>Νεανισκος - Young men, from νεος meaning youthful.</i>		
1 John	Instruction	Reason
2:13	I write to you	Because you have overcome the wicked one
2:14	I have written to you	(1) Because you are strong; (2) the word of God abides in you; (3) you have overcome the wicked one

Little children (2:13c)

ἔγραψα ὑμῖν, παιδια, ὅτι ἐγνώκατε τον πατερα. (Little children, I am writing to you because you have known the father)³⁷ John now addresses the παιδια (paidia) “young children,” “little boys.” This is a different word than that used in previous verse because they have γινωσκω (ginosko) Perf. Act. Ind. 2pl., “known” the πατηρ (pater) a.m.sg., with def. art., “Father” not plural fathers, but the Father, their heavenly Father – God. To know the Father is to know the Son (cf. John 1:14-18), likewise to know the Son is to know the Father because Jesus came in the flesh to reveal the Father to mankind (cf. John 8:18; 17:25). John turns to all believers who are growing in Christ in order to enforce the fundamental aspect of their position as “in Christ” and from this elemental knowledge brings forth fruit in the form of spiritual growth and a command to become like minded with Christ (cf. 1Cor. 1:10; 2:16). And that means a life that produces fruit not only in deed but in attitude (cf. Rom 6:22; 7:4; Gal. 5:22; Eph. 5:9; Heb. 13:15; James 3:18;) and charity (cf. 1 Cor. 8:1; 13:1-8; Col. 3:14; 1 Pet. 4:8).

Fathers (2:14a)

2:14. ἔγραψα ὑμῖν, πατερες, ὅτι ἐγνώκατε τον ἀπ’ ἀρχῆς. (Fathers, I wrote to you because you have known Him from the start). And in like manner, John returns to address the mature in Christ, the fathers, moving from the present tense to now using the aorist tense of γραφω (grapho) Aor. Act. Ind. 1sg., “I wrote to you.” The occasion of which is not stated, but the implication is clear that at some time prior, John had written to them concerning who they are in Christ. A restatement of the introductory verses of chapter one concerning what they have heard concerning “the Word of life,” and that this knowledge affects their walk and fellowship because Christ is light and there is no darkness in him at all (1:5)³⁸.

And as before the reason is presented in the causal οτι (hoti) conj., “because,” they have known this from the start. The knowledge is perfected knowledge as the perfect of γινωσκω (ginosko) Perf. Act. Ind. 2pl., “to know,” or “understand,” is used. The definite article ο (ho) in the accusative case (a.m.sg.) is used as a pronoun (him) to point out the definite personal relationship that is known. They have an active personal relationship with the Lord that has grown with time. Notice throughout this section, John

³⁷ Na27 and Majority Text have this phrase as part of verse 14

³⁸ Whether John means he wrote to them refers to his Gospel, some other letter, or this letter is not plan and this may well be a literary tool as Lenski believes: “When John says, ‘I am writing,’ he thinks of himself as now writing this letter; when he says, ‘I did write,’ he thinks of the time when his readers will pursue what he has written in this letter. The reasons stated by the six ὅτι clauses, as well as the sixfold use of the verb ‘to write,’ refer to this letter and not to two documents.”

has nothing really profound to say concerning the fathers which may in fact be the profound statement to be pointed out. Simply, that they have known Him.

<i>Πατερ - Fathers</i>		
1 John	Instruction	Reason
2:13	I write to you	Because you have known Him
2:14	I have written to you	Because you have known Him

Young men (2:14b)

ἔγραψα ὑμῖν, νεανισκοί, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ ἔικηκατε τὸν πονηρὸν. (Young men, I wrote to you because you are strong ones and the word of God abides in you and you have conquered the evil one). The address returns to the young men, the νεανισκος (neaniskos) v.m.pl., “a young man,” “youth,” because (ὅτι, that, because, since) they are in the Greek called ισχυρος (ischuros) adj.n.m.pl., “strong,” or “mighty.” The verb εἰμι (eimi) Pres. Ind. 2pl., “to be,” “exist,” expresses their state of being as strong because they have had their faith built up and the result is expressed by the fact of possessing strong faith. They know they can rely upon the Holy Spirit and the word of God in their daily walk.

Abraham, the man of faith who is our example of faith, had his faith built up through his trials. He starts out weak in Genesis 12 and by the time of his greatest test, he relies upon God to provide a sacrifice and his son is spared (cf. Gen 22). As the author of Hebrews puts it, “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son (Heb. 11:17).” So the young man or woman of faith is strong when they hold strong to the word of God. To abide in His word is to remain in His word, to depend upon His word as a guide and way of life. What is called a spirit filled life as the Holy Spirit works together with the word, not only to convict of sin (cf. John 16:7-11) and save us (cf. John 3:5-6; Titus 3:5), but also to guide, teach and testify to us (cf. Rom. 8:14; Acts 8:29; 10:19-20; John 14:26; 15:26; 16:12-15; Luke 12:12; 1 John 4:1-6), commanding (Acts 13:2), interceding (Rom. 8:26) and sanctifying us (cf. 2 Thes. 2:13-15). God works in this world with His word and His Spirit. The apostle Paul states it so well as he writes, “So then faith comes by hearing, and hearing by the word of God” (Rom. 10:17). This is the start, the salvation aspect, but then comes sanctification – living holy lives and abiding in His word.

Within the doctrine of revelation there is general revelation and special revelation. General revelation is that which is revealed about God through creation and everyone can and should see (cf. Rom. 1). But as Paul states the world refuses to acknowledge God for who He is because men suppress the truth in unrighteousness (Rom. 1:18). General revelation is general in scope and reaches all people (Matt. 5:45; Acts. 14:17; Rom 1:20-21). Special revelation is when God comes into history and speaks to individuals, and in particular refers to what is revealed in God’s word (2 Tim. 3:15-16; 2 Pet. 1:21). It is special because God selects certain individuals to reveal His word and it has been

superintended by the Holy Spirit and preserved in the Scriptures. The term ὁ λόγος τοῦ θεοῦ specifically points to the word of God that we possess, that is written down and preserved for us in what we call the Bible. It is called God's word because He is the one who has supernaturally provided it for us and it is called both powerful and profitable (cf. 2 Tim 3:15-17).

The general principle is that the believer is continually and actively (present tense, active voice) remaining in God's word and His word continually and actively remains in you in order to stay off the wiles of the wicked one (cf. Eph. 6:11). It is because of abiding in God's word the the young men have νικῶ (nikao) Perf. Act. Ind. 2pl., "has conquered" (notice the perfect tense – complete and the affect continues to the point of writing). It is that new relationship we have with God that we can now hear His word and in conjunction with His Spirit conquer the evil one by conquering the bondage to sin.

God conquered the evil one on the cross, but Satan is alive and thriving today performing the following acts: (1) tempting believers to sin (Matt. 16:23; Act. 5:3; 1 Thes. 3:5); (2) trying to keep people from true worship (Matt. 13:19; 1 Pet. 5:8-9); (3) thwarting the spread of the gospel (Matt. 13:19; 2 Cor. 4:3-4; 1 Thes. 2:18); (4) using many schemes (2 Cor. 2:11; Eph. 6:11); (5) controlling the present sinful world (1 John 5:19; Rev. 12:9); (6) afflicting people with illness Job 2:7; Luke 13:16; Acts 10:38; 2 Cor. 12:7); (7) and accusing believers before God when they sin (Rev. 12:10).

To say Christ has already conquered the Devil refers to Christ's death on the cross as the satisfaction, the payment price for all sinners for all time (John 12:31-33; Col. 2:15; Rev. 12:11). All who are saved are justified by Christ's death on the cross. Old Testament saints as well as all future saints are saved because of Christ's death on the cross.

If you remember it was the serpent in the garden that perverted God's word when Eve spoke to him concerning the fruit of the tree of good and evil (Gen. 3). The main point that John wants to deal with in this letter is the truth of God's word and the principle of the perversion of God's word. The principle is the same whether the perversion comes from the Satan, the world, or you. John means to encourage them as children of God to grow up, to stop perverting the word, to hold close to the word and the πονηρος (poneros) adj.a.m.sg., with def. art., "the evil," or "the wicked" one that has already been conquered has no power over you, but you have victory and overcome him. The definite article points to a specific person known throughout scripture as the Devil or Satan (cf. Matt. 6:13; Matt. 4:1; Rev. 12:9). Even though Satan has been conquered, he has small victories when the believer sins against God's standard - His word. But the believer has been given the power to overcome the Devil (cf. Eph. 6:17; Rev. 2:10-11; 12:10-11) because we are children of God and He has given us both His word and His Spirit to overcome the world.

For those who abide in God's word is found blessing. John relates the love law relationship and God's word back in 1 John 2:5-6, "but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 the one who says he abides in Him ought himself to walk in the same manner as He walked." And how is it that He walked? He walked in the light, since He was the light, so we also should walk in the light (8:12). Light is a metaphor for truth and the spiritual purity associated with it (cf. Ps. 26:3; 89:15; Isa. 2:5; 1 John 1:7; 3 John 3-4). That is the picture

Reflection of who we are in Christ (2:12-14)

we are given concerning God's word. It is truth and pure as He is truth and pure so we should hold strong to that truth and keep it pure.

The things of the world (2:15-17)

1 John 2:15-17

¹⁵Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

¹⁶Because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not from the Father but it is from the world. ¹⁷And the world is passing away, and the lust of him; but he that does the will of God remains into eternity.

¹⁵Μη ἀγαπᾶτε τον κοσμον μηδε τα ἐν τῷ κοσμῷ. ἐαν τις ἀγαπᾷ τον κοσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρος ἐν αὐτῷ. ¹⁶ὅτι πᾶν το ἐν τῷ κοσμῷ, ἡ ἐπιθυμία τῆς σαρκος και ἡ ἐπιθυμία τῶν ὀφθαλμῶν και ἡ ἀλαζονεῖα τοῦ βιου, οὐκ ἔστιν ἐκ τοῦ πατρος ἀλλ' ἐκ τοῦ κοσμου ἔστιν. ¹⁷Και ὁ κοσμος παραγεται και ἡ ἐπιθυμία αὐτοῦ, ὁ δε ποιῶν το θελημα τοῦ θεοῦ μενει εἰς τον αιῶνα.

Introduction

The apostle John reemphasizes the holy aspect of the child of God's personal walk with God. This time pointing out what it means to be set apart from the world and set apart to God. The command to not love the world is directed toward all believers and is an application of the love principle of God. One cannot love the world and love God at the same time. The believer has been predestined, called, and justified by God, and as such, it is proper that He predestined us to be conformed to the image of His Son not to the world (Rom. 8:28-30; 12:2).

We are to be in the world but not of the world. There have been some throughout Church history who have separated themselves from the world in ascetic lifestyles, shutoff from the world in monasteries. The ascetic life is not what God has designed. In their effort to separate themselves from the world and all the things of the world they have taken away the physical, but it is a spiritual separation that God has in mind. If you take away the physical, there is still the inner man, the pride of life that serves to drive man in his sin. Asceticism encourages a double standard with the idea of a spiritual elite set above others, not set apart from the world. They abstain from certain things considered acceptable to God, and add extra requirements upon themselves and others within their group. They become legalistic and elite, boasting in themselves. You have no doubt heard it before, "I prayed all night!" or, "I prayed a great prayer!" (cf. John 5:44).

Conversely, John clearly warns here against practicing fleshly (worldly) acts. There were some apparently in the Church that accepted the idea that they could practice what the Bible would consider sinful acts, but the Greek culture and its inherent Gnosticism perverted the distinction of good and evil. Some in the Church holding to the Gnostic belief considered themselves to have reached such an advanced stage in spiritual

experience (or maturity) that they were ‘beyond good and evil’. They maintained that they had no sin, not in the sense that they had attained moral perfection but in the sense that what might be sin for people at a less mature stage of inner development was no longer sin for the completely “spiritual” man.

John gives us an application of the love principle here. The Temple in the Old Testament was the dwelling place of God. It was holy, and those entering were required to perform a purification rite in order to be in the presence of God. The common cannot enter into the presence of God without a covering, a separation between the profane and the holy. In the New Covenant, the Holy Spirit indwells the believer, and since the Holy Spirit is God, we have become the temple of God and the same principle applies. Worldly ways cannot coexist with the presence of the Holy Spirit so the command to love God not the world. The rhetorical question might be raised, how can a Christian give up fellowship with God and go back to fellowship with the world?

What I love, to that my soul clings. What I love is what I live, what I delight in, and this becomes part of my unconscious life, of my meditation, my dreaming. What I love becomes more and more part of my very self. He who loves the world becomes worldly, a man filled with the world.³⁹

This quote reminds me of what my father would tell me when I was growing up. His simple wise saying was, “what you think upon grows.” What you spend your time on will define who you are and your knowledge of whatever it is that consumes you will increase. You will become more experienced, learn more about, and be defined by what you spend time on.

The Command – Do not love the things of the world (2:15)

2:15. Μη ἀγαπᾶτε τον κοσμον μηδε τα ἐν τῷ κοσμῳ. (Do not love the world nor the things in the world). The command is given in the negative μη (me) neg. part., “not,” and is translated in the normal emphatic fashion in the English as “do not love.” The subject includes all of them as the plural imperative of αγαπαω (agapao) Pres. Act. Impv. 2pl., “(you all) love” is used. They are not to love the world, what in the Greek is called the κοσμος (kosmos) a.m.sg., with def. art., “the world,” “the ornament,” “the decoration,” “the circle of the earth.” The word refers primarily to order in the sense of “an arrangement.” The Greeks used the word to describe the universe and the observable order thereof, that is to say, of the universe as the earth and all the other planets making up the universe and its everlasting constitution, but they also used the word to describe the philosophical sum total of everything here and now. The word is used in the sense of a grouping, a metonymy⁴⁰, as in the human race or a specific race and all that makes up

³⁹ R.C.H. Lenski, *The Interpretation of the first three Epistles of John* (Minneapolis: Augsburg, 1966), p. 427

⁴⁰ A metonymy is one word used to describe the sum total of that which it is associated. For example, the animal world, the world of the Jews, Rome = the sum total of all things Roman Catholic & etc.

The things of the world (2:15-17)

their life and culture. The grouping may be (1) by kind, e.g., human verses animal, or earthly verses heavenly; (2) by race, e.g., Jew verses Gentile; or (3) by quality, e.g., good versus evil. The word is commonly used in the metaphorical sense of earth and all the things that make up the affairs of the earth; the desires, the pleasure, the good and the bad that make up the activities of men that are alienated from God. It is in this sense that John makes a clarification here, “nor the things of the world,” and the reference to the carnal characteristics that make up the world (v. 16).

The particle μηδε (mede) part., “and not,” or “but not,” is combined with the plural definite article ο (ho) a.n.pl., “the things” that are positionally εν (en) prep., “in,” the κοσμος (kosmos) d.m.sg., with def. art., “world.” It is made clear by use of the definite article which stands all by itself, that the previous reference (note the accusative points out the direct object which is plural here, but is a singular accusative “the world” previously) that the word world is used in the sense of “the earth and all the things that make up the affairs of the world; the desires, the pleasure, the good and the bad that make up the activities of men that are alienated from God, and in opposition to God.” That world that was created by God and called “good” has been separated from God at the fall (Gen. 3). Its corruption described by the apostle Paul in Romans 8:18-22 and seen in the phrase “creation itself will be delivered from the bondage of corruption.” The Greek φθειρω (phtheiro) means “to corrupt,” or “to destroy.” The result of the fall is catastrophic for the world. At its core is a corruption that has affected everything on the earth, and its ruler is Satan (cf. Matt. 12:25-26; 1 John 5:19; Rev. 12:9) whose deceptive influence serves to heap up destruction in his path. John is moving to the point where he will say the world lies in the grip of the evil one (1 John 5:19). This grip Satan has upon the earth can be summarized by the statement the Lord gives to Cain,

So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." (Gen. 4:6-7)

So we find Peter uses this imagery in 1 Peter when he says that Satan prowls the earth like a roaring lion seeking someone to devour (1 Peter 5:8). This is sin personified!

Activities of Satan	
Offers a counterfeit kingdom and program	Gen. 3:15; Luke 4:5-7
Promotes a form of godliness while denying its power	2 Tim. 3:5
Disguises his servants as servants of righteousness	2 Cor. 11:15
Promotes a system of false asceticism or unbridled license	1 Tim. 4:1-3; Rev. 2:24
Deceives the nations	Rev. 20:3
Uses governments to hinder the progress of the Gospel	1 Thes. 2:18
Uses demons to carry out his deception	Dan. 10:13, 20
During the Great Tribulation, Satan will give	Rev. 13:2-4

The things of the world (2:15-17)

Antichrist his power and the world will give allegiance to him	
He binds the minds of unbelievers so that they will not accept the Gospel	2 Cor. 4:4; Luke 8:12
He tempts believers to conform to this world	1 Thes. 3:5
He tempts believers to cover up selfishness with lies	Acts 5:1-11
He tempts believers to sin	1 Cor. 7:5
He accuses and opposes believers in various areas of their lives	Matt. 13:38-39; Mark 4:15; 1 Thes. 2:18; Rev. 2:10
He accuses us before God when we sin	Rev. 12:10
He opposes believers by bringing pressure that he may not be able to bear	1 Cor. 5

εαν τις ἀγαπᾷ τον κοσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρος ἐν αὐτῷ (if any one loves the world, the love of the Father is not in him). The world system is so offensive to God that He will destroy it some day (2 Pet. 3:10). The completion of this world will come to its end at end of the Millennial Kingdom when Satan is thrown into the lake of fire and then the purifying of the earth will complete its renewal and it will become an everlasting place of holiness (Rev. 20 & 21).

John introduces us to the principle of the holiness of God by use of the conditional conjunction εαν (ean) “if,” or “in case,” anyone (τις pron., n.m.sg., “a certain one,” “some”) might love the world, then the love of the Father is not in him. There is a separateness associated with things loved. If you are loved of God you are set apart to God, separated from the world and placed in a special relationship with Him that must not be defiled by the profane, to be corrupt by the world system.

The subjunctive of ἀγαπαω (agapao) Pres. Act. Subj. 3sg., “to love” is a third class condition, the condition expresses probable future fulfillment based on the condition. The meaning is, if you keep on loving the world, then the Father’s love is not possessed within you. This might be viewed as a condition of reflection. If the child of God is in the word of God, then he or she will reflect the word, and hence, do the will of God through love and deed; however, if the child of God desires the things of the world, then the child will reflect the things of the world. That is the principle of reflection, whatever enters a man will be reflected back to some extent.

The love here is specifically related to the subject of the phrase, the κοσμος (kosmos) n.m.sg., with def. art., “the world.” Love is used as both the verb and the noun bringing out the importance of the subject in action and deed. In striking contrast to the action of the individual who, with the present verb “continues loving the world,” the negative ου (ou) is placed with the “to be” verb ειμι (eimi) Pres. Ind. 3sg., and the noun ἀγάπη (agape) n.f.sg., with def. art., “the love.” This person does not possess a controlling presence of the One that created the world. God sent His Son, Immanuel, God in the flesh, into the world so that the love of the Father might be in those He has set apart. The love of the Father involves a love for the world that is properly His. He is

actively working in the world, but is not of the world. He brings salvation to those who are lost in the world. This is brought to light by Jesus when He says,

For God so loved the world that He gave His only begotten Son, that whosoever believes in him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (John 3:16-17)

Things in the world defined (2:16)

2:16. ὅτι πᾶν το ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκος (Because all that [is] in the world, the lust of the flesh). The apostle John now describes the world and its characteristics as verse 16 starts with a result clause, ὅτι (hoti) conj., “because,” or “since.” The reason the love of the world is hated so much by God is because all that is in the world is not of the Father, an idiom for not possessed of God, or one could say, is rejected of God.

John summarizes the problem of the world in a threefold literally gem. First, the adjective is the neuter singular of πας (pas) adj.a.n.sg., meaning “every individual thing” found in the worldly realm is not found in God’s realm; namely, the ἐπιθυμία (epithumai) n.f.sg., with def. art., “desire,” “the craving,” or “the lust,” (a compound of ἐπι “upon, over,” and θυμός “passion, heat, angry,”) of the flesh is identified. The word for flesh in the Greek is σαρξ (sarx) and has the meaning in the physical sense “the soft substance of the living body,” or “the body” in general, but is also used metaphorically of “natural attainments of men apart from divine influence, prone to sin, and opposed to God.” In the New Testament, the word is contrasted with the spirit, the “animal nature,” the seat of sin in man. It suggests the depravity of man, the baseness of man, the craving that incite one to sin, so the expression “fleshly mind” is used (Col. 2:18).

καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν (and the lust of the eyes). The second characteristic of the world is expressed using the same word for desire as above, ἐπιθυμία (epithumai) n.f.sg., with def. art., “the desire,” “the craving,” or “the lust.” The word is not a verb, but a noun with the definite article as if what is described is personified. A believer should not let the desire of the flesh rule over them, but instead since there is a new relationship with God and you have been bought out of the slave market of sin, one should rule over that evil desire.

Here, sin is related to those things that appeal to the eye, the ὀφθαλμός (ophthalmos) g.m.pl., with def. art., “the eye,” we get the English word optics from this word. As usual the word has the normal physical meaning of the eye, but is used in the metaphorical sense of the “eyes of the mind,” and expresses an ethical quality by its context. In this sense, the physical organ that is common to everyone can be used for good or evil. It can be used for desiring the things of the world, and the power of the world that causes one to move away from the things of God and to the profane. The things of the world are attractive to the eye, desirable, even irresistible to the unprotected and the lust of the eyes move in man to covetousness and materialism.

και ἡ ἀλαζονεια τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρος ἀλλ' ἐκ τοῦ κόσμου ἐστιν. (and the pride of life is not from the Father but it is from the world). John completes his three part literary description of what captivates the will of man by pointing out the highest point last – the pride of life. Ultimately, the ἀλαζονεια (alazoneia) n.f.sg., with def. art., “the boasting,” “the pride,” of βίος (bios) g.m.sg., with def. art., “of the life,” comes down to exalting self over all. The word for pride is only used two times in the New Testament. In one instance the meaning is “an insolent and empty assurance that trusts in its own power and resources and shamefully despises and moreover violates divine laws.” In another instance the meaning is “an impious and empty presumption that trusts in the stability of earthly things.”⁴¹

Notice the word for life used here is not the common word for life, ζωή “life in the absolute sense as God has it,” but the word is βίος which means “life in the here and now, a manner of life, or life in regard to its moral conduct, and the means of life, livelihood, maintenance, and living.”⁴² What has been called the pretension of human life, that which is a proud way of life. It is important to add that these things have no place in the presence of God. The negative particle οὐ (ou) neg. part., “not,” points out the non-existence of these things with God the Father, since they are not ἐκ (ek) prep., “from,” “out of,” Him. The preposition being a single case preposition in the ablative, meaning, “source,” or “origin.” As such it is clear that these things do not originate from God, but rather they originate from the κόσμος (kosmos) g.m.sg., with def. art., “world.”

The world is passing away (2:17)

2:17. Και ὁ κόσμος παραγεται και ἡ ἐπιθυμία αὐτοῦ, (And the world is passing away and the lust of him). Indeed, John adds, the world (κόσμος) is continuing to pass away. The present tense speaks of the continuing activity of this corrupt world’s passing. The passive voice speaks of the action as actively passing away by an external agent. The word comes from the verb παραγω (parago) Pres. Pas. Ind. 3sg., “to pass by,” “pass away,” and is derived from the compound of παρα (para) “from,” “by,” and αγω (ago) “to lead,” “take with one,” and expresses the idea that it is being led away.

The conjunction και with the definite article serves to stress the relationship between the world and the lust that is the engine that drives sin within it. Lust is again used as a noun, ἐπιθυμία (epithumia) n.f.sg, with def. art., “the desire,” or “the lust.” Both the world and lust are identified as the subjects of the phrase and partake in that which is passing away.

Finally, the use of the personal pronoun αὐτος (autos) pers. pron. 3g.m.sg., “him” points back to the previous reference and most translate “it.” The sense is that the world is passing and when it finally goes, so does the lust. The world, whether you take it as the physical world or both the physical and spiritual world, as is made clear by this construction, the world and all that is in it, both are passing away now and continues to pass, but will eventually completely pass, and the lust thereof with it. God has a plan, He is the author of history and He will make all things new.

⁴¹ Online Bible Greek Lexicon, Online Bible Version 4.05, www.onlinebible.net

⁴² W. E. Vine, *Vine's Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 677

ὁ δε ποιῶν το θελημα τοῦ θεοῦ μενει εἰς τον αἰῶνα. (but he that does the will of God remains into eternity). In contrast to the ethical behavior of the world are those who do the will of God. Those who are of God and actively do the will of God are described as remaining with God forever. That is the distinction between those who are perishing, those separated from God, and those who are possessed of God and will remain with God.

The participle is in the present tense of ποιέω (poieo) Pres. Act. Part. n.m.sg., with def. art., “to make,” “do,” and is translated, “the one that does,” or “he that continues to do,” and is actively doing the θελημα (thelema) a.n.sg., with def. art., “what one wishes,” “the will,” “the choice,” or “the desire,” of God. The question might be asked, how does one know the will of God? The answer is given by John as, do His commands (1 John 2:3) and the first command is to love your God with all your heart, to be separated unto God, to be holy for He is holy. Separate yourselves from the world and the desires of the world and separate yourselves to God and desire to please Him and you μενῶ (meno) Pres. Act. Ind. 3sg., “remain,” or “abide,” with Him in an active relationship, and an active fellowship into the αἰῶν (aion) a.m.sg., with def. art., “eternity,” “forever,” or “age” to come.

The word for eternity means “an unbroken age,” “a perpetuity of time,” “an age,” and just as there is a distinct separation between those in the world and those separated from the world there is here presented an everlasting separation. The everlasting state of eternity awaits all - those of the world await eternal punishment, whereas, the children of God await eternal life with God. Those awaiting eternal punishment await darkness and the wrath of God forever; those who have eternal life are said to abide in His light, His goodness and presence. This world, and all the pain experienced in this world, is passing and the age to come will experience a distinct separation where sin and its effects will be separated from God and will no longer mingle in a world where God is. His presence will demand a sinless abode and all that is in it. We will join Him there because Jesus bore the sins of the world.

Address to the little children (2:18-23)

1 John 2:18-23

¹⁸Little children, it is the last hour; and just as you heard that the Antichrist comes, even now many Antichrists have appeared from which we know that [the] last hour is coming. ¹⁹They went out from us, but they were not from us; for if they were from us, they would have remained with us; but so that they might be made visible, because they are not all from us. ²⁰And you, you continue to have an anointing from the Holy One, and you have known all things. ²¹I did not write to you because you have not known the truth, but because you have known it, and that any lie is not from the truth. ²²Who is the liar if not the one who denies that Jesus is the Christ? The Antichrist, the one that is denying the Father and the Son. ²³Whoever denies the Son neither does he have the Father. The one who confesses the Son has the Father also.

¹⁸Παιδια, ἐσχατὴ ὥρα ἐστίν, καὶ καθὼς ἤκουσατε ὅτι ὁ ἀντιχριστὸς ἔρχεται, καὶ νῦν ἀντιχριστοὶ πολλοὶ γεγوناσί, ὅθεν γινωσκομεν ὅτι ἐσχατὴ ὥρα ἐστίν. ¹⁹ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. Εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενκεισαν ἂν μεθ' ἡμῶν ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν παντεὺς ἐξ ἡμῶν. ²⁰καὶ ὑμεῖς χρίσμα ἔχετε ἀπο τοῦ ἁγίου καὶ οἴφατε πάντα. ²¹οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀληθειαν ἀλλ' ὅτι οἶδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ²²Τίς ἐστίν ὁ ψευστής εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός· οὗτος ἐστίν ὁ ἀντιχριστός, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³πᾶς ὁ ἀρνούμενος τὸν υἱόν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει.

Introduction

The apostle John addresses the little children in Christ. Even the immature in Christ has heard of the last day's Antichrist. The Jews understood from the Old Testament that in the last days would come hard times, the time referred to as the time of Jacob's trouble (cf., Jer. 30:7). During this time of trouble a leader will emerge who will be opposed to the people of God (cf. Dan. 7, 9, 11), but John points out that even now there are "little" antichrists opposing Jesus Christ and the Church.

In this section John intends to point out a theological distinction between right thinking and wrong thinking. A true believer believes that Jesus is the Christ, a false believer does not. The doctrine of the "spirit of antichrist" is presented as that spirit that has been at work since the first century A.D. This spirit of antichrist forms another test

for the member of the Church. The first test presented in the book concerns obedience (cf. 2:3-6), the second concerns of love (cf. 2:7-11), in this section one finds the test of perseverance (1 John 2:19)⁴³. These tests are theological not experiential; that is to say, the test has to do with their testimony of doctrinal soundness. Do they hold to the doctrines that were first presented to them and do they preserve them? Have they separated from true doctrine, causing schisms and physical separation from the Church? Do they believe, teach, and promote perverted doctrine? If so, they are antichrists.

The Timing (2:18)

2:18. Παιδια, ἐσχατὴ ὥρα ἐστίν, (Little children, it is the last hour). John directs his address back to the little children as vocative, the tense of address, is again used for παιδιον (paidion) v.n.pl.,” a young child,” or “little child.” Again it is used metaphorically meaning “like a child in intellect,” but likewise, just as a young student progresses in learning, these too are expected to grow in the knowledge of Christ. This learning is now directed to the subject as the adjective here, ἐσχατως (eschatos) adj.n.f.sg., “extreme,” or “the last,” modifies the noun ὥρα (hora) n.f.sg., “a certain definite time or season,” or “an hour (the twelfth part of the day-time),” and in this context means the last season before the return of the Messiah! The early Church believed this period of time to be the last period and they anticipated the return of the Lord. He told them He would return a second time to bring in the Messianic Kingdom (cf. Matt. 24-25). It appears that the whole of the Church age and the time of Jacob’s trouble (the Tribulation) are considered the last days.

This is again made clear by the use of the present tense of εἰμι (eimi) Pres. Ind. 3sg., “it is,” that is, “it continues to be the last season.” This last season was anticipated by the Jews, they knew it as the time of Jacob’s trouble (Jer. 30:7). The time the Jews will experience a period of great suffering, yet, the result will be the bringing in of the Messianic Kingdom when the Jew will finally find peace in the land that God gave them, and they will finally be ruled by a righteous ruler (cf. Ps. 2:1-9; Isa. 9:6-7; 11:1-2; 55:3, 11; Jer. 23:5-8; 33:20-26; Ezek. 34:23-25; 37:23-24; Luke 1:32-33). Great debate has occurred throughout history concerning when this last day is to be, but John makes it clear that the last days are here, that this period includes the appearance of antichrists who are already present, spreading confusion within the Church.

The antichrists (2:18b-19)

καὶ καθὼς ἤκουσατε ὅτι ὁ ἀντιχριστὸς ἔρχεται, (and just as you heard that the Antichrist comes). The little children had heard about the teaching concerning the Antichrist from both the Old Testament prophets (cf., Daniel 7, 9, 11), from Jesus Christ (cf. Matt. 24:5), and from other writings (2 Thes. 2). This is made clear by the expression “just as you already heard.” The adverb καθὼς (kathos) adv., “according as,” “even as,” comes from the compound of κατα (kata) “according to,” and ὡς (hos) “as,” or “like,”

⁴³ FF Bruce, *The Epistles of John* (Grand Rapids:Eerdmans, 1970) p. 69

and brings the historical teaching to present reality as the adverb modifies the verb ακουω (akouo) Aor. Act. Ind. 2pl., “you heard.”

What was heard involved the ἀντιχριστος (antichristos) n.m.sg., with def. art., “the Antichrist,” the adversary of the Messiah. The word comes from the compound of ἀντι (anti) meaning “over against,” or “opposite to,” and Χριστος (Christos) “Christ,” “Anointed,” and refers to the little horn of Daniel seven, the blasphemous ruler who makes war with the saints and is destroyed by the Ancient of Days (Christ). This person will come and gain control politically (Dan. 7:25; 11:40-45; Rev. 13:7), economically (Rev. 13:16-17), and religiously (2 Thes. 2:4). The Antichrist is controlled by Satan (2 Thes. 2:9; Rev. 13:20) and opposes God and the things of God (Dan. 7; 11; 2 Thes. 2; Rev. 13), teaching false views about Christ (1 John 2:22; 4:3; 2 John 7), lying, deceiving many (1 John 2:22; 2 John 7) and performing counter-miracles (2 Thes. 2:9; Rev. 13:3; 19:20). The Antichrist right now is being restrained (2 Thes. 2:6-7) and he will be destroyed by Christ Himself at His return (2 Thes. 2:8) and thrown into the lake of fire (Rev. 19:20; 20:10).

The Antichrist is coming, that is, the present tense of ερχομαι (erchomai) Pres. M/P Dep. 3sg., “to come,” indicates a “prophetic middle.” From the speaker’s point of view the Antichrist is coming! Just as Christ’s appearance is imminent, the Antichrist’s appearance is imminent.

The Antichrist

The little horn	Daniel 7:8
The Prince	Daniel 9:26
The one who makes desolate	Daniel 9:27
The king who does as he pleases	Daniel 11:36
The lawless one	2 Thes. 2:3
The son of destruction	2 Thes. 2:3
A liar	1 John 2:22
The deceiver	2 John 7
The beast	Rev. 13:1

Και νῦν ἀντιχριστοὶ πολλοὶ γεγωναί, ὅθεν γινωσκομεν ὅτι ἐσχατὴ ὥρα ἐστίν. (even now many antichrists have appeared from which we know that [the] last hour is coming). John adds the time element to their presence by using the word νυν (nun) adv., “at this time,” “the present,” or “now.” At this current time ἀντιχριστος (antichristos) n.m.pl., antichrists, in fact πολὺς (polus) adj.n.m.pl., “many,” antichrists are present.

The exact time of their arrival is not specified, but it is clear by the use of the perfect tense of γινομαι (ginomai) Perf. Act. Ind. 3pl., “they have come,” or “they have come into existence,” that they have arisen in the past (from the point of writing) and

continue to the present. The word means, “they have appeared in history, they have come onto the stage.” They have made a public appearance.

And since you know that the antichrists have come, then it stands to reason that it is οθεν (hothen) adv., “from which,” or “from this,” that we stand today knowing (γινωσκω Pres. Act. Ind. 1pl.) that it is the last hour. In other words, because they know the last day involves this opposition, it follows that it is the last hour.

The last phrase - “it is the last hour,” has a historical context, meaning the period of trouble before the second coming and judgment by Jesus Christ. Dr. Ice notes, “To the Jews, history consisted of two ages. The first was *this present age*, the age in which Israel was waiting for the coming of the Messiah. The second was *the age to come*, the age in which God would fulfill all promises and covenants, and Israel would enter into her promised blessings as a result of Messiah’s coming. A time of judgment and devastation, leading up to the Messiah’s advent and Israel’s deliverance, was to terminate the present age and introduce the coming age. When we look at the Old Testament usage of end-times terms, we see that it does not refer to the church age. The Old Testament uses end-times language to refer to the Tribulation period – the time leading up to the coming of the Messiah to set up His kingdom on earth.”⁴⁴

Wuest notes, “It is the last hour. The article is absent before ‘hour,’ and the emphasis is not therefore upon the fact of a particular, definite time, but upon the character of the particular, definite time.”⁴⁵ The verb is the “to be” verb εἰμι (eimi) and is in the present tense, meaning that at the time of writing, they were in the last hour and it continues. The adjective εσχατως (eschatos) adj.n.f.sg., “extreme,” “the last,” modifies ὥρα (hora) n.f.sg., “hour,” meaning it really is the last hour, but the word for hour is used metaphorically, since its use for a “twelfth part of the day-time” does not make sense in the context, instead, the useage has the meaning of “a certain definite time or season that God Himself has marked off.” Its characteristics are explained by those who oppose God and are called antichrists since they possess the same characteristics of the Antichrist.

2:19. ἐξ ἡμῶν ἐξῆλθαν ἀλλ οὐκ ἦσαν ἐξ ἡμῶν (They went out from us, but they were not from us). The great deception and method of a counterfeit is to enter into the realm of the real thing, become a solid member of the body, preferably in some form of leadership, then in cooperation with Satan move to destroy the body, or take over the body so that destructive doctrines become the norm. They bring in destructive heresies (cf. 2 Pet. 2:1; 2 John 7).

The source of the great deception is identified by the preposition εκ (ek) “out of,” “from” us. In typical Greek fashion, the verb used matches the preposition of the phrase, εξέρχομαι (exerchomai) 2 Aor. Act. Ind. 3pl., “to go or come forth,” “to go out,” from the compound of εκ (ek) “out of,” and the verb ερχομαι (erchomai) “to come,” or “go,” meaning: “they went out.” This is the ablative of separation; they went out (i.e., they separated) from us.

Indeed they went out from the Church universal, but they never really were a part of them, meaning they never were believers at all. These people use the language, they

⁴⁴ Tommy Ice in Tim LaHaye & Ed Hindson, gen. ed., *The Popular Encyclopedia of Bible Prophecy* (Eugene: Harvest House, 2004), p. 196

⁴⁵ Kenneth Wuest, *Wuest’s Word Studies* (Grand Rapids: Eerdmans Publishing, 2002), Vol. 2, p. 128

profess to be with the Church, but in reality they cause discension and discord because they are not of the same mind, nor do they possess the mind of Christ since they are not in Christ. This group is different as distinguished by the contrastive *αλλα* (*alla*) conj., “but.” In contrast to a true believer, who goes out from us and is productive in whatever manner that may be, this person is not fruitful in bringing people to Christ because he did not have Christ as his Savior in the first place. The imperfect of the “to be” verb means the state of being of these antichrists is progressive in past time. This is most likely an inceptive imperfect, denoting continuous action but emphasizing the initiation of a process; the beginning of an action rather than its progress. In other words, they never were, nor continued ever to be a part of our group.

The important aspect of the preposition *εκ* (*ek*) “out of,” or “from” used with the “to be” verb seems to indicate origin as the ablative can either be used to indicate separation or origin. The sense then is that they came out from them (separation), but they never originated with them. They had no real fellowship with the body. In essence, the ethical moves to the theological. The ethical being that aspect of Christianity that is believed and lived out in reality, possessing fellowship one with another. The theological being that aspect of Christianity that proclaims the truth of the Christian faith and forms the foundation of fellowship. This person does not possess the theological aspect so it follows he cannot possess the true ethical bases of the faith. Oh, there might be an ethic nature that they stress, but it is perverted, mostly legalistic in quality, or in the case of the Gnostic, over-emphasis upon being so spiritual that they say they cannot sin.

Εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενκεισαν ἀν μεθ’ ἡμῶν (for if they were from us, they would have remained with us). The apostle now gives his justification for his argument by introducing the classic Greek construction “for if” using the conditional particle *εἰ* (*ei*) “if” with the conjunction *γὰρ* (*gar*) “for.” The construction “for if” might better be translated “because.” Here the imperfect of the “to be” verb is again used, (*εἰμι* Impf. Ind. 3pl., “they were”) with the preposition *εκ* indicating their origin and state of being is not with the group. Dr. Lenski points out that “‘For’ explains: ‘if they were (inwardly) of us they would have remained (outwardly) with us, in our company.’”⁴⁶

Again the emphasis is placed on the fact that they had not remained with them. John’s use of the pluperfect for *μενω* (*meno*) Plup. Act. Ind. 3pl., “to remain,” or “abide,” has the idea of completeness of action in time past and is translated “they would have remained,” or “would have continued” with us.

The second class condition uses the indicative mood with the conditional particle (*εἰ*) in the protasis and the particle *ἀν* with the indicative mood in the apodosis. The second class conditional sentence is the condition of impossibility; in other words, “if they had been of us (but they are not) they would have stayed with us (*μετα* prep., “with” *εγω* pers. pron. 1g.pl., “us”). It is impossible that they will stay with us, because they were never part of us. It is impossible because the Holy Spirit has not indwelt them so the truth is not what they desire. In fact, there is a clash, the truth and a lie are antithetical. They repulse each other like the same poles of a magnetic push each other apart; each one wants to rule.

⁴⁶ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 433

ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν παντες ἐξ ἡμῶν. (but so that they might be made visible because they are not all from us). The final clause in verse 19 brings out the purpose for separation, namely, that it is a visible sign that the antichrists are not part of them. The opening conjunction ἀλλὰ (alla) “but,” or “moreover” is typical of the strong adversive used by John highlighting the hina ἵνα purpose clause, “that,” “in order that,” “for the purpose that they might be made manifest.”⁴⁷ Remember the purpose clause indicates the purpose of the main clause of the sentence and contains the hina with the subjunctive verb. The verb φανεροῶ (phaneroō) Aor. Pas. Subj. 3pl., “to make manifest,” “make known,” “make visible,” is a passive subjunctive so the translation: “they might be made known” in a visible way, or in this case, by their lack of presence within the body. Doctrine divides as it should. God demands pure teaching, so He sets a high standard for keeping His truth pure (cf. 2 John 1:9-10; 2 Tim. 4:3).

There are two subjects to talk about concerning this subject. First Paul said in Romans 14:1 “Receive one who is weak in the faith, without passing judgment on disputable things.” But understanding what is doubtful or questionable is made clear by the context of Romans. Paul is speaking about eating (or rather abstaining) forbidden food and observing Jewish days. They involve the law and his compliance to it as a Jew, in front of other Jews in order not to stumble them, so as to win them to Christ, to become members of this new thing called the Church, the body of Christ. So, things like prescribed food (approved or forbidden) and observed days that were once part of the Mosaic law that Jesus came to complete are not to be argued over with a weak fellow Jewish believer. If however, one wants to declare them necessary today in the Church age for non-Jews, then Paul is ready for a fight (cf. Acts 15; Gal. 2).

The second subject concerns doctrine and what to do with false teachers. First, one is to watch out for them, be on the lookout for antichristian teaching coming from teachers (Mk. 12:38; Luke 20:46; Acts 20:31; 2 John 7-8). When a false teacher is identified, we are to command them to stop teaching (1 Tim. 1:3-4; Tit. 1:10-14). And if they refuse we are to withdraw from them (Rom. 16:17; 2 Tim. 2:16-18; 2 John 10-11).

Finally, the ὅτι (hoti) clause “that,” “because,” or “since” provides the fundamental reason is that they are not (as a state of being) and will continue to never be a part of them, because all of them did not originate from them. Or as the Greek reads “they did not originate, all of them, from us.”

Little children are anointed to discern (2:20)

2:20. και ὑμεῖς χρίσμα ἔχετε ἀπο τοῦ ἁγίου και οἴφατε παντα. (And you, you continue to have an anointing from the Holy One and you have known all things). The apostle now moves back to the subject of their knowledge and experience to date concerning Jesus Christ. Since the little children continue to have the anointing from the Holy One. The stress of the phrase is placed upon their anointing as “anointing” is placed at the head ὑμεῖς χρίσμα where χρίσμα (chrisma) a.n.sg., means “anything smeared on,” “anointing” is the object of the phrase and placed before the verb ἐχω (echo) Pres. Act.

⁴⁷ See John 1:8; 1:13; 1:31; 9:3; 11:52; 12:9; 12:47; 13:18; 14:31; 15:25; 17:15; 18:28

Ind. 2pl., “you have,” meaning: “you continue to have” (or “possess”) an anointing. The word anointing has a specific Biblical application to deal with things sacred. The lack of the article seems to make this anointing one of application and in the classical OT sense of being separated unto God for special use, or special service, thus becoming sacred and untouchable (cf. 1 Sam. 24:6; 26:9)⁴⁸. Notice the emphasis placed upon the address to the little children. “You” is an emphatic pronoun, “you, you continue to have an anointing,” places emphasis upon them and their state of anointing.

This anointing has its origin (the prep. *απο* (apo) prep., “from,” “out of” meaning source or origin) identified as being with the Holy One. The word for holy is an adjective and is here in the masculine singular from *αγιος* (hagios) adj.g.m.sg., with def. art., “the holy one,” and means primarily God (as the adjective is acting like a noun, but also serves to point to the subject noun, namely, God in verse 17). In this sense all three within the Godhead are in view, the Father, the Son and the Holy Spirit, for all are in agreement. It is Christ who is the Anointed One, the Holy Spirit who is the one appointed to be our helper, teacher, and the one indwelling us, and it is the Father who sits on the Throne. It has been suggested that there is a play on words with the word *χρισμα* at work here, where Christ is the Anointed One, Christians are anointed ones and these are contrary to the antichrists, the anti-anointed ones. Moreover, not only do they continue to have a witness by means of their possession of the anointing, that is to say, Christians have the Holy Spirit as a helper, guiding them in their purpose of proclaiming and glorifying God. But moreover, they have seen all things, meaning they have seen all the things talked about to date that is needed in the mission of proclaiming Christ. And further, they have a witness within them that testifies and is active within them concerning the things of God.

The verb of the phrase stresses knowledge by sight *ειδω* (eido) Perf. Act. Ind. 2pl., “to see,” “to know.” We have an expression “I have seen the light,” meaning “I have thought about something and can now see the whole picture,” in short, “I know completely.” This perfected knowledge is something that was seen in the past and its reality is true up to the time of writing. The abstract nature of the object seen, that is, the Greek *πας* (pas) adj.a.n.pl., “all things,” has the meaning, “everything to date relating to the things of Christ,” so that the antichrists might be clearly revealed. There is a textural variant here as some manuscripts use the nominative masculine plural form “you know all things.” The idea of the text fits more with the neuter since the idea is that the anointing (the Holy Spirit) teaches them about everything. They have the Spirit of truth in them and the Spirit will guide them into all truth (John 16:13).

2:21. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀληθειαν (I did not write to you because you have not known the truth). In order to distinguish the truth from a lie, the fundamentals need to be fresh on the mind. Once the fundamentals are recounted, then the lie can be more easily exposed. John says two things in this phrase, (1) the little children already have been presented with the truth so that there is nothing new concerning the truth; and (2) they knew the truth (at one time) in the past.

⁴⁸ Charles Pfeiffer, Howard Vos, John Rea, *Wycliffe Bible Dictionary* (Peabody:Hendrickson, 1999), p. 100

The apostle starts the phrase with the negative, ου (ou) neg. part., “not” expecting a response in the affirmative. The aorist of γραφω (grapho) Aor. Act. Ind. 1sg., “I wrote” is in the culminative aorist stating “the action is viewed in its results,” that is, “I have not written to you” οτι (hoti) conj., “because,” (causal) you have not known the truth. The negative is emphasized by use of the negative particle in both phrases and views the action of writing as occurring at a point in past time, but its result, namely, the knowledge, is perfected or complete knowledge (ειδω Perf. Act. Ind. 2pl., “to see,” or “to know”). Finally, the object of their complete knowledge is αληθεια (aletheia) a.f.sg., with def. art., “the truth.” This point is clarified by the next phrase.

ἀλλ’ ὅτι οἴδατε αὐτήν και οτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. (but because you have known it, and that any lie is not from the truth). The point that the apostle is making is that truth is important and is given by God, and a lie is not given by God, but is a perversion of the truth. In fact, what is being promoted by these false teachers has to do with the written word. The written word can be verified and serves as a testimony. The false teachers are teaching contrary to the written word.

John starts out with the conjunction ἀλλὰ (alla) “but,” or “moreover” that forms a transition to the matter at hand. The matter has to do with the truth, and John highlights this knowledge that they should have, by using the οτι (hoti) conjunction “because,” or “since” you have (perfect active indicative 2pl.) ειδω (eido) “seen,” or “you have known” the truth. The feminine pronoun “her” points back to the feminine noun “truth.”

The next conjunction is translated “also” (και conj., and, even, also) because it serves to continue the thought in a continuous fashion like an itemed list: point one, point two and etc. This is seen as John uses the οτι (hoti) conjunction “because,” or “since” again. This reason points to the object of the phrase, namely, each and every lie (πας adj.n.n.sg., “every;” ψευδος n.n.sg., “lie”) does not have its origin in the truth. Again, the genitive used for truth with the preposition (εκ prep., “from,” “out of”) forms the genitive of origin. Truth αληθεια (aletheia) g.f.sg., with def. art., and a lie are antithetical, they are opposites. Truth comes from God and unless one wants to call God is a liar, one cannot find a lie with God. Lies originates with Satan, the father of lies (John 8:44).

A liar defined – the Antichrist (2:22-23)

2:22. Τίς ἐστιν ὁ ψευστης εἰ μὴ ὁ ἄρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός (Who is the liar if not the one who denies that Jesus is the Christ). The lie that has been propagated is now revealed, that is, some have taught that Jesus is not the Messiah. This lie has no doubt been spread within the Church of Asia Minor in John’s day. John starts the clause by introducing the relative pronoun which introduces a subordinate clause, “who” and refers to the liar who is currently and continues to be (as εἰμι Pres. Ind. 3sg., “to be,” “exist”) a liar. One might say, “he exists” as a liar. The Greek ψευστης (pseustes) n.m.sg., with def. art., “the liar” points to a definite liar, a specific liar. The word is nothing special, it simply means to lie, to speak deliberate falsehoods and finds its source with Satan (John 8:44).

John next uses the conditional particle εἰ (ei) meaning “if,” in order to answer the question: who is a liar, if not the one who denies that Jesus is the Messiah. What a

statement! This statement has served as a test of the true believer since the time of its writing. How do you know a true believer? Can the believer say that Jesus is the Messiah? If the answer is in the affirmative, then they are true and they abide in the truth.

The use of the participle ἀρνεομαι (arneomai) Pres. M/P Part. n.m.sg., with def. art., “to deny,” “reject,” with the conditional (εἰ) and the negative participle μὴ, holds the key emphasis of the statement, as the person is one “who denies” that Jesus is the Messiah. The complete name of Jesus Christ is emphasized as Jesus is Ἰησοῦς (Iesous) whose Hebrew origin is from יְהוֹשֻׁעַ (Yehoshua) Joshua or Jehoshua “Jehovah is salvation.” And Christ is the Greek Χριστός (Christos) adj.n.m.sg., with def. art., from χρίω (chrío) “to anoint” and is an adjective thus modifying the noun and is the Greek equivalent of the OT Hebrew word Messiah, the anointed one of Israel (cf. Matt. 16:6; Acts 17:3). This is a fundamental OT concept that is fully developed so that no one can misunderstand the name. The people denying that Jesus is the Christ do so at their own peril and John calls them a liar (see The Fundamentals that Cannot be Comprised).

The OT teaching of the Messiah formed the “hope of Israel centered in the coming of the Person who was to be anointed as King and Priest and to whom Israel looked for deliverance from sin as well as from oppression of the Gentiles. Therefore, the Messianic hope for Israel became the center of eschatological expectation.”⁴⁹

οὗτος ἐστὶν ὁ ἀντιχριστός, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. (the Antichrist, the one that is denying the Father and the Son). The near demonstrative pronoun οὗτος (houtos) dem. pron. n.m.sg., “this” along with the “to be” verb εἰμι (eimi) Pres. Ind. 3sg., points to the Antichrist, (ἀντιχριστός (antichristos) n.m.sg., with def. art.). The idea is that anyone who denies the Father and the Son is one who opposes Christ. This one is called an antichrist who is patterned after the Antichrist.

He denies, the Greek ἀρνεομαι (arneomai) Pres. M/P Part. n.m.sg., with def. art., “to deny,” “reject,” or “refuse,” from the compound of the negative α “not” and ρεω (rheo) “to speak,” meaning “the one who himself denies” the Father, but notice in denying Christ he is also denying the πατήρ (pater) a.m.sg., with def. art., “the father.” The conjunction καὶ (kai) conj., “and,” links the Father with the υἱός (huios) a.m.sg., with def. art., “Son” in a special way. This denial defines his certain destruction and likewise refers to anyone who denies Christ.

2:23. πᾶς ὁ ἀρνούμενος τὸν υἱόν οὐδὲ τὸν πατέρα ἔχει, (Whoever denies the Son neither does he have the Father). What the first phrase plainly states, namely, the Antichrist denies of the Father and Son, the second phrase makes plain the fact of “whosoever” denies the Son does not have the Father. The adjective used is πᾶς (pas) adj.n.m.sg., “every one,” might better be translated “anyone denying the Son.” The verb ἀρνεομαι (arneomai) now moves to a present participle, n.m.sg. with def. art., meaning “anyone that continues to deny or refuse the Son” does not have the Son. This is highlighted by the use of the compound conjunction οὐδὲ (oude) conj., “but not,” “neither” indicating that this person will not possess the Son nor the Father. What a statement! The Son and the Father are one, they are linked; one cannot have one without

⁴⁹ John Walvoord, *Jesus Christ our Lord* (Chicago: Moody, 1969), p. 81

the other. There is no separation between the Father and Son. The one denying does not continue to have the πατηρ (pater) a.m.sg., with def. art., “the Father” as the present tense of εχω (echo) Pers. Act. Ind. 3sg., “to have,” communicates.

ὁ ὁμολογῶν τον υἱον και τον πατερα ἔχει. (The one who confesses the Son has the Father also)⁵⁰. This phrase serves the positive side of the truth of possession, that is, it answers the question who has the Father and the Son? The answer is the one who confesses the Son. The word for confess is the participle ομολογεω (homologeō) Pres. Act. Part. n.m.sg., with def. art., “to say the same thing as another,” “to confess” and the present participle means this person is one who continues to confess the Son. This one is a confessor by nature. This forms the central test of a true believer, and later John will clarify the test to include that Jesus is God in the flesh (2 John 2:7). In essence, to confess the Son is to say the same thing as God says concerning Him. The Son serves as the object of confession, whereas the Father is the object of the verb εχω (echo) Pers. Act. Ind. 3sg., “to have.” The conjunction και (kai) conj., is translated “also” and most translations place it at the end of the phrase. To have the father is equivalent to being safe with the Father, to be reconciled to God. And the condition for reconciliation is to confess that Jesus is the Son of God, the Christ, the Messiah.

The little child of God must confess Jesus is his or her savior and that He is also the Messiah – the one who will come again and resurrect the dead and those who confess Him will live forever with Him; and those who do not will find themselves before the great White throne judgment (Rev. 20:11-15).

⁵⁰ Bruce Metzger reports that the words “He who confesses the Son has the Father also” fell out of the later manuscripts because of the presence of in adjacent clauses due to the copyist error in seeing a similar ending of lines (called *homoeoteleuton*). See Bruce Metzger, *The Text of the New Testament* (Oxford University Press, 1992), p. 189

The fundamentals of the faith in 1 John

The apostle John is dealing with what every pastor deals with – worldly philosophies creeping into the Church and perverting who Christ is and the gospel of Christ. What are we to do with doctrinal error in the Church? The apostle Paul clearly defines acceptable “questionable” matters (Rom. 14:1-13). However, he also proclaims “anathema”⁵¹ to those that have perverted the pure gospel of Christ (Gal. 1:3-9) and to avoid one that is divisive (Rom. 16:17-20). So where do we draw the line with our doctrines? What about doctrinal differences and what should be considered the *fundamentals of the faith that cannot be compromised*? These questions are answered in First John as the letter not only deals with living a born-again, Christ-centered life, but how to deal with this very issue – balancing doctrinal differences.

There are two big points when it comes to the fundamentals of the faith. John brings out minor doctrinal issues and wrong living that requires correction through love and fellowship. Major doctrinal issues require separation, but sinful living requires prayer and correction. A brother or sister who is in open sin and professes correct fundamental doctrine should be prayed for, loved, and reminded what Christ did for them and who they are in Christ.

On the other hand, a brother or sister who is professing and promoting doctrine that is against the fundamentals should be afforded proper Church discipline and their error identified. Proper Church discipline should always be applied. The sinner should always have the opportunity to speak with the elders of the Church in private and an opportunity given to correct the situation. If the person refuses the fundamentals, then it is the responsibility of leadership to remove the person from the body.

A statement of caution is in order here. Only God knows the heart of man. If someone professes the fundamentals, then that person should be treated as a fellow brother or sister in Christ and we may not question their salvation – we may question their living, but not their salvation. On the other hand, anyone that professes a different Christ from that which we received is in error, should be identified as such, and we may

⁵¹ Greek ἀνάθεμα (anathema) meaning “a thing set up or laid in order to be kept.” And theologically speaking, “one devoted to God without hope of being redeemed,” therefore, “a person or thing doomed to destruction.”

not call him or her a Christian - they are not part of the body of Christ. Included in this group are the Mormons, the Jehovah Witnesses, the Oneness Pentecostals, Christian Science, and etc.

The apostle John deals with and defends the fundamental doctrine of salvation by faith in the finished work of Christ. Included in this basic statement is (1) believing that Jesus Christ died for your sins; (2) that Jesus Christ, and He alone died for our sins on our behalf; (3) that Jesus Christ is very God and very man; and (4) that Jesus is the promised Christ (Messiah) of the Old Testament. However, John focuses upon the deity of Christ in this little letter because this is the very heart of gospel. If Jesus is merely a man temporally possessed by some “spirit” or some ghost then He is not God and cannot have performed the propitiatory work on the cross.

The fundamentals of First John

The apostle John does not provide this Church with a detailed systematic theology of all the doctrines concerning Jesus Christ. He is only addressing the problems that have crept up in his Church in his day. This point is made clear by the use of several *these things* statements repeated throughout the letter. The point he intends to make is that all things relating to the Messiah are already known, as they have already been revealed to his audience through the three-fold witness, namely, through the *living* Word (Jesus), the *written* word (the Bible), and the Spirit of God. The three-fold witness of Christ is amplified to the five-fold - the witness of (1) The Old Testament Scriptures; (2) John the Baptist; (3) Jesus Himself; (4) Jesus’ miracles, and the Spirit (cf., John 5:31-47; 1 John 5:6).

The apostle wants us to search the Scriptures concerning Jesus Christ. Both the Old and New Testaments testify who He is and we have the responsibility to search them out for the truth. What is clear from this letter is that there are false teachers who have crept into the local Church. These teachers cause confusion and division. Their destructive doctrines affect the spiritual fruit of the local Church and the individual.

Though the problems that developed in the Church were no doubt many, the apostle’s arguments are taught using straight forward statement of facts and center upon three fundamentals: (1) God’s word is found in the established Word of God, anyone teaching contrary is a liar (1:1-10; 5:10); (2) every person sins, anyone denying this is a sinner (1:10); and (3) Jesus is the unique one of a kind God-Man that came in the flesh to deal with the sin issue, anyone teaching differently is a liar (2:22; 5:10).

i. The Scriptures

The word of God is truly the very Word from God and is the source of truth (1 John 1:1-10). The Word is not some abstract Greek philosophical concept of wisdom, but the very thought, emotion, and will that was revealed from a real living, personal, being that seeks fellowship with His creation. The high point of Scripture is found in the title given Jesus Christ as the Word revealing to the creation that Jesus Christ revealed the Father to us.

It is not only a perversion of God’s word to integrate the Greek concept of “the word” with the true Word, but to integrate the heretical Greek concept of “special

knowledge” at the expense of the revealed Word. So, John strongly objects by declaring they are liars and the word is not in them (1:7).

ii. Sin

The most offensive doctrine according to the world is the doctrine of sin. For the Greeks, virtue was the highest quality. They had a moral virtuous standard though somewhat relative and not up to the standard of God. The Greek gods, and their exploits posed a problem, so a new method of interpretation was invented. This method is called the allegorical method which serves to transform the plain reading into a “spiritual” meaning. They did not want to teach their children about their god’s lack of virtue, so the story was interpreted as an allegory. Personal sin seems to have been allegorized away for some in that Church.

Sin is offensive to the world, but fundamental to Biblical Christianity, so when John proclaims “if we say we have no sin, we deceive ourselves, and the truth is not in us,” (1:8) he includes himself – even apostles sin! The fundamental doctrine concerning sin is that all mankind are sinners in need of a Savior, and once saved, the child of God still sins, but has forgiveness in confession (1:9).

Forgiveness of sin is provided on the basis of what Jesus Christ did on the cross and covers the person that believes the truth (1:7; 2:2; 4:10; 5:13) and also extends to those that have believed and sin as a believer. John includes himself as he writes, “And if any man sin, we have an advocate [Gr. *parakletos*, “one who pleads another’s cause”] with the Father, Jesus Christ the righteous” (2:1).

iii. Salvation through belief alone

The doctrine of salvation by faith alone is not the prominent doctrine taught in First John but is still presented as a fundamental truth to live by. For the apostle John, eternal life is the application side of our daily walk with Christ. When the chief priest talked to Jesus, He said to him, “Most assuredly, I say to you, unless one is born from above, he cannot see the kingdom of God” (John 3:3). That is to say, Jesus proclaims that there is nothing one can do to save oneself for it was a work of God – one must be born from above. In this letter, John simply restates the fact in reference to living the born-again life in 1 John 5:13, “These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God.”

Believing in the name of Son of God means that you believe who He is as your personal Savior who paid the price for your sins. One’s belief is called a work of God (John 6:29), so the perfect passive is used for the word *gennaō*, “to be born, begat.” The perfect tense is the tense of completion, the passive voice means an outside agent performed the begetting. Thus, those that believe, have been born by God (2:29, 3:9, 4:7, 5:1, 5:4, 5:18).

iv. The future state

For those that have been born again, there is the promise of eternal life (2:25; 5:11-13). This of course is in contrast to those that are perishing (John 3:15-17). Thus, not only is eternal life a fundamental doctrine but Jesus Christ’s second coming (2:28) is included as

the prophetic promises of the Messiah of the Old Testament must come to pass because those promises are part of His name as the Messiah.

v. *Jesus Christ*

The fundamentals concerning Jesus Christ have to do specifically with His true humanity in His physical body and His true deity in that same body. The fundamentals include God coming in the flesh, born of a virgin, and include His *physical* death, burial, and resurrection.

The Hypostatic Union

The hypostatic union is defined by Dr. Enns as, “the second person, the preincarnate Christ came and took to himself a human nature and remains forever undiminished Deity and true humanity united in one person forever.”⁵² Strong writes, “Distinctly as the Scriptures represent Jesus Christ to have been possessed of a divine nature and of a human nature, each unaltered in essence and undivested of its normal attributes and powers, they with equal distinctness represent Jesus Christ as a single undivided personality in whom these two natures are vitally and inseparably united so that he is properly, not God and man, but the God-man.”⁵³ This result of the union of the two natures is what is called the theanthropic Person (the God-man). The orthodox view is that when Christ came, a Person came, not just a nature. Christ took an additional nature, a human nature. The dictionary defines hypostatic as “the mode of being by which any substantial existence is given an independent and distinct individuality.”⁵⁴ Thus it follows that a union of hypostasis character is a union of natures that are within themselves independent and distinct.

The New Testament gives additional insight of the God-man in John 1:14, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” And again in Hebrews 2:14, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” Indeed he who denies this truth is not of God, “By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world” (1 John 4:2-3).

The two natures are inseparably united without mixture or loss of separation. This is seen in Isaiah 7, 8, and 9, as the child Immanuel who has a normal human birth and etc., also in the same breath is called almighty God, eternal Father! This is something unique, just as unique as the “virgin is with child.” This is something new, and has never happened before or since. His life, death and resurrection assures He is the begotten Son, implying that He remains forever the God-man, for once He was birthed and experienced a bodily resurrection, He forever possess His glorified body. In becoming flesh He, though laying aside His glory, in no sense laid aside His deity. His manifested glory

⁵² Paul Enns class notes.

⁵³ Augustus Strong, *Systematic Theology* (Valley Forge, PA.: Judson Press, 1907), p.683-684

⁵⁴ New Standard Dictionary.

which was hidden in earthly life ever after His resurrection was returned by His ascension to heaven.⁵⁵

There are three observations concerning this union:

1. Christ uniformly speaks of Himself as a single person. There is no interchange of “I” and “you” between the human and divine natures.
2. The attributes and powers of both natures are ascribed to the one Christ, and conversely the works and dignities of the one Christ are ascribed to either of the natures.
3. The constant Scriptural representations of the infinite value of Christ’s atonement and of the union of the human race with God which has been secured in Him when Christ is regarded, not as a man of God, but as the God-man, in which the two natures are so united that what each does has the value of both.⁵⁶

Relation of the Holy Spirit to His Incarnation

One of the most difficult subjects of the doctrine of the incarnation is the relation of the Holy Spirit to Christ. The Holy Spirit generated the humanity of the God-man (Luke 1:35) and descended upon Him (Matt. 3:16), filling Him without measure (John 3:34). Christ in the flesh purposed to show humanity how to live. Christ served in the power of the Spirit serving as an example to Christians who serve in the Spirit. Christ Himself said that His works (at least some of them) were by the Holy Spirit (Matt. 12:28). It should be noted that this was in His human form only, for Christ sends the Holy Spirit into the world (John 16:7).

The Reason for the Incarnation

The reason for God coming in the flesh is given in Scripture. Romans 8:3 expresses that “God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh” (cf. Col. 1:22; 1 Tim. 3:16).

Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:6-8).

It is apparent from these verses that Christ came in the flesh to die on the cross for the sins of the mankind. Though there can be pointed out many reasons for His coming in the flesh, Chafer points out seven major reasons for the incarnation:

1. That He might manifest God to man.
2. That He might manifest man to God.
3. That He might be a merciful and faithful High Priest.
4. That He might destroy the works of the devil.
5. That He might be Head over a new creation.

⁵⁵ Chafer & Walvoord, *Major Bible Themes* (Grand Rapids:Zondervan Publishing House, 1974), p. 71

⁵⁶ Augustus Strong, *Systematic Theology* (Valley Forge:Judson Press, 1907), pp. 685,686

The Fundamentals that Cannot be Comprised

6. That He might sit on David's throne.
7. That He might be the kinsman Redeemer.⁵⁷

The antichrists and their teaching in 1 John

The essential doctrines concerning Jesus Christ are so important that the apostle John repeatedly uses the expression “antichrist” (αντιχριστος), the anti-Messiah, to describe false teachers destructive teaching concerning the person of Jesus Christ. There are three Scriptural references that are key to understanding what John has to say about the false teachers, their teaching, and the fundamentals: 1 John 2:22, 3:4-5,9 and 4:1-3 (cf. 2 John 1:7).

ESSENTIAL CHRISTOLOGICAL DOCTRINES		
Jesus is the Christ	Jesus alone saves the sinner	Jesus has come in the flesh and is of God
1 John 2:2	1 John 3:4-5,9	1 John 4:1-3
Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist—he denies the Father and the Son.	⁴ Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. ⁵ And ye know that he was manifested to take away our sins; and in him is no sin. ⁹ Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.	Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.
<u>Basic Truth</u> Jesus is the Messiah of the Old Testament	<u>Basic Truth</u> Jesus is the Anointed Savior	<u>Basic Truth</u> Jesus is the Immanuel of the Old Testament – God with us (or God in the flesh)

The key point, the Loci Cumunes⁵⁸ in First John has to do with the person of Jesus Christ and any denial of who He is, is to be considered not only in error, but not from God. In fact, anyone denying that Jesus was “God with us,” “in the flesh,” is a liar and

⁵⁷ Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids:Kregel Press, 1993), p.367

⁵⁸ The central Scripture concerning the doctrine of Christ

The Fundamentals that Cannot be Comprised

must not be accepted in the local Church. We are to guard His holy name at all cost! So the statement, “Who is a liar ...” This short excursus examines that question. Who indeed is a liar and what are the lies they spread?

We are grateful to those that came before us and many years that served to clarify the doctrine of the person of Christ. Most notably in this context is *Modalism* and some form of *Docetism*⁵⁹. Noting this fact, Dr. Berkhof writes the following concerning the major Christological arguments from 300 AD and thereafter: “The Church was in a quest of a conception of Christ that would do justice to the following points: (a) His true and proper deity; (b) His true and proper humanity; (c) the union of the deity and humanity in one person; and (d) the proper distinction of deity from humanity in the one person. It felt as long as these requirements were not met, or only partly met, its conception of Christ would be defective. All the Christological heresies that arose in the early Church originated in the failure to combine all these elements in the doctrinal statement of the truth.”⁶⁰

For the most part, John is dealing with the philosophies of the world that are coming into the Church. In his Church in his time, Greek philosophy ruled and it is this philosophy that John is dealing with. As Greek philosophy mixed with Christian doctrine, the result was a perverted Christianity developing into what is referred to as the Gnostic heresy. When this worldly philosophy mixes with Christianity the result is as follows⁶¹:

Greek philosophy		Christian perversion
Special communication with the “gods” through guides.		<i>Special revelation</i> : Special knowledge (secret knowledge) is only given to the “spiritually mature” person.
		<i>Anthropology</i> : There are two classes of Christians – the elite and the commoner. As a result, the elite class cannot sin.
The physical world is evil, the spiritual world is divine.		<i>Christology</i> : Jesus cannot be God in the flesh. Jesus’ was either an apparition or was indwelt by the Spirit of God that left the body before He died.
		<i>Hamartiology</i> : Physical sin is separate from spiritual sin, thus one cannot sin physically.

⁵⁹ Greek (δοκεῖν, “to seem,” thus a phantom or ghost) Jesus only seemed to be human, and that his physical body was an apparition or phantom, thus denying His true humanity.

⁶⁰ Louis Berkhof, *The history of Christian doctrines* (Carlisle Pa: The Banner of Truth, 1937), p. 102

⁶¹ This is only a partial list. This list is only what the apostle addresses in his letter. If one takes Greek philosophy as the fundamental truth, one’s presupposition, then it effects every aspect of one’s thoughts. It serves to thoroughly corrupt the mind creating a different world view and all actions and conclusions become lined up with Greek philosophy not Biblical Christianity.

Short of a thorough systematic survey of Christology, I will concentrate on what the apostle John highlights in this letter. First, who is the Son of God? Then, who is He that came in the flesh? In order to examine “who is Christ,” I must do what John leaves out when he says *you have known*. But like the apostle John, time is limited, we cannot search all the Scripture concerning the subject of Christ, so the focus will primarily be concentrated on the *who* it is that *came in the flesh*. To do this we must go back to the Old Testament passages that speak of who it is that came in the flesh - and that takes us back to the great prophet Isaiah (Isa. 7:14 and 9:6-7).

Jesus is the person spoken of in Isaiah

The New Testament gives us great detail concerning who Jesus is, where He came from, and what are His credentials. We have a detailed genealogy, a description of His virgin birth, His life and works, and His death, burial and resurrection. These details are revealed to us before they occurred in the form of prophecy written some 700 years before His birth. That is the point of prophecy; it is to validate the message as true. The central passages relating Jesus to the person spoken of in First John is Matthew chapter 1 and Luke chapters 1 and 3, which paraphrase Isaiah 7 and 9.

Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins." Now all this took place to fulfill what was spoken by the Lord through the prophet: "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel, which translated means, God with us." (Matt. 1:18-23).

The angel Gabriel in Matthew quotes from Isaiah 7:14, "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

Isaiah provides the prophecy of Immanuel starting in what has been referred to as the “book of Immanuel”⁶² (Isa. 7-13:6). This section defines what in theology is called the doctrine of the incarnation of Christ. The word incarnate comes to us from the Latin ‘*in*’ meaning “in,” and ‘*carnis*’ meaning “flesh”. God has come “in the flesh.”⁶³ The central argument then is what does “in the flesh” mean?

It is important to note that historically commentators have interpreted this child to be (1) Immanuel the Messiah; (2) A person living in Isaiah’s time; and (3) somehow

⁶² Merrill Unger, *Unger’s Bible Handbook* (Chicago:Moody Press, 1967), p. 312

⁶³ It is not the point of this section to discuss the debate over who Isaiah is speaking of in Isaiah 7. Interested readers can refer to other sources. It is simply stated as fact since the NT speaks of it as fact.

both⁶⁴. It is clear, however, that Immanuel is unique and can only be interpreted as Messiah – Jesus Christ our Lord. This is made clear if one lets Scripture interpret Scripture as Matthew relates Jesus to the Immanuel of Isaiah.

Notice the information given in Isaiah chapter seven concerning the promised sign:

- (1) The sign is in response to the message given concerning a foreign king ruling over Israel and that in the end God Himself will rule over Israel in the land fulfilling the Davidic covenant (Isa. 7:6, 18-19).
- (2) His name will be Immanuel meaning “God with us” (Isa. 7:14)
- (3) He will be a sign to “the house of David” (Isa. 7:13)
- (4) He will be born of a virgin⁶⁵ (Isa. 7:14). This virgin birth provides Immanuel with a sinless nature, for sin is passed through the seed of Adam, that is, through the seed of the man⁶⁶ (Matthew 1:18-25 stresses the virgin Mary’s pregnancy was due to the Holy Spirit).

I. The Sign - Isaiah 7:10-16

As is the custom of any prophet’s message, first there must be a sign given. The sign given in Isaiah 7:10-16 is the miracle of the *virgin with child* who is to give birth to the Messiah – the Lord Jesus Christ. Notice what Matthew says, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.” Isaiah 7:14 provides the prophecy of the virgin birth that is fulfilled in Christ (Matt. 1:22-23).

What was the message that the sign validated? The message is given in Isaiah 7:6, and has to do with a foreign king that wants to rule over the Lord God’s people Israel. The response to a foreign king ruling Israel is in essence a far prophecy concerning the Lord God Himself. The real King of Israel will rule in the land of Israel someday, and His name is Immanuel – Jesus Christ. So it is that Jesus is not only their Savior, but their future Davidic King in the land!

New Testament Insight

It must be stressed when the New Testament provides a quote, reference, paraphrase, or allusion to the Old Testament, the New does not re-interpret the Old. The Old Testament passage is given to a specific people at a specific time with a single meaning to that audience that they understood in its context. The New Testament does not reinterpret the Old, it merely provides additional insight to the subject.

The prophecy in Isaiah is addressed to Israel and holds true to them yesterday, today and tomorrow. Israel will have a King in the land someday as an everlasting sign. The New Testament fulfillment of Isaiah of Immanuel does not take away the Messianic work that is yet to be fulfilled. We understand that Jesus as Immanuel provides the New Covenant blessing that brings salvation to mankind through a new work of God in the

⁶⁴ Mal Couch, gen. ed., *The Fundamentals for the Twenty-First Century* (Grand Rapids:Kregel, 2000) p.226

⁶⁵ Great time is spent debating whether the Hebrew term ‘*almah*’ means a virgin or not. It does, and the debate has been settled, so I will not spend time defending that here.

⁶⁶ There are varying views on the transmission of sin, but I would agree with this statement and believe it accounts for Christ’s sinless state.

dispensation of grace through the only way possible that mankind can be saved from the penalty for sin – by the substitutionary death of the Lamb of God – the spotless Lamb of God.

Matthew 1:25 stresses the fact that Mary remained a virgin until the birth of Christ. This is a sign promised by the Lord. The virgin birth is essential for Jesus Christ to be sinless. If He had been born of Joseph, He would have possessed a sin nature. Dr. Enns notes, “In Matthew 1:2-15 the active form of the verb is used: “Abraham begot Isaac” (v.2). In v.16, however, there is a deliberate change to the passive form in describing the birth of Jesus. The verb is the phrase “by whom was born Jesus” is passive and emphasizes that in contrast to all the preceding men who sired their sons, Joseph did not beget Jesus. The use of the passive for *egennethe*, instead of the active form *gennao*, stresses that Jesus was born of Mary without any participation by Joseph.”⁶⁷

The expressions, “Only begotten of the Father” (John 1:14), “Only begotten Son of God” (John 3:18), and “Only begotten Son” (John 3:16; 1 John 4:9) reflect both his virgin birth and the special relationship of Christ to the Father. “The Greek word for *only begotten* suggests a one and only son; it does not necessarily convey the idea of a birth. For example, Isaac is called Abraham’s only begotten in Heb. 11:17 and in the Septuagint, the Greek Old Testament, when actually Abraham had two sons: Ishmael and Isaac. The Son of God is the Father’s one and only, His unique Son. Although the Father has begotten many children through the new birth, none of these are exactly like Jesus Christ, the unique Son of God.”⁶⁸ And in this case “only begotten” includes His virgin conception by the Holy Spirit.

Immanuel – Jesus, was the result of the sign of the virgin with child (Isa. 7:15) and His name is said to be an eternal sign (Isa. 55:13) which the New Testament affirms in Matthew 24:30. That is, both the virgin birth and His unique personhood as “God with Us- the Savior” are miracles as the “only of its kind,” and His name is an everlasting witness to this prophecy.

II. The Name’s Descriptions - Isaiah 9:6-7

The next Scriptural element related to Immanuel is Isaiah 9:6-7. It is here, that Isaiah provides us with the link between the promised Immanuel and a “Child” and a “Son given.” The term “child” speaks of Jesus’ mode of entry into history, while the term “Son” speaks of His official Messianic title. It is here, that names and descriptive titles are of utmost importance to the identity of who Jesus Christ is. With God, names are important. They describes a central characteristic of the person, place, or thing. So for example, YHWH is derived from the Hebrew root “to exist,” meaning “the existing One.” Likewise, Jesus calls Himself the “I AM,” the Greek emphatic “I, I am,” meaning, “the existing One,” linking Him to YHWH of the Old Testament. So that when He says, “before Abraham was, I am” (John 8:58), He was declaring Himself to be YHWH.

Dr. Lightner notes, “There was never a time when Christ was not the Son of God, though there was a time when He was not human, Jesus, son of David, or son of Mary.

⁶⁷ Paul Enns class notes.

⁶⁸ Earl Radmacher, Ronald Allen, H. Wayne House, gen. eds., *NKJV Nelson Study Bible* (Nashville: Thomas Nelson Publishing, 1997), John 3:16

He became these at His incarnation, but He was the Son of God always... Three things are signified by the term *son*, 'It signifies that a son is a separate person from his father; a son is the heir, not the servant, of the father; and a son has the same nature as his father' (Zeller and Showers). Christ's sonship and deity go together. Consistency requires that to affirm either one is to affirm the other; to deny either is to deny the other. Scripture makes it very clear that the Son of God was present at Creation and had a vital part in it (Col. 1:13-17; Heb. 1:2). The Son of God is said to be in the Father's bosom (John 1:18; 1 John 1:1-2). Many times the Son of God is to have been sent by God the Father to be the sinner's substitute for sin (Isa. 9:6; John 3:16; 20:21; Rom. 8:32; Gal. 4:4; 1 John 4:10, 14)."⁶⁹

As Isaiah moves back and forth through near and far prophecy, through gloom and doom of imminent destruction to eternal peace and safety under the rule of the only true King over Israel, he surprisingly moves to this great prophecy:

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. There will be no end to the increase of [His] government and peace, upon the throne of David and over His kingdom. To order and establish it with justice and righteousness from then and forever. The zeal of the LORD of hosts will perform this. (Isaiah 9:6-7)

This great section of Scripture begins with prophetic parallelism in verse 2 describing Israel's deep sin as the people are described as being "in darkness," and "in the land of the shadow of death" (speaking of Galilee). However, there will come out of that land, "a great light," and "upon them a light will shine." The the Gospel of Matthew, he applies this passage to Jesus, as it is Galilee that His teaching ministry starts, and they are the first to receive the Messiah's light (Matt. 4:15-16; John 8:12). Next, Isaiah talks about the great Liberator who will magnify and increase the nation in the Messianic kingdom (Isa. 9:3-5). Who is this Messiah? The Lord God is his name.

Notice the names given the "Child" of Isaiah 9:6-7:

1. *A Son is given* (Hebrew: *nathan*, "to give") (9:6b). This speaks of "the Son" of Psalm 2 that describes "the Son" possessing the earth in Kingdom rule. Jesus responds when questioned who He is in Matthew 22:43-44, "The Lord [YHWH] says to my Lord [adonai]: 'Sit at my right hand until I make your enemies your footstool.'" (Psalm 110:1)
2. *The Son will rule a government* (9:6c) where He is described as:
3. *Wonderful* (Hebrew: *pele'*, "a wonder, extraordinary") Counselor (Hebrew: *ya'ats*, "to give advice, counsel"). In the kingdom, people will marvel at His teaching. (9:6d)
4. *Mighty God* (Hebrew: *'el gibbor*) (9:6e). He is not only YHWH, but ELOHIM.
5. *Everlasting Father* (Hebrew: *'ad 'ab*, "Father of eternity") (9:6f). The ever-existing One. This expression often confuses people. How can He be both Father

⁶⁹ Robert Lightner in Mal Couch gen. ed., *Dictionary of Premillennial Theology* (Grand Rapids:Kregel, 1996), p. 396

- and Son? The idea is “oneness” with the Father. The Trinity expresses God as One, in three persons, Father, Son, and Holy Spirit. Just as the Father is, so is the Son – everlasting as of the Father. The Son possesses all the attributes of the Father. The book of John describes the “oneness” of the Father and the Son like no other book of the Bible. If you have seen the Son you have seen the Father (John 14:19). This expression describes the Son’s relationship to a “kind of time.” The Son’s time is the same as the Father’s time – everlasting and in perpetuity.
6. *Prince of Peace* (Hebrew: *sar shalom*, “ruler of peace” or ruler of a nation characterized by peace, i.e. the kingdom age) (9:6g).

Finally, verse 7 describes the characteristics of the Son’s governmental reign (in the Messiah’s kingdom). It is characterized as:

1. Great or abundant in both government and peace (9:7a)
2. An everlasting Davidic throne over His kingdom (9:7b)
3. A kingdom established with justice and righteousness forever (9:7c)
4. A kingdom will be established by the zeal (Hebrew: *qin’ah*, “zeal, jealousy, for my sake”) of the Lord (9:7d)

Jesus’ names in 1 John

Names and titles of a person describe something about his or her being. They describe some characteristic of the person within the context of the story. The names of Jesus Christ are extremely important to us because they describe to finite man some characteristic about the infinite nature of God that we can understand in a real and tangible way. The names and titles that John uses in this little letter are limited to the story to his audience so only two names are important to this story.

1. Jesus as the Word

It should be noted that one name, namely, “the Word,” is implied in this story in the opening verse (1:1). This title of Jesus expresses the very character of Jesus as the pre-existent, all-powerful, personal God that spoke both the universe into existence and the Law to Moses. The title expresses Scriptures authority and authorship as “the Lord said,” and “the word of the Lord.” The Word expresses the sense of special revelation to mankind as Jesus can to exegete the Father (John 1:14), revealing the very nature, power, glory and life of God (John 14:9; 3:2; 1:14; 1 John 1:1-3). However, most notably to this story is the relation of Jesus as the Word who reveals the wisdom of God to mankind that is opposition to the Greek concept wisdom (John 7:46).

2. Jesus is the Christ

The term Christ is an adjective from the Greek *χριστος* meaning “anointed one” and has its root meaning in the Old Testament Messiah (מָשִׁיחַ) also meaning “anointed one” (cf., Dan. 9:25-26). The biblical use of the word is applied to priests (Ex. 28:41; Lev. 4:3), kings (1 Sam. 12:3; 16:13), prophets (1 Kgs. 19:16; Ps. 105:15), and the special eschatological Anointed deliver of Israel (1 Sam. 2:10, 35; Ps. 2:2; 20:6; 28:8; 84:9; Heb. 3:13; Dan. 9:25-26). The main idea of anointing is to consecrate a thing for a special task. For the most part the NT writers use the Greek form, but in order to make it perfectly clear who they are talking about the transliteration of the Messiah is used (cf., John 1:41; 2:25). “The messianic idea in the OT associates itself not especially with the

contemporarily reigning king, though the word is often used this way, but with an eschatological king and a kingdom of utopian character.”⁷⁰

Though the Messiah has its most striking description in its future complete eschatological sense as the Messianic King in His kingdom, the most striking description of the Messiah is found in His first coming work described by Jesus Himself:

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. (Luke 24:45-27)

In other words, the Messiah has a first coming aspect as Prophet, an aspect for today as He is right now at the right hand of God action as Priest, and a second coming aspect as King. The anticipation of which has its core meaning as prophecy fulfilled in one anointed, one appointed and marked out for the special mission of reconciling the world back to Him. The only one who can do this is said to be God Himself, so His Son takes on flesh and is sent into this sinful world to carry out the task Himself as He says,

Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? It is I who speak in righteousness, mighty to save. Why is Your apparel red, And Your garments like the one who treads in the wine press? I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment. For the day of vengeance was in My heart, And My year of redemption has come. I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. I trod down the peoples in My anger And made them drunk in My wrath, And I poured out their lifeblood on the earth." (Isaiah 63:1-6).

3. The Son of God

The Hebrew term “son” has the meaning of characteristics as the term is used as “sons of valor” meaning courage; “sons of pride” meaning proud people; “sons of thunder” meaning angry disposition. This term, then has the metaphorical meaning of “possessing the characteristic of.” The term “Son of God” is used in Scripture to denote a devoted man of God and also used unique New Testament, the Jews clearly understood the term “Son of God” to mean true Deity as John relates: For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God (John 5:18). The term is clearly used of the Messiah of the Old Testament and Jesus in the New Testament. In fact, John uses this term “Son of God” seven times in 1 John (3:8; 4:15; 5:5; 5:10; 5:12; 5:13) and the “Son” twenty-two times.

⁷⁰ *Wycliffe Bible Dictionary* (Peabody:Hendrickson Publishers, 1999), p. 1109

The Fundamentals that Cannot be Comprised

Verse	Son of God:
3:8	He that does sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.
4:15	Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God.
5:5	Who is he that overcomes the world, but he that believes that Jesus is the Son of God?
5:10	He that believes on the Son of God has the witness in himself: he that does not believe God has made Him a liar; because he does not believe the record that God gave of His Son.
5:12	He that has the Son has life; and he that does not have the Son of God does not have life.
5:13	These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God.
5:20	And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

The source of the term “Son” is found in Psalm 2 as the psalmist writes,

⁷I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. ⁸Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. ⁹You shall break them with a rod of iron, You shall shatter them like earthenware. ¹⁰Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹Worship the LORD with reverence And rejoice with trembling. ¹²Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him! (Psalm 2:7-12)

“Acts 13:33 cites Psalm 2:7, ‘Thou art My Son. Today I have begotten Thee,’ in the context of Jesus’ resurrection. The resurrected Messiah who will never die again is God’s way of accomplishing the Davidic covenant promise to provide a ruler from David’s seed who will sit on David’s throne forever. The covenant mercies are sure (Acts 13:34 cites Isaiah 55:3, which in turn alludes to the Davidic covenant in 2 Sam. 7:12-16) because Messiah will never see decay (Acts 13:35 cites Ps. 16:10). The father-son language of Psalm 2:7 is an adoption formula that legitimizes the right of a king to reign (cf. 2 Sam.

7:14 and 1 Chron. 28:6). By His resurrection and exaltation, Messiah Jesus is declared to be the legitimate Davidic ruler (cf. Rom. 1:4).”⁷¹

Dr. Lightner notes, “There was never a time when Christ was not the Son of God, though there was a time when He was not human, Jesus, son of David, or son of Mary. He became these at His incarnation, but He was the Son of God always... Three things are signified by the term *son*, ‘It signifies that a son is a separate person from his father; a son is the heir, not the servant, of the father; and a son has the same nature as his father’ (Zeller and Showers). Christ’s sonship and deity go together. Consistency requires that to affirm either one is to affirm the other; to deny either is to deny the other. Scripture makes it very clear that the Son of God was present at Creation and had a vital part in it (Col. 1:13-17; Heb. 1:2). The Son of God is said to be in the Father’s bosom (John 1:18; 1 John 1:1-2). Many times the Son of God is to have been sent by God the Father to be the sinner’s substitute for sin (Isa. 9:6; John 3:16; 20:21; Rom. 8:32; Gal. 4:4; 1 John 4:10, 14).”⁷²

Dr. Ryrie writes, “Our Lord used this designation of Himself (though rarely, John 10:36), and He acknowledged its truthfulness when it was used by others of Him (Matt. 26:63-64). What does it mean? Though the phrase “son of” can mean “offspring of,” it also carries the meaning “of the order of.” Thus in the Old Testament “sons of the prophets” meant of the order of prophets (1 Kings 20:35), and “sons of the singers” meant of the order of the singers (Neh. 12:28). The designation “Son of God” when used of our Lord means of the order of God and is a strong and clear claim to full Deity.”⁷³

Summary of the Son of God title:

1. The unique One that has the same characteristics as God the Father.
2. The unique One who is anointed to perform the act of substitutional atonement.
3. The unique One who was sent into the world by the Father.
4. The unique One who reveals the Father to humanity.
5. The unique One who was sent into the world to destroy the work of the devil.
6. The unique One who is the source of eternal life.
7. The unique One who is at the right hand of the Father.
8. The unique One who has been given all judgment of mankind.
9. The unique One who will judge the nations.
10. The unique One who will bring in peace for the Jews in the land.
11. The unique One who will rule in the Messianic kingdom.

III. The Child’s Mission - Isaiah 53:

The Child of Isaiah moves from fulfilling His Messianic office to the Suffering Servant that fulfills the most important foundation to satisfy the Messianic hope – His work on

⁷¹ Floyd Elmore in Mal Couch gen. ed., *Dictionary of Premillennial Theology* (Grand Rapids:Kregel, 1996), p. 320

⁷² Robert Lightner in Mal Couch gen. ed., *Dictionary of Premillennial Theology* (Grand Rapids:Kregel, 1996), p. 396

⁷³ Charles Ryrie, *Basic Theology* (Chicago:Moody Press, 1999), p. 285

the cross. The child of Isaiah 9 is the tender shoot of Isaiah 53, linking His genealogy to David.

¹Who hath believed our report? and to whom is the arm of the LORD revealed? ²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. ³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (KJV, Isa. 53:1-6)

The fact that Jesus came in the flesh and died for our sins is most graphic in this chapter. The great Conquering Messiah King that so dominates the Old Testament is here described as a rejected, common, sheep that says nothing as he goes to slaughter. The value of Isaiah 53 with respect to the discussion of Jesus and the attack upon His person as being both very man and very God, has to do with His makeup.

What does Isaiah have to say about His makeup in His death? Jesus had a real human soul, spirit and body. That is what Isaiah 53 says. His death is described as a brutally human death. His suffering effected his human body (53:5, 7, 8, 9, 10), His soul (53:10, 11, 12; and spirit, John 13:21; 19:30), and His emotions (53:4, 7, 10). Thus, just as Isaiah 9 clearly describes His deity, Isaiah 53 describes His humanity.

In Summary

In summary, the Christological argument has to do with *who* Jesus Christ is. The person of Christ is the second person of the Trinity – Jesus Christ is very man, and very God. This, as far as John is concerned, comes from the authoritative source, the Word Himself. Thus, the word of God is truly the very Word from God and is the source of truth.

He had a true body of flesh and blood. In Isaiah 7: 14, the Hebrew reads, “the virgin with child will bring forth a son.” The Hebrew ‘*yalad*’ is the common term used for a woman to bring forth or bear a child. Again in the Greek the common word ‘*tikto*’ meaning “to bring forth, bear,” and is applied to either of a woman giving birth or of the earth bring forth its fruit (Matt. 1:21). These terms speak of a normal birth of Jesus. Along with His normal birth, He had a normal human development of nine months in the womb. After He was born He had a normal human development as a baby. “And Jesus kept increasing in wisdom and stature, and in favor with God and men” (Luke 2:52). That is, He developed mentally, physically, spiritually, and socially. This fact is again repeated in John 1:1,2,14, as the “Word became flesh, and dwelt among us.” Likewise, “being in the form of God...took upon him the form of a servant, and was made in the likeness of men” (Phil. 2:6-8, cf. Col. 1:13-17; 1 Tim. 3:16).

He had a human soul and spirit. Prior to the cross He was troubled in His soul (John 12:27) and in His spirit (John 13:21) concerning the cross. When He died on the cross He gave up His spirit (John 19:30).

He had the characteristics of a human being. He became hungry when He fasted (Matt. 1:1). He became tired on His long journeys (John 4:6) and became thirsty (John 4:7). At the death of His friend Lazarus, He showed emotion as He wept (John 11:34-35). He experienced grief and wept over the city of Jerusalem (Matt. 23:37; Luke 19:41). Finally, He was tested by Satan (Heb. 4:15), expressing a real human quality.

He suffered a human death. Isaiah 53, prophesied His suffering and death which was fulfilled in Matthew 27, Luke 15, Mark 23, and John 19.

So orthodox is the doctrine of the incarnation of Christ that in A.D. 541 at the church Council at Chalcedon they formulated the following statement:

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man consisting also of a reasonable soul and body; of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood.; like us in all respects apart from sin; as regards His Godhead, begotten of the Father before the ages, but yet as regards His manhood begotten, for us men and for our salvation, of Mary the virgin, the God-bearer; one and the same Christ, Son, Lord, Only-Begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one Person and subsistence, not as parted or separated into two Persons, but one and the same Son and only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of Him, and our Lord Jesus Christ Himself taught us, and the creed of the fathers has been handed down to us.⁷⁴

Chafer writes, “Without the reality of the God-man, there is no sufficient ground for the truths of salvation, for sanctification, or for a lost world. This theanthropic Person is the hope of men of all ages and of the universe itself.”⁷⁵

As God, the death of Christ has infinite value sufficient to provide redemption for the sins of the whole world. Just as the Old Testament picture of the high priest who enters the holy of holies on the day of atonement, and offered a sacrifice for the entire nation. In the same way Christ is offered for the entire world. Enns writes, “The eternal priesthood of Christ is based on the hypostatic union. By incarnation He became Man and

⁷⁴ Charles Ryrie, *Basic Theology* (Chicago:Moody Press, 1999), 284

⁷⁵ Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids:Kregel Publications, 1993), p. 350

The Fundamentals that Cannot be Comprised

hence could act as a human Priest. As God, His priesthood could be everlasting after the order of Melchizedek, and He properly could be a Mediator between God and man.”⁷⁶

It is evident by examining the Old Testament book of Isaiah, that the one who is called “God with us” was truly man and truly God. It is evident that this one called “Immanuel” who is named “Jesus” by God is not only called the Son of man, but the Son of David. The promised Messiah will not only save His people Israel, but bring salvation to the whole world through His blood. Both natures, Messianic Savior and Messianic King are necessary for this redemption. As a man, Jesus could legally represent man as the substitute for man and to die as a man.

⁷⁶ Paul Enns, Class notes.

Abide in the truth (2:24-29)

1 John 2:24-29

²⁴Therefore, what you heard from the start let it remain in you. If what you heard from the start remains in you, indeed you will remain in the Son and in the Father. ²⁵And this is the promise that He himself is promising us – eternal life. ²⁶I wrote these things to you concerning those who lead you astray. ²⁷And you, the anointing which you received from Him, it abides in you, and you do not need to hold to that which a certain one is teaching you, but as the same Anointing is teaching you about all things, and is truth and is no lie, and even as it taught you, you remain in Him. ²⁸And now, little children, abide in Him in order that when He appears, we might have confidence, and we may not be ashamed before Him in his coming. ²⁹If you have come to know that He is righteous; you know that every one that does righteousness has been born from Him.

²⁴Ὑμεῖς ὃ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενετω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μένετε. ²⁵καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ²⁶Τὰυτὰ ἔγραψα ὑμῖν περὶ τῶν πλανωντῶν ὑμᾶς. ²⁷Καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπ’ αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ’ ὥς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. ²⁸Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ, ἵνα ὅταν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ἐὰν εἰδῆτε ὅτι δικαίος ἐστὶν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγεννηταί.

Introduction

This section is about abiding in the truth. To abide in the truth is to keep what was taught from the start ever present on the mind. God does not leave us alone in this new walk but gives us the Holy Spirit as teacher and helper to help us discern truth. But, there are those who seek to deceive us. John warns us to be on guard and abide in the truth of God, which is our only defense against error. These verses also give us exhortation and encouragement in abiding in His word and walk by declaring the imminent return of Christ. A Christian ought to live in the light of the imminent coming of Christ.

Abide in what you heard (2:24)

2:24. ὑμεῖς ὃ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μένετω. (Therefore, what you heard from the start let it remain in you). The apostle declares the most important defense against error is to keep the fundamentals that were given to them from the start. The importance of the phrase is “that which is heard” as hearing is placed at the head of the phrase and *repeated twice*. The address is directed to the *little children* since the pronoun continues the discourse to those already addressed, namely, you (συ pers. pron. 2n.pl.) is plural and serves as the subject of the phrase. In fact, some translations place the stress upon the pronoun, and translate “as for you,” thus emphasizing its emphatic use and hence, makes this effectively a vocative.

In typical Greek fashion the conjunction οὖν (oun) conj., “then,” or “therefore,” provides the reason and serves to answer the question, what did you hear?⁷⁷ The aorist of ἀκούω (akouo) Aor. Act. Ind. 2pl., “you heard” says only that whatever they heard occurred in the past. Furthermore, what they heard was ἀπ ἀρχῆς, “from [the] ἀρχῇ” (arche) g.f.sg., “the beginning,” “the origin,” or “start,” of their new life as believers.

What they heard is commanded to remain (μένω Pres. Act. Impv. 3sg., “to remain,” “abide”) or as the present tense communicates, “continue to remain.” Since this is an imperative, the sense is to command a continuous holding on to the truth, so most translate using the traditional third person imperative, “let it remain in you.” However, the sense might better be conveyed by, “it must remain in you,” communicating the desperation in reliance upon the truth to protect one from error.

ἐὰν ἐν ὑμῖν μένη ὃ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μένεῖτε. (If what you heard from the start remains in you, indeed you will remain in the Son and in the Father.) The conditional particle εἰ (ean) “if,” or “in case,” holds the key to the little children’s spiritual growth. If they hold onto the fundamental truth they will not be fooled by the false teachers and will mature through their trials. That is how the Christian walk works – sanctification does not work apart from the word of God.

The thing that they knew from the start is to remain positionally in (ἐν) them. You might say, continuously refreshed in them. Notice the similarity with fellowship,

That which we have seen and heard we declare to you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:3).

The Greek word “to remain” now moves to the aorist subjunctive of μένω (Aor. Act. Subj. 3sg.), “if what [ὅς] you heard from the start might remain in you,” moves the believer from the everlasting command to hold on to the word of God, to the daily walk of the believer to walk in the word – to rely upon Him in all truth. The truth again is that truth that was heard ἀκούω (Aor. Act. Ind. 2pl.) “ἀπ ἀρχῆς” from the start.

⁷⁷ This conjunction is not in the NA27 text.

Abide in the truth (2:24-29)

The certainty of the believer's security is left up to God. The command is to remain in the word (you might say, to continue recalling the gospel of your salvation), then comes the experiential walk in the word, and finally, moves to the future work of the Father, that is, the salvation that He starts in you, He will bring to a conclusion. That is how salvation works. It has all three aspects past, present and future. The phrase starts with the conjunction καὶ (kai) conj., continuing, or expanding on the previous thought. Now, the teaching involves the position you have as a believer, that is to say, you continue to be in Christ. In this case the expression is ἐν (en) prep., "in," or "with" the υἱοῦ (huios) d.m.sg., with def. art., "the son." And being in the Son is likewise the same as being in the Father since both are ruled by the preposition ἐν (en) prep., "in."

"REMAIN" IN VERSE 24		
Mood	Meaning	Tense
Imperative (command)	Remain in the gospel truth	Present tense (now)
Subjunctive (experience)	Walk in the gospel truth	Aorist tense (timeless)
Indicative (reality)	You will remain in the Son and the Father (speaking of fellowship)	Future tense (continuous)

Finally, notice both the Son and the Father have the future verb μένω (meno) Fut. Act. Ind. 2pl., "to remain," or "to abide" as their controlling verb. This is a progressive future meaning that the expected outcome is progressive. The indicative is the mood of reality, indicating the reality of remaining in the Son and the Father. Notice the progression of moods – from a command to remain in the word and Spirit of God to the experiential walk in the word and Spirit of God, finally to the reality of continuous fellowship with God.

There are two things that are different about the fellowship aspect of this verse. First, the Son is listed before the Father which is not the normal order in Scripture. Second, the Holy Spirit is left out altogether. It seems that John wants to highlight the deity or equality aspect of the Son, possibility to further stress the deity of Jesus Christ. As for the Holy Spirit, He is the Anointed One indwelling the believer and is forever present with the believer as the prominent agent working in us progressively through the sanctifying work by testifying, guiding, and convicting. We can, however, grieve the Holy Spirit in our daily walk, but never so much that He will leave us. In the Old Testament the Holy Spirit left people, but with the New Covenant, the Holy Spirit is promised, indwells and does not leave. That is the guarantee and the sealing aspect of the giving of the Holy Spirit. At the point of salvation, the believer is indwelt, baptized and sealed with the Holy Spirit and there is nothing we can do to make Him leave us for His indwelling presence in a promise and a gift so that we have no say in that. But we do have a say in our daily walk and that walk involves the new found freedom we have in obeying the word. There is the human side, the command to remain in the things of God. Then there is the divine side, the certainty of you remaining in both the Father and the

Son. This verse, however, speaks of one's fellowship with God. This is a verse of possibility and the believer can be out of fellowship with God. This verse is one of the most exciting of all Scripture holding the promise that the one who holds strong to the word and Spirit of God will indeed have a proper walk and relationship with God. The Holy Spirit is the restrainer of sin (2 Thes. 2:7-8).

Abiding in the Son and Father has a promise (2:25)

2:25. και αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγειλάτο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. (And this is the promise that he himself is promising us – eternal life). In order to finish this great thought concerning abiding in Him, the author adds the great promise of eternal life. When John spoke of the promise in chapter 1, it was translated as the “message” that was heard:

This is the message (or promise) which we have heard from Him and declare to you, that God is light and in Him is no darkness at all (1 John 1:5).

In chapter one, the promise has to do with trusting that God's word is true, now the emphasis is placed upon His faithfulness of that promise. The demonstrative οὗτος (houtos) dem. pron. n.f.sg., “this” serves to point out this great truth. Notice it is a feminine demonstrative pointing to the word promise, and further the promise is made clear by the double use of the word, first as a noun, then as a verb: ἐπαγγελία (epaggelia) n.f.sg., with def. art., “the promise” that He ἐπαγγέλλω (epaggello) Aor. Mid. Dep. Ind. 3sg., “Himself promised” (a compound of ἐπὶ (epi) upon, over, and ἀγγελος (aggelos) a messenger, or angel). A promise from God is a sure promise. It speaks of a promise that will come to fruition. The promise He has given to us (ἐγὼ pron. 1.d.pl.) is eternal life, and the object of the promise is “the life” (ζωὴ a.f.sg., with def. art., “the life”).

What we possess is described as everlasting as the adjective αἰώνιος (aionios) adj.a.f.sg., with def. art., “without beginning and end,” “eternal,” “without end” modifies life and is highlighted by the double use of the definite article for both life and eternal. One might translate “the life, the eternal one,” thus emphasizing the quality of life as temporal, and in fact everlasting in fellowship with the Lord. The fellowship aspect cannot be separated from possession of eternal life as Jesus links not only the everlasting aspect but the new life we possess with God starts at the point of salvation: “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

There are some who teach that this section teaches that eternal life is conditional upon one's abiding in the word. The grammar, however, does not place a condition on eternal life, and in fact, the aorist middle points to something that is independent of man and places the promise all upon God. Our salvation is never dependent upon anything we do, but is completely left to what God does and is based upon His word and hence His character. The questions are, can God go back on His promise, and can man interfere with His plan?

The condition of verse twenty-four has to do with our daily walk. The statement of verse twenty-five has to do with the sovereignty of God and His promise of eternal life. The conjunction that starts the verse continues the thought of the conditional, but is a statement of fact that the promise of God is that He has sent His Spirit to indwell the believer in order to give him or her a new ability in the new life with Christ to listen to His word – to abide in Him.

Antichrist will try to deceive you (2:26)

2:26. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανωντων ὑμας. (I wrote these things to you concerning those who lead you astray). The purpose of writing this section is identified as concentrating on the subject of exposing the doctrines that are promoted by the antichrists. As before the demonstrative pronoun οὗτος (houtos) dem. pron. a.n.pl., “these things” is in the neuter expressing the multiple ways of determining the identification of the antichrists, that is, the perversion of the truth and separation of fellowship. But now the aorist of “to write,” is γράφω (grapho) Aor. Act. Ind. 1sg., indicating the current writing as the context demands and is an “epistolary aorist” meaning “you will see that I wrote when you get and read this letter.”⁷⁸ John has already written concerning these things and this letter serves to highlight the spread of the deception.

And again the address is to ὑμῖν (pers. pron. 2d.pl.) “to you all” meaning the little children, but its warning is applicable to all and in fact serves as a warning to us today. The subject concerns (περὶ prep., “about,” “concerning”) those who are leading others astray as the preposition modifies the subject of the participle πλανᾶω (planao) Pres. Act. Part. g.m.pl., with def. art., “to lead astray,” or “to deceive,” you. The present participle conveys the idea that the antichrists’ mode of operation is as false teachers, actively deceiving at the time of writing and they continue to deceive, for that is their manner, their state of being – they are known as deceivers.

The abiding presence will teach you (2:27)

2:27. Καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπ’ αὐτοῦ, μένει ἐν ὑμῖν ⁷⁹ (And you, the anointing which you received from Him, it abides in you). And in an effort to continue the encouragement to the little children, John says *καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε* “and the anointing which you all received.” Again, the conjunction continues the thought while the plural pronoun ὑμεῖς (pers. pron. 2n.pl.) “you” points back to, and identifies, the target audience as the little children. The you, then should be viewed as a vocative, “and you!” This expresses the exhortation that is meant by the phrase. The apostle means to

⁷⁸ Lenski, p. 441

⁷⁹ There is a textural variant here where the TR reads: *καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπ’ αὐτοῦ ἐν ὑμῖν μένει*

exhort them to know where they stand as they received their anointing not just from anyone, but from God Himself!

The anointing (*χρῖσμα* (chrisma) n.n.sg., with def. art., “anything smeared on,” “anointing,” “ointment”) is definite and is the subject of the phrase which is augmented by the use of the relative pronoun *ὃς* (hos) rel. pron. n.n.sg., “who [if a person],” “which [if an object],” is neuter and most likely indicating purpose as opposed to the person of the Holy Spirit. That is to say, they received the anointing in the past as *λαμβάνω* (lambano) 2 Aor. Act. Ind. 2pl., “you received” occurred in the past.

This anointing has its source or origin (*απο* prep., “from,”) from Him, the pronoun is the singular, *αὐτός* (autos) pers. pron. 3g.m.sg., of/from him, but serves to point to both the Son and the Father since both are so tightly linked in this section that one cannot separate the Son from the Father in the grammar.

“In you” defines the sphere of the action as the preposition *ἐν* (en) prep., in, by, or with, says that within you, in your sphere of life, you now live anointed by God, set apart to God, given the Holy Spirit, so that within each believer is the capability to rightly discern the truth of God for the purpose of speaking truth. And further, this anointing is permanent as the verb *μένω* (meno) Pres. Act. Ind. 3sg., “to remain,” “abide,” or “dwell” communicates and means the anointing “continues to remain” in you. For the child of God this anointing and the indwelling of the Holy Spirit is a permanent possession that the believer may temporarily turn away from the purpose, but its outcome, namely, separation, can never be permanent. Sin separates the believer from God, but it seems that grieving the Holy Spirit need not be permanent and God has provided a way for sin to be dealt with, repentance, confession and prayer all serve to reconcile the sinner back to God. The life of the child of God is a process and involves the process of sanctification. Man is not God, he cannot be faithful, he is a sheep who strays, but God never strays and is faithful and true, caring for those He loves all the time – even when we are faithless.

καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδασκῇ ὑμᾶς, (and you do not need to hold to that which a certain one is teaching you). In fact, the process of sanctification involves the law of abiding in Him. In Him is security and purity of heart. In Him is light and there is no darkness at all, so that, if we, as children of God hold on to what is pure and true, those things that we were taught from the start will not let any error that is taught by false teachers stick with us.

As has been the case of this long thought, the conjunction *καὶ* (kai) continues this unbroken thought. In fact, this might better be translated “and you have no business holding on to that which is taught you [by the antichrists].” The word for need is related to the word for grace and here is the feminine noun *χρεῖα* (chreia) n.f.sg., “need,” “duty,” “business.” The controlling verb is the present of *ἔχω* (echo) Pres. Act. Ind. 2pl., “you have,” or “you hold” and implies that the antichrists are active and are very convincing in some way, so much so, that their teaching has spread, but they, as believers, do not have to let their teaching get a foothold in their mind. This is emphasized by the *ἵνα* (hina) conj., “that,” or in this case the conjunction works with the indefinite pronoun *τις* (ind. pron. n.m.sg., “a certain one,” “some”) meaning “that a certain one” is *διδάσκω* (*didasko* Pres. Act. Ind. 3sg., to teach) “teaching.” And the teaching is extended to the

object which is “you” (συ pres. pron. 2a.pl.) – they have no need of error, they have the pure word of God, the fundamentals that cannot be compromised.

ἀλλ' ὡς το αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ παντῶν (but as the same Anointing is teaching you about all things). The contrastive conjunction ἀλλὰ (alla) conj., “but,” points out the contrast between the One who teaches you truth, namely the Holy Spirit and those who teach falsely, or any man who teaches you. The adverb ὡς (hos) adv., “as,” “like,” or “even as” points to the relationship the subject, that is, the Holy Spirit has with the believer. The Holy Spirit’s current ministry with the believer is one of teaching and convicting, this one who is teaching, continues in that ministry throughout the believer’s life, causing growth and spiritual maturity. This is the promise of the Holy Spirit: “These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:25-26).

The pronoun αὐτος (autos) pers. pron. 3n.n.sg., “it” (or masc. Him) with the def. art. is often translated as “the same” and serves to point out the subject that is the one teaching. The one teaching is the one who is actively involved in the anointed believer’s life, that is, the Holy Spirit teaches. The anointing is the neuter χρίσμα (chrisma) n.n.sg., “anything smeared,” “anointing” and is the subject whereas the object is you, making this absolutely clear and simple. One can only include the subject-verb-object construction to make it simple, so it becomes, “the Anointing teaches you.” Can it get any easier? The Anointing (Holy Spirit) is a lifelong helper teaching the believer spiritual truth as the present tense of διδάσκω (didasko) Pres. Act. Ind. 3sg., “to teach” says.

Finally, what is taught has to do with all that the believer needs to know concerning the truth of Jesus Christ. The preposition limits and further defines (περὶ prep., “about,” “concerning”) the adjective all things πας (pas) adj.g.n.pl., “all things” is a neuter genitive indicating those same things that were learned from the start that John has reminding them about. In other words, “all things” has a limited meaning that is taken from the context – and that context is limited to the fundamentals that John has been addressing so far in the letter.

καὶ ἀληθεὶς ἐστὶν καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. (and is truth and is no lie, and even as it taught you, you remain in him). The thought continues as the anointing that is received possesses truth, in fact, he says, “is truth and is not a lie.” The word for truth is the Greek ἀληθής (alethes) adj.n.n.sg., a compound from the neg. ‘a,’ meaning “not,” and λανθάνω (lanthano) “to be hidden.” You might say the truth is not hidden and in fact continues to be in a state of being (εἰμι Pres. Ind. 3sg., “it continues to be”) not hidden as God has opened the eyes of the mind to the truth and it is still present within you. Along those same lines of argumentation, with the anointing there is no lie, or there does not exist within the anointing a ψευδος (pseudos) n.n.sg., “a lie.”

And accordingly (καὶ καθὼς), “the anointing taught you” shows the action now expressed as διδάσκω (Aor.Act.Ind.3sg., “he taught”), an aorist, meaning at some point in the past He taught you. Most likely, at the point of your salvation you understood the gospel of your salvation and it was the Holy Spirit that brought you to that understanding.

What a great God we have, He is the One who taught us (aorist) and continues to teach (present) us as the tenses of the verbs bring out.

The believer's position is repeated, being secure in God as the present tense⁸⁰ of μένω (meno) Pres. Act. Ind. 2pl., "to remain," or "abide" is used to indicate our current state in Him. As before in verse 24 the future use of abiding in Him speaks of relationship (fellowship) with everything we do. Our relationship may be good with God today, but what about tomorrow, will we listen to those opposed to Christ or the Anointing? We have a choice, but it is our responsibility to listen to God.

Abiding means we will not be ashamed (2:28)

2:28. Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ, ἵνα ὅταν φανερωθῇ σχῶμεν παρρησίαν (And now, little children, abide in him in order that when he appears, we might have confidence). The apostle John means to encourage them now as the adverb νῦν (nun) "now," "at this time," moves the conversation toward an exhortation to abide in Christ. The typical case of address for τέκνιον (teknion) v.n.pl., "a little child" is used, identifying the subject addressed. This address is to the little children, but its application may extend to all believers as all believers are commanded to μένω (meno) Pres. Act. Impv. 2pl., "remain," or "abide," ἐν αὐτῷ "in Him" [Christ]. The personal pronoun points back to God, but in particular to Christ as John highlights Christ's preexistent condition. To abide in Christ means to stay in communion or fellowship with Him. It is a command, meaning there is possibility that we can be out of fellowship with God. But the fix is to confess our sin before our Savior and He is faithful to forgive us our sins (cf 1 John 1:9).

The ἵνα purpose clause is now presented as anticipating the appearance of Jesus and our state of confidence before Him at His appearance. Whether that appearance is in heaven upon our death as we go to be with the Lord, or at the rapture when He returns to gather His Church up in the air. The time aspect is given in the abstract as the conjunction ὅταν⁸¹ (hotan) conj., "when," or "whenever," is placed with the subjunctive from φανερώω (phaneroō) Aor. Pas. Subj. 3sg., "to make manifest," "make known," or "be visible." This places His visible appearance as an event not a definite time marked out. The verb is passive indicating His appearance has its focus not upon Him but rather on us. There is possibility for His appearance to us in more than one location. This is also possible by the aorist tense that speaks of its action as timeless. Not everyone will meet the Lord face to face at the same time and place. Those who die will meet Him in heaven, while those who are raptured will meet Him in the air. This form, however, is a third class condition expressing certainty that He will indeed appear – those who are saved will be with the Lord.

The concept of possibility extends to our confidence as the subjunctive of ἔχω (echo) Aor. Act. Subj. 1pl., "to have," or "hold" conveys. The possibility of having confidence in our actions on earth is dependent upon our fellowship with God, which

⁸⁰ The Textus Receptus has μένετε the future active ind.

⁸¹ There is a textual variant here as the NA27 has the conditional particle *ean* "if, whenever," instead of *hotan*.

speaks of mankind's faithfulness to God. God is faithful, but it is man who is unfaithful even though one may be saved and possess the Holy Spirit as helper and teacher, man is unfaithful. That is the story of mankind. In every dispensation man fails. In the garden man failed to obey God's simple instruction, as a result we have a fallen world. In the age of self-government, man failed to obey God's instruction of self-government, scattering throughout the earth, as a result we have different languages. In the dispensation of the law, God's chosen people failed God's instruction to follow His law, as a result, the Jew is dispersed throughout the earth. Even in the Church age man will fail to be faithful and the great apostasy of the Church will be the result – false teacher's will continue. Man is not infallible, but God is. Man is not independent, but God is. Man is not impeccable, but God is. God is the One who is perfect not man, so there is possibility in man's confidence when he faces his Maker. Will the individual have *παρρησία* (parrhesia) a.f.sg., "freedom in speaking," "a boldness," "a confidence," before a holy and just God? This is an incredible statement as the word used here is lit. "all speech" and means "unreservedness of utterance." Is it possible that a faithful man or woman can have an absence of fear in speaking boldly before God? The answer here is yes!

It is not possible to have any confidence at all when one comes before a holy God who is truly white except that we see the red blood and know that He died for us, we are His, and we know that nothing could break that love that He has for us. Dr. McGee writes, "A Christian ought to live in the light of the *imminent* coming of Christ. If you tell me today that He is not coming for another ten years, then I do not need to worry about today, and I can be a little careless in my living. But if He might come today, if He came right at this moment, He would catch me preparing the Bible study and that would be fine. I hope He will come at a time like that, but I don't know when He will come."⁸²

και μη αἰσχυθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. (and we may not be ashamed before him in his coming). To finish the thought, John adds another passive subjunctive for not being ashamed. The Greek αἰσχυνο (aischuno) Aor. Pas. Subj. 1pl., "to disfigure (i.e, disgrace)," "dishonor," or "shame" moves to the passive as "we might not be ashamed." The preposition απο (apo) prep., "from," or "out of" speaks of separation (preposition with the ablative απ αυτου = separation from him) and has the meaning "and not shrink away from Him in shame" (NASB). Though, most translate the preposition spatially, as, "before Him," but the idea has more to do with our shame and dishonor before a holy God which moves us to hide away just as Adam and Eve in the garden. They did not do right so they sought to cover themselves and they hid themselves in shame, seeking to separate themselves from the Lord (Gen. 3:8-11).

The temporal aspect is given in the abstract as the proposition εν (en) prep., "in," or "at" Christ's appearance. The parousia (παρουσία d.f.sg., with def. art.) means "the presence," "the arrival" and is built upon the compound "before or near" and "I am," hence, the term, "I am near." In the OT "I am near" served the people of God as they journeyed in the wilderness and the Lord's presence was with them in a cloud above the Tabernacle. He guided and provided for them in their wilderness wondering. In the NT the word served the people of God as a source of comfort that God's righteousness will

⁸² J. Veron McGee, *Thru the Bible with J. Vernon McGee* (Nashville:Nelson Publishers, 1983), vol 5, p. 785

finally come to pass as Christ will come and gather His people to Himself in safety and security for all eternity (cf., Matt. 24:3, “what is the sign of your coming?”).

In this context, the word simply means “His presence” when we will meet Him whether it be when we die and go to be with Him, or at the rapture when we meet Him in the air. How is our confidence now as we approach Him in prayer and how will our confidence be at His coming? Will all our works be burned up at the bema seat where our good works are judged, or will there be some works that survive the test? Are we sincere in our faith and walk?

Our identity is in practicing His righteousness (2:29)

2:29. εἰν εἰδῆτε ὅτι δικαίος ἐστίν (If you have come to know that he is righteous). The conditional εἰν (ean) cond., “if,” introduces this last important clause concerning one’s standing before God. The perfect subjunctive of εἰδω (eido) Perf. Act. Subj. 2pl., “to see,” “to know” forms the third class condition⁸³ and speaks of the absolute certainty through experience (hence, seeing the truth in the mind) that those who have in the past understood that God is righteous in sending His Son in the flesh and giving us salvation through His substitutionary atonement which forms the gospel message, that this person who knows that truth, has indeed become begotten of God.

Knowledge is perfected in that it is God Himself who has opened the heart of man to the understanding of the message, since it is foolishness to those who are not born again by God. This is the doctrine of illumination that says the Spirit illuminates the believer concerning the gospel message that God took on flesh and came into the world, dying as the perfect Lamb of God, was buried and resurrected for our justification. What a wonderful message, but the message is foolishness to the world, and a stumbling block to the Jew. But it is declared righteous by God and those who believe are declared righteous and their works are called righteous – chief of which is belief in the message, and secondly, sharing the message with others, then finally, being a living example in obedience to the commands of God which brings fellowship (cf., 1 John 2:3).

“You might have known” forms the *inclusio*⁸⁴ of the thought that started with the opening verses of the chapter. It starts and ends with perfected knowledge. The summary statement is:

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ²And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. ³Now by this we know that we know Him, if we keep His commandments. ⁴He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. ⁵But whoever keeps His word, truly the love of God is perfected in

⁸³ The third class condition contains the conjunction εἰν with the subjunctive in the protasis and any mood or tense in the apodosis.

⁸⁴ An *inclusio* is a literary technique that has the opening and ending words or concepts the same.

him. By this we know that we are in Him. ⁶He who says he abides in Him ought himself also to walk just as He walked. (1 John 2:1-6)

The conjunction *οτι* (*hoti*) conj., “that,” “because,” “since,” is very common following verbs of knowing, seeing, saying, and feeling, thus this serves to introduce the objective clause - a realization of objective truth. That objective truth is that God is *δικαιος* (*dikaïos*) adj.n.m.sg., “righteous,” “observing divine laws,” or “just.” In fact, the verb *ειμι* (*eimi*) Pres. Ind. 3sg., “to be,” or “exist,” means that God, in His very nature, He exists as righteous in all He is and does – He is in a state of being – righteous.

γινωσκετε οτι και πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται. (you know that every one that does righteousness has been born from him).⁸⁵ The second use of the *οτι* brings out another objective truth that “you all” *γινωσκω* (*ginosko*) Pres. Act. Ind. 2pl., “know,” “come to know,” or “understand” that every man (*πας* adj.n.m.sg.) that does righteousness is begotten of God. The present participle of *ποιεω* (*poieo*) Pres. Act. Part.n.m.sg., with def. art., “to make,” or “do” has the aspect of a person who, knowing this objective truth, is one that does righteousness, or lives a righteous life. The word *δικαιοσυνη* (*dikaïosune*) a.f.sg., “righteousness” is a noun and is the object of the phrase. We are to direct our mind to His righteousness in begetting us, giving us new life in Him as we are born again. The source of our born again status is given as being *εκ* (*ek*) prep., “out of,” or “from” Him. The preposition is the ablative of source and is placed before the final verb *γεννωω* (*gennao*) Perf. Pas. Ind. 3sg., “begat,” “be born,” metaph., “to engender,” and in a Jewish sense, of one who brings others over to his way of life, to convert someone. The perfect passive means that God has performed the work of begetting us and that it is in reality (indicative) complete. We have been born from above a new creature for His work of righteousness on earth.

Those who are born again perform the work He has given us. The righteousness spoken of here has to do with abiding in His truth that He has given us from the start. The gospel should never be compromised, never confused, never changed. The apostle Paul also had to deal with this in his letter to the Galatians as he wrote:

⁶I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— ⁷which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. ⁸But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! (Gal. 1:6-8)

⁸⁵ The NA27 adds the *kai* conjunction after *hoti* = “you know *that also* everyone doing righteousness....”

What kind of love is God's love (3:1-3)

1 John 3:1-3

¹See what manner of love the Father has granted to us in order that we might be called children of God. Though this, the world does not know us because it knew Him not. ²Beloved, now we are children of God; and it is not yet made manifest what we will be, but we have seen that when He appears we will be like Him, because we see him even as He is. ³And everyone that has this hope in Him purifies himself even as He is clean.

¹ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ²ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τι ἐσομεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσομεθα, ὅτι ὁψομεθα αὐτόν καθὼς ἐστίν. ³καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἄγνος ἐστίν.

Introduction

The apostle John addresses all the members of the Church and relates the love of God to the practical aspects of the Christian life. We are to understand that His program involves the transformation of the body at His return and we will all be transformed in the twinkling of an eye to live pure lives with Him in heaven. But this hope we have in His imminent return and future life with Him involves the way we live our lives today. Today we live as Christians – Children of God, and as such, we have the responsibility to live a life that is representative of that calling. We have a hope in His imminent return which is based on His love for us and hence results in a motivation to live a pure life; a life that clearly reflects His glory, love and purity. It is here that one finds that prophecy produces purity of life. John links the love of God to His imminent return as we live in anticipation of the return of the Lord in a Spirit filled life. This is the teaching of the parable of the faithful servant and the evil servant as the evil servant says “My master is not coming for a long time,” as he neglects his duties; whereas, the faithful servant anticipates the master's return at any moment and performs his duties faithfully (Luke 12:35-48).

What kind of love is God's love (3:1a)?

3:1. ἴδετε ποταπὴν ἀγάπην δεδωκεν ἡμῖν ὁ πατήρ, (See what manner of love the father has granted to us). The apostle commands them to look at the love, to examine what kind of love the Father has for His children. The imperative ὁράω (horao) 2 Aor. Act. Impv. 2pl., “to see with the eyes,” is often translated “behold” in the sense of examining with the eyes or the mind. Dr. Lenski says the aorist imperative might translate “Just take a look at this love!”

The thing to be examined is the nature or manner of love that the Father has for us as the adjective ποταπός (potapos) adj.a.f.sg., “what manner of (speaking of quality),” limits the noun ἀγάπη (agape) a.f.sg., “love,” that is, what manner of quality is this love? The word for “what manner of” has its root in the word for “from what country,” “from what nation or tribe,” as you can see, the word has the idea of origin or source and speaks of something foreign. The love that God has for His own is foreign to the human race, it is a heavenly love, a truly spiritual love. It involves a love that a father has for a son. It is a love that corrects, but provides forgiveness. It is jealous, protective, caring and guiding. It allows the child of God to have room to experience life with all its pain, but not so much as to be unbearable and covers what He will allow His child to bear in order to mature and mold him. It is a love that is characterized by freedom and liberty, but covers truth and responsibility. We are set free from the chains of sin, given a new nature, reconciled to God, and hence, possess a new relationship with Him – it is a love relationship that we are given. It is a love that allows His chosen child to repent, confess his or her sin and have a right relationship with Him. It is a love that the child of God is crucified with Christ, or as Paul writes, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20).

This love is a love that is a giving love based on sincere affection. That is what δίδωμι (didomi) Perf. Act. Ind. 3sg., “to give,” “grant,” or “put,” means, but also God's love is a perfected love, it is a complete love. Someone once said *philo* is a love that gives and takes, whereas, *agape* is a giving love, one that is given by God. What manner of love is this that God should give His only begotten Son that whosoever believe in Him should not perish but have everlasting life?

Though the thing most emphasized is placed at the head of the phrase, that is, to examine the quality of God's love, the subject of the phrase is placed at the end, πατήρ (n.m.sg., with def. art.) “the Father” is placed at the end so as to emphasize the source of this love.

We are possessed of God (3:1b)

ἵνα τέκνα θεοῦ κληθῶμεν.⁸⁶ (in order that we might be called children of God). The purpose of this *agape* love is given by the ἵνα (hina) purpose clause, “in order that,” or

⁸⁶ The NA27 reads, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. (in order that we might be called children of God, and we are!) Bruce Metzger says, “Although it can be argued that the words καὶ ἔσμεν are an explanatory gloss introduced by copyists in order to affirm the reality of the state previously described, it is much more likely that they are genuine, being supported by representatives of both the Alexandrian and the Western types of text. The absence of the words in several of the later witnesses (K L most minuscules), followed by

What kind of love is God's love (3:1-3)

“so that” we might be called τέκνα θεου - children of God. We are of the family of God, adopted into the family and thus possessed of God – we are His. The genitive speaks of possession. John uses the neuter τέκνα to express an address to all believers as a group and ultimately as an abstract concept. An identification of a characteristic of a person identified with God (cf. 3:1-2; 3:10; 5:2). Notice, John uses the more specific υἱος to identify the Son of God – Jesus Christ (cf. John 1:12). For John the difference between identifying Christians as τέκνα seems to incorporate the more classical sense of one who is a pupil, a spiritual child in relation to his master and one who attaches himself to another (whether a mother, father or teacher).

τέκνα θεου - children of God			
Text:	Verse	Meaning:	Speaks of:
We should be called Children of God.	3:1	God loved us and granted us the title.	Our <i>current</i> Privilege
We who are children of God.	3:2	We will experience a physical transformation	Our <i>future</i> Expectation
The deeds of the children of God verses the children of the devil.	3:10	Righteousness and love characterize the deeds of the children of God.	Our <i>current</i> Deeds
How do Children of God love?	5:2	Love God. Keep His commandments.	<i>Living</i> a God fearing life

The aorist passive subjunctive of καλέω (kaleo) Aor. Pas. Subj. 1pl., “to call,” or “name,” speaks of the fact that someone other than ourselves will call us a child of God, and can be translated “so that we are called children of God” – a statement of fact. This is a statement of responsibility reflecting our office as ambassadors of Christ in both word and deed. The subjunctive speaks of the possibility of this occurring and so speaks of His love as a reflection to others of His love for us. The Subjunctive is often translated here as “should be called,” emphasizing the possibility as an ethical response to our calling. This is a purpose clause which means the purpose of the first clause is revealed in the fact of our being called children of God. The purpose of examining the God given love is so others might see and hear this strange love we preach and call us children of God. The association of this God given love is through an examination of the children as neuter of τέκνα identifies the children as a concept, a reflection of the Master's love to the world.

The world does not understand Him (3:1c)

the Textus Receptus, is due either to scribal oversight, perhaps occasioned by graphical similarity with the preceding work (ΚΑΗΘΩΜΕΝΚΑΙΕΣΜΕΝ), or to deliberate editorial pruning of an awkward parenthetical clause. *A Textual Commentary on the Greek New Testament* (UBS, 1975), p. 710

δια τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. (though this, the world does not know us because it knew him not). The great truth that the world does not understand, nor accept the love doctrine of God is highlighted by the phrase δια τοῦτο “through this” or “by this.” The demonstrative pronoun οὗτος (houtos) dem. pron. a.n.sg., “this” is a neuter singular pointing out the abstract concept, thus stressing the examination of the love of God for the children as a whole, as a concept. Can you figure it out from a human perspective? It makes no sense unless it is examined from a heavenly perspective. The plan of God is to send the Son into the world to die for the sins of the world. This concept is foolishness to the world, as Paul writes, “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18; cf., 1:23; 2:14).

The world, κόσμος (kosmos) n.m.sg., with def. art., “world” and here meaning the constitution, the order of life that is opposed to God and ruled by the Antichrist. This world does not γινώσκω (ginosko) Pres. Act. Ind. 3sg., “know” or “understand” us since we speak of the love of God and the concept of God's love for His children and is not understood because (ὅτι conj., “because,” or “since”) the world does not know Him (the Father and hence Christ). To know the Father is synonymous with being a child of God. Knowledge is now in the aorist tense and used with the negative (οὐ part., not) making γινώσκω a timeless statement of fact, meaning that the world simply does not understand the things of God. The world is fallen and follows the wind of the culture. Satan is the one who influences the world system, but God sent His Son into the world to clearly explain the Father to the world. The world does not accept Him, and His own people (the Jews) did not accept Him, so He died the perfect Lamb of God who took away the sin of the world, securing salvation and by His death, burial, and resurrection secured victory over Satan, but we exist today in spiritual warfare where the world system battles with God. The Spirit serves to restrain sin in the world through the word of God. But the fact remains: the world does not know God. The world does not accept the love of God or the things of God. Paul describes this problem:

For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Cor. 2:22-24)

Because we are children of God (3:2):

3:2. ἀγαπητοί, νῦν τέκα θεοῦ ἐσμεν, (Beloved, now we are children of God). The apostle John now addresses them in the vocative ἀγαπητός (agapetos) adj.v.m.pl., “beloved” or “loved ones,” with the adverb νῦν (nun) “now,” or “at this time” expressing compassion and serves as a conclusive statement to the τέκνον (teknon) n.n.pl., “children” of God. He says we are (εἰμι) as a state of being children of God. It is because of our state of being, that is, being “in Christ” and indwelt by the Spirit of God that we are now spiritually lead by the Spirit of God, thus we are closely related to God. This might better be translated, “Beloved! We are right now children of God.”

We are not yet glorified (perfected) (3:2a)

Και οὐπω ἐφανερώθη τι ἐσομεθα. (and it is not yet made manifest what we will be). This phrase by the apostle reflects his excitement and joy as he pictures their bodily transformation upon meeting the Lord in the air (1 Thes. 4:15-18). They will be transformed by either the rapture or the resurrection. John means to encourage them with this fact. He means to make them think about their current position “in Christ,” which should move one to action as His imminent return and our glorification serves as our blessed hope. John is an old man, his body is wearing out, what a great anticipation this is for someone whose body is failing or the one experiencing persecution. The conjunction και (kai) conj., “and,” continues the previous thought that since they are children of God, that is, they are transformed by the renewing of their heart, mind, and soul (Rom. 12:2), yet they have not yet been transformed bodily (1 Cor. 15:52-52), at least, not yet (ουπω adv., not yet).

Their final translation and transformation has not yet occurred or as John says, is not yet visible as the aorist passive of φανερωω (phaneroo) Aor. Pas. Ind. 3sg., “to make manifest” or “visible” speaks of a prophesied event that has not yet occurred but will take place since it is a prophesy from God and the passive says that believers are passive participants in the transformation. This is what faith is, is it not? The substance of things hoped for, the evidence of things not seen (Heb. 11:1). We have not seen it yet, but it will be visible some day, Christ will be visible again someday and we will see His glory in our transformed, glorified bodies.

What we will be, speaks of the thing that will be made visible. The relative pronoun τις (tis) pron., n.n.sg., “what” is the subject with the future verb ειμι (eimi) Fut. Mid. Dep. Ind. 1pl., “to be,” “exist,” expresses the future state of being that we will enjoy in a state transformed forever; and the deponent functions as an active so it is to be translated as an active, but the sense is most likely still there, that is, we will be transformed and we ourselves will appear.

We will be bodily transformed at His appearing (3:2b)

οἶδαμεν ὅτι ἐαν φανερωθῇ, ὅμοιοι αὐτῷ ἐσομεθα, ὅτι ὁψομεθα αὐτον καθως ἐστιν. (but we have seen that when he appears we will be like him, because we see him even as he is). The great mystery of the transformed body is hidden for a time. We cannot completely describe what the resurrected body will be like. We can only come to Scripture and describe what it says concerning the future body. The perfect tense of the verb ειδω (eido) Perf. Act. Ind. 1pl., “to see,” or “to know” means we have known about this resurrection body and the information is complete, in that Scripture makes it clear that we will be like Him (cf. John 20:20). The apostles all saw Jesus in His resurrected body and even touched it to make sure it was Him and not some ghost (cf. John 20:26-27). Jesus' resurrected body seemed like His pre-resurrection body in every way except that He seems to be able to pass through walls. The verb “to see” is used not because they have seen His body themselves, but because they have been given the full picture, the full story of what will happen (cf. John 6:40, 44; 1 Cor. 15).

We will see Him in His transformed body (3:2c)

The facts of their knowledge is directed by the double conjunction with the conditional “but that if (δε οτι εαν), and in this case “but that when,” as the subjunctive φανερωω (phaneroo) Aor. Pas. Subj. 3sg., “to make manifest,” or “visible,” is a third class condition, so the better translation is “when he appears.” This statement is a statement of fact that the Lord will appear again and that when He does appear, He will appear in the same body as when He left. Jesus’ body was not a spirit body, some kind of ghost, but it was a real bodily resurrection, where the body is transformed from an earthly body that is corruptible to a heavenly body that is incorruptible. Some of what that means is left unknown but, we will, in the future (ειμι Fut. Mid. Dep. Ind. 1pl., “to be,” “exist”) be ομοιος (homoios) adj.n.m.pl., “like,” or “similar,” (the adjective comes from the root “homos” meaning “the same.”) to His body. Our bodies will likewise be transformed to be like His. The adjective modifies the pronoun αυτος (autos) pers. pron. 3d.m.sg., “him” in order to make it clear that our bodily pattern is after His body at the time He returns, that is, His resurrected body. We will be glorified and we will see His glory.

The second οτι conjunction is normally translated “for” here. We will, in the future, physically see (οραω Fut. Mid. Dep. Ind. 1pl., “to see with the eyes,”) him. And what we see will be καθως (kathos) adv., “just as” He is. We will be transformed so we will understand what the transformed body will be. We might say, we will see it as it is.

Notice, the three groups addressed before: the little children, the fathers, and the young men, are now all addressed as just children of God. The babes in Christ as well as the mature will all be raised up on the last day. One’s maturity is not a condition for the resurrection. All believers will be saved, and all believers will be resurrected, none will be left behind:

This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day. (John 6:39-40)

The expectation of His appearing results in staying pure (3:3)

3:3. και πας ο ἔχων την ἐλπίδα ταυτην ἐπ’ αὐτῷ ἀγνίζει ἑαυτόν, καθως ἐκεῖνος ἄγνος ἐστιν. (And everyone that has this hope in Him purifies himself even as he is clean). The hope that Christians have is to see Jesus in our glorified bodies. This hope has an expectation to have a life in Christ. That is what eternal life is. It is a life that is characterized by purity. A life that involves being in the presence of Christ. The masculine πας (pas) adj.n.m.sg., “every” is usually translated by the old versions as “every man,” and the meaning of the masculine adjective refers to everyone who has been saved. In fact, the present participle of εχω (echo) Pres. Act. Part. n.m.sg., with def. art., “to have,” or “hold” means as a group, “those who have the hope,” in Christ seeks to keep himself pure. This is the whole idea of a saint. A saint is someone that is set apart for the service of God and as such, seeks to separate him or her self from things not consistent with God.

What kind of love is God's love (3:1-3)

Notice that “the hope” which is already made definite with the addition of the definite article, is further pointed out by the addition of the demonstrative pronoun “this hope.” The hope is uniquely identified as the believer’s hope. “This hope” further identifies the characteristic of “the hope” to include the visible appearance and presence with the Lord for ever in our glorified (whether resurrection or raptured, but both are transformed) bodies. What a statement this is! We have the ἐλπίς (elpis) a.f.sg., with def. art., “the hope,” “the expectation for good or evil (but here positive and good)” and that hope rests in Him.

The preposition ἐπὶ (epi) prep., “upon,” or “on,” Him combines with the locative personal pronoun αὐτός (autos) pers. pron. 3d.m.sg., reflecting cause or reason, meaning “on the basis of Him,” to give the unique idea of reliance upon Him in this hope. For He alone will perform the action of the bodily transformation and appearance. The doctrine of hope has to do with the unseen and the future, based upon faith (1 Cor. 13:13; Heb. 11:1), trust (Ps. 33:20-21; Rom. 15:13), and expectation (Rom. 4:18-19; Tit. 1:2). Hope involves a future orientation, a desire, and a benefit.⁸⁷ The ground upon which it is based is upon God (Ps. 42:5,11; 130:7), Christ (Rom. 15:12; 1 Cor. 15:19; Eph. 1:12; Phil. 2:19), and the word (Ps. 119:74; 130:5).

And although hope involves a future event that finds its fulfillment in the millennium with everlasting righteousness and peace, it involves the transformation of the body in either the resurrection or the rapture, but it also possesses a present aspect as is found here and in Titus 3:11-15. This hope causes the believer to praise God in anticipation of His appearing to rescue us from His coming wrath upon the earth, but also the expectation of His imminent return causes one to live a pure life, thus stabilizing the believer. This worldview has been called the “two-world view” meaning, living for Jesus Christ in this sinful world because there is a clear focus on the righteous world to come.⁸⁸

Biblical Hope: Jesus Christ our hope - “an expectation for good.”	
Who/what is our Hope in:	Verse:
In God	Ps. 42:5, 11; Ps. 130:7; 1 Tim. 6:17; Ps. 52:9
In Jesus Christ	Rom. 15:12; 1 Cor. 15:19; Eph. 1:12; Phil. 2:19; 1 Tim. 1:1
In the Word	Ps. 119:74; 130:5
What the believer hopes for:	
God’s righteousness	Gal. 5:5
God’s glory	Rom. 5:2; 2 Cor. 3:11-12
Salvation	Rom. 8:24-25; 1 Thes. 5:8
Christ’s appearing	Titus 2:13
Resurrection	Act. 2:26; 23:6; 26:7; Rom. 8:20-21; 1 Pet. 1:3
Benefits of hope:	
Causes us to praise and rejoice Him	Ps. 71:14; Rom. 5:2; 12:12
Inspires us to a life of purity	1 John 3:3
Inspires us to persevere	1 Thess. 1:3

⁸⁷ Louw & Nida, *Greek-English Lexicon of the New Testament* (New York:United Bible Societies, 1989), p. 296

⁸⁸ Mal Couch & Paul Benware, *Perhaps Today: Christ Could Come Again Today* (Clifton:Scofield Ministries, 2011), p. 5

Stabilizes us	Heb. 6:18-19
---------------	--------------

The controlling verb of this phrase is the present tense of ἀγνίζω (hagnizo) Pres. Act. Ind. 3sg., “to purify” and denotes ceremonial purification (he did not use *katharizo* “to cleanse” in a general sense), which is combined with the reflexive εαυτου (heautou) reflex. pron. 2a.m.sg., “himself,” and hence, has a continuous aspect of purification.

In the Old Testament the pilgrim that attends the feast in Jerusalem will spend the proper time purifying himself before entering the feast. This period of purification served to prepare the worshipper for his presence in Jerusalem among the crowd and priest. Everyone present should be purified or the whole crowd is unclean. Christ's death, burial and resurrection served as the cleansing agent and believers are clean because of Him, but since we live in this unclean, sinful world, we continuously purify ourselves by performing His will through word and deed. Our deeds serve as free-will offerings reaching into heaven pleasing God. In the Old Testament ritual uncleanness meant being excluded from normal participation in religious acts. For example, a person could become unclean due to personal sin or from just being in the fallen world. For example, touching a corpse (Lev. 5:2) is not an active immoral or sinful act. Likewise, walking around today in the defiled world with both personal acts of sin and acts not sinful in themselves, but nevertheless, defiles a person just the same. For personal sins, God provides a way to get right with Him by coming before Him confessing our sin and turning from that sin to a way consistent with holy living. Keeping one pure means the Christian actively performs the commands of God. Living in a sinful world requires one to abide in Christ, and abiding in Christ means obeying His word.

The follower of Christ should keep himself pure because Christ is pure. This statement is an ethical statement, even though the statement “he purifies himself” is a statement of fact and not a command. What the statement of fact states is, “man must himself seek to do,” and it is this desire to live as Christ that involves the will of man. The purity statement is related to the holiness of Christ by the adverb καθως (kathos) adv., “even as,” “just as” or when used with the demonstrative and state of being verb meaning, “seeing that,” or “agreeably to the fact that” he is holy. The far demonstrative pronoun εκεινος (ekeinos) pron., n.m.sg., “that” modifies the adjective αγνος (hagnos) adj.n.m.sg., “pure,” or “clean” and means that He possesses a far or distant purity, whereas our purity can never reach His purity. That is, we can never attain a sinless state here in our current estate. Those who profess perfectionism in this life refuse to accept what John is teaching here. The Greek is precise, mathematical in its usage and it is clear that Jesus' purity is different from our purity, and in fact our purity is far from His purity. He is in a state of purity as εimi is used, whereas we are to continue cleaning ourselves. And how do we clean ourselves? John tells us next.

Keeping oneself pure (3:4-9)

1 John 3:4-9

⁴Everyone who does sin indeed the transgression is made and the sin is the transgression. ⁵And you have known that he was made manifest so that he took away our sins, and sin is not in Him. ⁶Everyone that abides in Him does not sin. Everyone who continues to sin has not seen Him neither has known Him. ⁷Little children, let no one deceive you, he who does the righteousness is righteous even as that one is righteous. ⁸He who does sin is of the Devil, because the Devil sins from [the] start. Into this the Son of God was made manifest in order that He might break the works of the Devil. ⁹Whosoever has been born of God, he does not continue in sin, because His seed remains in him, and is not able to sin because he is born of God.

⁴Πᾶς ὁ ποιῶν την ἁμαρτιαν και την ἀνομίαν ποιεῖ, και ἡ ἁμαρτια ἐστὶν ἡ ἀνομία. ⁵και οἶδατε ὅτι ἐκεῖνος ἐφανερωθη, ἵνα τας ἁμαρτίας ἄρῃ, Και ἁμαρτια ἐν αὐτῷ οὐκ ἔστιν. ⁶πᾶς ὁ ἐν αὐτῷ μενων οὐχ ἁμαρτανει πᾶς ὁ ἁμαρτανων οὐξ ἑώρακεν αὐτον οὐδε ἔγνωκεν αὐτον. ⁷Τεκνια, μηδεις πλανατω ὑμᾶς· ὁ ποιῶν την δικαιοσυνην δικαιος ἐστὶν, καθως ἐκεῖνος δικαιος ἐστὶν. ⁸ὁ ποιῶν την ἁμαρτιαν ἐκ τοῦ διαβολου ἐστὶν, ὅτι ἀπ' ἀρχῆς ὁ διαβολος ἁμαρτανει. εἰς τοῦτο ἐφανερωθη ὁ υἱος τοῦ θεοῦ, ἵνα λυση τα ἔργα τοῦ διαβολου. ⁹Πᾶς ὁ γεγεννημέος ἐκ τοῦ θεοῦ ἁμαρτιαν οὐ ποιεῖ, ὅτι σπερμα αὐτοῦ ἐν αὐτῷ μενει, και οὐ δυναται ἁμαρτανειν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται.

Introduction

Chapter three starts out like chapter two – with the subject of knowledge and deeds (compare 2:3-5 with 3:4-9) and an exhortation to live up to the calling, as it is written, “what manner of love the Father has bestowed on us, that we should be called children of God.”

For John, true believers have known Him (perfect tense), but they also continue to know how to function in the Christian life relaying upon Him, being sensitive to the word of God through the Spirit’s work of conviction and teaching. This section has served to be one of the most controversial in history as some have used it to prove that once a person is saved they are perfect in some way in that they cannot sin.

Throughout Church history the subject of the Christian and sin has continued to find a small group that holds to some form of perfectionism. Though the majority within the Church has held the orthodox view that the Christian can and does sin – to say

otherwise, is blasphemy and makes man God! After all, John has already said in 1:8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” History reveals a great deal of confusion concerning this matter and John points out that sinful man mixed with a Satanic lie moves the matter from the rational to the emotional. Part of the problem can be traced through history to the fact that the Scriptures have been, for the most part, translations into other languages, leaving the truth buried deep in an obsolete language that few bother to learn. It is the job of the expositor to dig out the details of the meaning of the passage and to explain the text just as the Jews had to do when they returned to the land after their exile in Babylon. They almost lost their language during their captivity, but the priests brought out the Scriptures, read them, and explained them to the people (Neh. 8:5-9).

And it is here that the apostle moves to the middle of his argument concerning the believer’s walk. In the opening verses, John gives us the theme concerning the believer and the problem addressed in the letter:

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1:5-10)

This section requires the non-native Greek speaker to observe closely the verbs, as Drs. Dana and Mantey write, “No element of the Greek language is of more importance to the student of the New Testament than the matter of tense. A variation in meaning exhibited by the use of a particular tense will often dissolve what appears to be an embarrassing difficulty, or reveal a gleam of truth which will thrill the heart with delight and inspiration...The development of tense has reached its highest in Greek, and presents its greatest wealth of meaning. ‘Among all known ancient languages none distinguishes the manifold temporal (and modal) relations of the verb so accurately as the Greek.’”⁸⁹

A believer’s sin is still sin – sin is lawlessness (3:4a)

3:4. Πᾶς ὁ ποιῶν την ἁμαρτιαν και την ἀνομιαν ποιεῖ, και ἡ ἁμαρτια ἐστιν ἡ ἀνομια. (Everyone who does sin indeed the transgression is made and the sin is the transgression). John has to define the relationship of sin to the law for this Church infected by Greek culture and philosophy. If Jesus died for all my sins, then why do I care whether or not I sin? Everyone who actively commits sin is also transgressing the law. Someone might

⁸⁹ Dana & Mantey, pp. 176-177.

say, I thought the law was done away with (cf., Rom. 10:4), if so, how can John make this statement? Jesus came to fulfill the law (Matt. 5:17), to make the law complete. The Mosaic law is divided into three parts: the ceremonial, the judicial, and the moral. There have always been some universal laws placed upon man even as it existed before Moses. With the Old Covenant (Mosaic law) certain laws were made specific for the nation Israel to point out sin. Now we have the law of God that is to be placed in the heart of man by the New Covenant (cf., Jer. 31; Heb. 8). The New Covenant concerning the law of Christ, or the law of love, is what is in view (cf., John 13:34-35; Rom. 13:8-10; Gal. 5:13-14). And within the commands of God to love your God with all your heart and love your neighbor as yourself, all the commandments are summarized (Matt. 22:37-40; Rom. 13:8-10; Gal. 5:14) and a transgression of this law is viewed as lawlessness. John means to develop the contrast between what Paul calls the law of sin and death and the law of the Spirit of life (Rom. 8:2) - this is the battle in the believer between the flesh and the new man.

In this case *πας* (*pas*) adj.a.m.sg., “all,” or “every man” includes everyone, not just everyone in a particular group, but everyone! Notice the accusative adjective is placed at the head. This might better be translated with the participle first, (*ποιεω* (*poieo*) Pres. Act. Part. n.m.sg., with def. art., “to make,” or “do”): “he that continues to do sin also does the transgression, everyone [there are no exceptions].” Dr. Lenski translates, “Everyone doing the sin is also doing the lawlessness.”

In this phrase both sin and transgression are the subjects linked by a coordinating conjunction and the sense of both the participle and verb is durative. The word for sin is tightly connected with the adjective “everyone” but the emphasis is placed upon the individual performing the *αμαρτια* (*hamartia*) a.f.sg., with def. art., “the sin,” as the participle takes the adjective – this person is known as a sinner. The definite articles serves to point out the sin in question – a real sin actually being committed. The conjunction is translated “indeed” (*και*), since a link between the individual to the sin is indeed a definite transgression (*την ανομιαν*) which places unity and equality with the two words, sin and transgression, placing them in legal language - a crime. “The transgression” is the word *ανομια* (*anomia*) a.f.sg., with def. art, “iniquity,” “unrighteousness,” “transgression,” lit., “without law.” Remember, God is a God of law, whether the law governs the natural laws of physics, chemistry, biology, mathematics, language, government, or His commands, a transgression of a law has its consequences. Transgressing God’s law is what the Bible is about and has its consequences too. In the Old Testament, transgressing the Law, that is, the law God gave to Moses for the nation Israel, resulted in a just restitution. Transgressing a law against others in the community required restitution, a reconciling between the two parties with some in the form of financial recompense. Transgressing a law against God, likewise, required restitution in the form of an animal sacrifice, or some other act, but it always required a sincere acknowledgement (confession) of the specific sin, calling it like it is, and resulting in repentance, that is to say, changing the mind about that sin.

For the dispensation of the New Testament, the law still exists, but not as in the Old Testament. The NT law is summed up in the commands of Christ: love thy God with all thy heart and love thy neighbor as yourself (Matt. 22:37-40). This is the law that is governed by the New Covenant (Jer. 31:31). What happens when this law is transgressed? The person actively doing (*ποιεω* (*poieo*) Pres. Act. Ind. 3sg.) the sin,

Keeping oneself pure (3:4-9)

αμαρτια (hamartia) n.f.sg., with def. art., “sin,”) also is said to be transgressing the law (εστιν η ανομια). What does this mean? Does it mean we should be a law keeper? Absolutely, the law of Christ is a requirement in the dispensation of the Church (1 Cor. 9:21; Gal. 6:2). Does keeping the law save us? No! Keeping the law never saved anyone. The law is a way of life, so the law of Christ speaks of *agape* love, a giving love, as Galatians 6:1-2 expresses:

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. (Gal. 6:1-2)

The first century saint was being confused because of the error taught in the Church by the Gnostics who viewed sin in a perverted way and on the other extreme the Judizers who wanted to live under the law. One of the greatest truths of the Bible is the truth that the law is spiritual. This means that although the law has a judgment aspect it is intended to have a love aspect as well. The law involves a cold hard fact, but provision is made for those who are not able to perform in some way the letter of the law. This is what is called in theology the goodness of God. Mercy abounds in the law. This is what stumbled the Jewish leadership when Jesus performed His miracles on the Sabbath. Did Jesus break the law? I thought He held the law perfectly. He did uphold the law and obeyed the law, it is just that He understood the law completely, that is, He understood, the provisions relating to the grace of God. For example, when He healed the lame man at the pool or the blind man, the Jewish leadership accused Him of breaking the law because did not keep the Sabbath (John 5; 9). It is clear that Jesus broke their traditions not the law⁹⁰.

The sin issue defined (3:5-9):

1.Christ came in the flesh to take away sin - the legal act (3:5a)

3:5. και οΐδατε οτι εκεινος εφανερωθη, ινα τας αμαρτιας αρη, (And you have known that he was made manifest so that he took away our sins). This is the second time John has stated that Jesus came in the flesh for the purpose of taking away our sins (2:2; 3:5; 4:10). And how does He do that? By being faithful to the Old Testament prophecy of Isaiah 53 – to die on the cross, performing a vicarious sacrificial work. John continues the thought (και conj., and, even, also, indeed) by saying that the sinner who is now saved has completely seen the picture. Remember, ειδω (eido) Perf. Act. Ind. 2pl., means primarily ” to see,” and hence, is often translated “to know,” and in this case the Holy Spirit has performed the illumination and the individual has seen clearly the doctrine of Christ’s death as a substitute for the sinner. And they know this completely as the perfect

⁹⁰ Over the years, the Jews had devised additional rules and regulations concerning the Sabbath. By Jesus’ day there were 39 different classifications of work. Man must be careful not to add to God’s word, whether it is the Jew or the Church, when tradition adds to the Word of God, tradition must be thrown out!

tense point out. Because Christ came in the flesh the picture has been made complete. His manifestation in the flesh made the legal act complete.

The conjunction *οτι* (*hoti*) conj., is common for introducing an objective clause after verbs of knowing, seeing, and saying, so is translated “that” and is combined with the far demonstrative *εκεινος* (*ekeinos*) dem. pron. n.m.sg., “that,” which is usually translated just “that He was manifested.” The wonderful word *φανεροω* (*phaneroo*) Aor. Pas. Ind. 3sg., “to make manifest,” “visible,” or “known,” conveys the manner in which God came in the flesh. We call this the incarnation, but the Greek is simply – the *phaneroo*, the manifestation of God as the aorist brings out the idea of appearing in history as a single event. This manifestation cannot be confused with anything other than His birth since the passive says He was a passive participant. He was created in the womb by the Holy Spirit, was brought about in a normal human birth and came into the world like a normal man, so as to represent mankind in His life and death. But because of His miraculous conception, that is, His conception by the Holy Spirit, He could be called perfect by God, since only God is perfect. What an incredible thing this God-Man is. He is truly the only begotten of God, the only One who ever was or ever will be like this.

The purpose of this manifestation is given to us as the *hina* clause (*ινα* conj., “that,” “in order that,” “so that”) points out that our sins are carried away by the passing of His visible appearance. One of the great truths of Scripture is found in this word *αιρω* (*airo*) Aor. Act. Subj. 3sg., “to raise up,” “to take upon one’s self,” or “to bear away what has been raised.” He took our sins (notice the plural *αμαρτια* (*hamartia*) a.f.pl., with def. art., sin, to miss the mark), the definite article pointing out the definiteness of the sins that are ours. This is a purpose clause so the aorist subjunctive expresses the idea of the bearing of our sins is contingent upon certain existing and known conditions, and hence, the action is objectively possible, so the translation “he might take away our sins.” It is as though the Greek gives us the doctrine of “expiation” and the full meaning of the scape goat in this one word *αρη*. Jesus Christ bore our sins on the cross and took them away; they are no longer visible to God since He carried them away. The possibility of forgiveness of sins is everywhere present in the doctrine of salvation. The objective fact of Jesus Christ’s appearing in the flesh, dying on the cross and being resurrected secured the “existing and known condition,” but the individual’s sinful condition is also included in the “existing and known condition.” John draws a distinction between propitiation (placating the wrath of God) and expiation (removal of sin, guilt, and wrath).

Notice in the gospel of John, Jesus is the Lamb of God who takes away the “sin” [collective sin] of the world. But here he points out “sins” [pl.] in order to clarify the point of the individual’s many sins, making a theological distinction in Jesus’ death as covering both inherited sin (imputed sin), and the individual’s sin. One cannot blame Adam for his or her sin and one cannot say Jesus Christ paid the price for Adam’s sin but not my sin. Just as Adam’s sin is imputed or reckoned (Gr. *λογιζομαι*, cf. Rom. 4:11, 22,-24; 5:3) to all mankind, so Christ’s righteousness is imputed to mankind. This speaks of the three great doctrines of imputation: Adam’s sin is imputed to mankind (Rom. 5:12-21); Man’s sin is imputed to Christ (2 Cor. 5:19; 1 Pet. 2:24); and Christ’s righteousness is imputed to believers (2 Cor. 5:21; Isa. 53:6).

2. In Him is no sin - the righteous example (3:5b)

Και ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. (and sin is not in him). Finally, the apostle concludes this statement by adding the conjunction καὶ “and,” (or maybe, indeed) a sin (ἁμαρτία (hamartia) n.f.sg.) is not ἐν (en) prep., “in” Him. Notice, there is no definite article, so the meaning is “any sin,” or “not a single sin” is in Him. This speaks of the doctrine of the God-man nature of Jesus Christ. He was sinless in every way and satisfied the OT prophecy that he knew no sin on a human level (Isa. 53; 2 Cor. 5:21; Heb. 4:15; 7:26 1 Pet. 2:22,), and further speaks of the theological/legal connection of the one that is the substitute, being offered up to God as being spotless (1 Pet. 1:19). Just as verse three states “just as He is pure,” so the statement “in Him there is no sin.”

The phrase places sin at the head in order to emphasize the sinless nature of Christ. His purity and sinless nature should move us to be like Him and put off sins. Dr. Lenski writes, “As Christ is pure, and sin is not in him, they must ever be purifying themselves, and when they find themselves sinning must flee to their Advocate with his expiation for such sins (2:1,2).”⁹¹

John highlights the distinction between positional salvation and experiential salvation. Our position is “in Christ,” we stand legally acquitted before God because of what Christ did on the cross. Our sins are forgiven – past, present, and future sins are all covered by Christ on the cross. But our experience in this fallen world is another story. We are sinners who are implored to not sin.

3. Abiding in Him moves one not to sin - you are known by your associates. (3:6a)

3:6. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει (Everyone that abides in Him does not sin). The teaching of abiding in Christ reaches its high point and value in this little phrase. A believer is not known as a sinner! If a person believes in Christ as savior, then he or she is saved and declared righteous by God. All their sin is covered by Christ’s death on the cross, not just some sin, but all, for He was sacrificed once for all (Heb. 10:10). This person is seen by God in the throne room as sinless because Christ removed that sin and His righteousness is imputed to the believer. But personal sin is still a problem in the believer’s life. The picture is drawn in Scripture that the Devil (the accuser, slanderer) is ever present accusing and exposing the believer’s sin in the throne room (Job 1:6-12; 1 John 2:1-2), but our Advocate, Jesus Christ, continues in our defense, testifying, “I paid the price for that sin, too.”

If a person is abiding in Christ, then he or she will put off the sin that has a hold on them. Abiding in Christ and His word serves as a preventer of the Christian from falling into the temptations and deceptions of the Devil. The word “abiding” means an active relationship and fellowship with Jesus Christ. The opening adjective πᾶς (pas) adj.n.m.sg., “every man,” or in general, “everyone,” identifies the subject of the literary

⁹¹ R.C.H. Lenski, *The Interpretation of the three Epistles of John* (Minneapolis: Augsburg Publishing House, 1966), p. 456

couplet of this verse: “anyone who abides in Him... anyone who continues to sin...” The first part of the couplet defines the state of the person, that is, “trusting in God,” and serves as a statement of fact for one who overcomes sin, and further the motivation to mature in Christ. Not like the Gnostic who believed that some of them achieved maturity and perfection in this life⁹². And in fact, said “they reached such an advanced stage in spiritual experience that they were ‘beyond good and evil’. They maintained that they had no sin, not in the sense that they had attained moral perfection but in the sense that what might be sin for people at a less mature stage of inner development was no longer sin for the completely ‘spiritual’ man.”⁹³

To say one is “in Him” means one is “in Christ” or has a particular belief that has its message based on the death, burial and resurrection of Christ. This person is a professing Christian, and in fact, this professing Christian is one who abides in Christ. The participle μένω (meno) Pres. Act. Part. n.m.sg., with def. art., “to remain,” “abide,” or “dwell” is part verb, part noun, thus making this individual a person who is a person who currently stands before God relaying upon Him to cleanse them and has the sense: he who continues to abide or remain in Christ. The tenses of this verse scream out the distinction between two types of people. The true Christian practices what he preaches so the present tense is used, whereas, the false Christian’s actions have their foundation in not knowing, and in fact, the knowledge has never been there – it is the perfect tense. Where the true Christian acknowledges the saving work of Jesus on the cross, and hence, is seen as abiding in Christ, that is, not calling Him a liar and enjoying the freedom of not having his own sin condemn him, but rather, he continues to not continue in sin (οὐ part., not; αμαρτανῶ (hamartano) Pres. Act. Ind. 3sg., “to sin”) because he still holds and acknowledges the truth of his sinfulness.

Dr. F.F. Bruce says, “In saying that no one who ‘abides’ in him sins, John is not asserting that it is impossible for a believer to commit an occasional act of sin. He has already pointed to the provision made for such an emergency by means of confession (1.9) and Christ’s activity as His people’s Advocate (2.1f), and has warned his readers against unfounded claims to be sinless within or without (1.8, 10). What he does assert is that a sinful life does not mark a child of God, so that anyone who leads such a life is shown thereby not to be a child of God... Fellowship with the sinless One and indulgence in sin are a contradiction in terms.”⁹⁴

4. Continuing in sin is not compatible with following Him (3:6b)

πᾶς ὁ ἁμαρτανῶν οὐκ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτὸν. (Everyone who continues to sin has not seen him neither has known him). Again the subject is found in everyone (πᾶς adj.n.m.sg., “all,” “every”) that is in the Church and professes Christ. If this person continues in their sin, as the present tense of the participle αμαρτανῶ (hamartano) Pres. Act. Part. n.m.sg., with def. art., “to sin,” communicates, this person is known as an active, open sinner. Did you catch the difference in the participles? The true Christian is

⁹² Lenski notes, “Perfectionists misunderstand this statement and think that it refers to total sanctification: has stopped sinning altogether. They disregard the tense. They ignore 1:8-10; 2:1, 2; 3:3.” P. 458

⁹³ FF Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), p. 26

⁹⁴ F.F. Bruce, p. 90

Keeping oneself pure (3:4-9)

one who is an abider, whereas the false Christian is one who is a sinner! What a striking difference identified in the grammar of the two persons.

<i>Characteristic</i>	<i>Present Participle</i>
True believer	Continues to be an abider in Him
False believer	Continues to be a sinner

The false Christian is called an unbeliever because he or she does not (οὐ part., not) ὁράω (horao) Perf. Act. Ind. 3sg., “see with the eyes,” or “see with the mind,” and means, he has never seen/known! The perfect tense is complete and you could say this person has never seen, or theologically, never been illuminated by the Holy Spirit. This person does not see, nor has he ever seen the big picture because he has never been born again – the eyes of his heart have never been opened. The personal pronoun αὐτός (autos) pers. pron. 3a.m.sg., “him” points to either God the Father or God the Son. But because the Father has been revealed through the Son, they are in essence one. That is to say, the object of this sight and knowledge has to do with the Son. Have you seen Him? Do you have the whole picture of who He is and what He did in the flesh on the cross for mankind? If you can say yes, then you know Him, but the false brother in the Church neither (οὐδε conj., “neither”) has seen Him, nor γινώσκω (ginosko) Perf. Act. Ind. 3sg., “has known” Him. The perfect stresses the point of the individual’s complete lack of acceptance of who Christ is and the fact of His death on the cross covered his or her sin.

5. There is deception being taught concerning sin (3:7a)

3:7. Τεκνία, μηδεὶς πλανατῶ ὑμᾶς (Little children, let no one deceive you). The warning is addressed to the τέκνιον (teknon) voc.n.pl., “little children,” the weakest within the Christian community. They are the ones needing special instruction and protection due to the influence false teachers have upon them. They have not yet been through the tests and trials of the Christian walk, they are not yet battle hardened to the tricks of the Devil. John declares “let no one deceive you!” This is the third time he has talked about deception and the believer. Notice the progression of deception as it reaches its height of instruction here:

Deception (πλαναῶ) and its relation to sin:				Our relation to sin
Present	1:8	If we say we have no sin	<u>we deceive</u>	Our sin and

Keeping oneself pure (3:4-9)

Active Indictive			ourselves	self-deception
Present Active Participle	2:26	These things I have written to you concerning	<u>those that deceive</u> you	Outside sin and deception
Present Active Imperative	3:7	Little children	<u>let no one deceive</u> you	Exhortation to not sin

The adjective μηδεις (medeis) adj.n.m.sg., “no one,” or “nothing,” is translated “no one” or “no man” since it is masculine and means a person and not an abstract thing. “No one” is the subject of the phrase whose purpose is to πλαναω (planao) Pres. Act. Impv. 3sg., “to cause to stray,” “lead astray,” or “deceive” those in the Church. The imperative is often translated “let no one deceive you!” What is it that you should look for in order not to be deceived? John tells us next.

6. Practicing righteousness is compatible with following Christ (3:7b)

ὁ ποιῶν τὴν δικαιοσύνην δίκαιος ἐστίν, καθὼς ἐκεῖνος δίκαιος ἐστίν (he who does the righteousness is righteous even as that one is righteous). Nicoll says, “The Apostle cuts away vain pretences by a sharp principle: a righteous character expresses itself in righteous conduct. Christ is the type. He was ‘the Son of God,’ and if we are ‘children of God,’ we must be like Him.”⁹⁵ A righteous person performs righteous conduct. The person in the Church who does not live a righteous life is suspect. The Christian should exhibit a changed life not only by word but by deed. This is expressed in the Greek by the participle ποιῶ (poieo) Pres. Act. Part. n.m.sg., with def. art., “to make,” or “do,” and is translated, “he who does” in the sense of acting rightly according to a standard given. That standard given by God is called δικαιοσύνη (dikaiousune) a.f.sg., with def. art., “righteousness,” and since this a thing of God “justice” also comes with this word. As you can see, there is a right thing to do and a wrong thing to do. Anything that is not according to His commands is deemed unrighteous, and anything according to His commands deemed righteous. The actions of the Christian are measured against what God has to say about the subject. Can a starving Christian steal? Modern American humanism says yes, but God says no. The answer to this question is not based on a relative standard. The answer is never, because God said so!

The participle says this person is known as a doer of “the righteousness,” a specific righteousness as the definite article points out; a righteousness that is from God. A righteousness that is defined to be righteous as the adjective δίκαιος (dikaios) adj.n.m.sg., “righteous,” or “just,” is used with the stative verb εἰμι and hence, one can translate, “the righteousness, a righteous one it is.” The adverb καθὼς (kathos) adv., “as,” “even as,” is a simile and defines the righteous act as patterned after His standard.

⁹⁵ W. Robertson Nicoll, gen. ed., *The Expositor's Greek Testament* (Grand Rapids: Eerdmans Publishing, 1990), vol. 5, p. 185

Notice the far demonstrative *εκεινος* (*ekeinos*) dem. pron. n.m.sg., “that,” is used to describe Christ’s righteousness. Is Christ’s righteousness far from our righteousness? Yes! But since His righteousness is imputed to us, we are to use His standard of life as a pattern.

7. Practicing sin is compatible with following the Devil (3:8a)

3:8. ὁ ποιῶν τὴν ἁμαρτιαν ἐκ τοῦ διαβόλου ἐστίν, (He who does sin is of the Devil). Man is capable of performing acts of sin that is why in verse seven the far demonstrative is used to distinguishing our righteousness, even in a state of salvation, as different in quality than His righteousness, and hence, we do not measure up to Christ’s righteousness and cannot measure up in reality. Yet still, the believer can and is expected to be righteous, to perform righteous deeds in Christ’s name and to be holy - set apart to God.

John, however, makes a point that the one who performs sin is of (ablative – source or origin) the Devil. The same construction as found in verse seven is repeated here, the present participle of “to do,” *ποιεω* (*poieo*) Pres. Act. Part. n.m.sg., with def. art., “to make,” or “do” is translated “the one who does” *ἁμαρτια* (*hamartia*) a.f.sg., with def. art., “the sin” is of the Devil. This serves as a contrast between the person of verse seven who performs righteousness and the one who does not. One who does not do right sins, and the one who does sin is declared to be *ἐκ* (*ek*) prep., “from,” or “originates from” *τοῦ διαβόλου* “the Devil.” The word Devil comes from *διαβολος* (*diabolos*) adj.g.m.sg., “devil,” “false accuser,” “slanderer,” from the compound of *δια* (*dia*) “through,” or “by,” and *βαλλω* (*ballo*) “to throw,” “put,” or “thrust” as the Devil throws out slander. Slander is false accusation that is meant to cause harm and injury. This person is identified as being (*εἰμι* (*eimi*) Pres. Ind. 3sg., to be, exits) from, or in the group aligned with the Devil. The definite article points to a specific person. The same person identified before as the Antichrist (2:22). The adjectives describe the character of this person as well as the person. You might say he is the slanderous one, the slanderer.

8. Who is the Devil? (3:8b)

ὅτι ἀπ’ ἀρχῆς ὁ διαβολος ἁμαρτανει. (because the Devil sins from [the] start). This phrase identifies the person’s character, that is, he has been in rebellion since the beginning. It is not clear when the Devil fell, we do know that he rebelled after the creation of the world but sometime before the incident of Genesis three. The conjunction *οτι* (*hoti*) conj., is translated “since,” or “because” and forms the reason or cause for sin, indeed the first cause in this case. Does this mean that all sin originates from the Devil, or just that all sin has its origin from that first sin which originated from the Devil? In this case the prepositional phrase is placed at the head of the phrase in order to emphasize something about the Devil. The Devil is right now in a state of being in sin and will continue to stay in that state until the consummation of all things by Christ.

The Greek preposition *απο* (*apo*) prep., “from,” or “out of,” speaks of origin either, “of the place whence anything is or comes from,” or “of origin of a cause.” Since

the preposition modifies the noun αρχη (arche) g.f.sg., “beginning,” or “origin,” the idea is most likely that of origin of a cause, that is, he is the cause of sin entering the world. But, this is a present tense so the idea is the Devil continues in his sin (present of past action (perfective present)⁹⁶) – most translate, “he has been sinning from the start”).

9. God came in the flesh to destroy the works of the Devil (3:8b)

εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τα ἔργα τοῦ διαβόλου. (into this the Son of God was made manifest in order that he might break the works of the Devil). What a marvelous summary statement this is! Into this state of affairs, that is, this sinful, fallen world, the Son of God came in the flesh to die on the cross which served to secure victory over the Devil. This means that one of the functions that Jesus died for was to secure an unchangeable victory over Satan, since His death cannot be undone! The payment has been made, propitiation has been satisfied, expiation performed, and victory secured.

The proposition εἰς (eis) prep., “into,” or “towards” describes the direction or rather the environment, since the demonstrative οὗτος (houtos) dem. pron. a.n.sg., “this” is used; the two combining to point out the world and all that is in it in a negative sense. Into this sinful world, or into this state of affairs, the Son of God [Jesus Christ] φανερωῶ (phaneroō) Aor. Pas. Ind. 3sg., “was made manifest,” or “appeared.” This has a visible character as it is derived from the verb φαίνω (phainō) “to bring forth into the light” and for a purpose; the *hina* clause ἵνα (hina) conj., “in order that,” or “so that” He will break the works of the Devil. The subjunctive λύω (luō) Aor. Act. Subj. 3sg., “to loose,” has the idea that by His incarnation, death, burial, and resurrection, that is, His perfect sinless life, perfect sacrifice, and resurrection are all summed up in “His manifestation” which secures a one time point in the past of undoing the works of the Devil. His manifestation was for the *purpose* of bringing about a possible loosening the bondage to sin for the individual. There is possibility for the individual to see the works of the Devil in his or her life completely removed. The picture is that of being chained to the Devil and sin, and the possibility that everyone can λύω loose those chains, because Christ secured victory for the believer. The aorist subjunctive with the *hina* is a result clause where the intent of Christ was to break the chains of the Devil, that is, the subjective here speaks of the intention of the act to break the works of the devil not its possibility – He really did break the works of the Devil.

By works (ἔργον (ergon) a.n.pl., with def. art., “the business,” “works,” “deeds”) is meant “the business,” of the διαβόλος (diabolos) adj.g.m.sg., with def. art., “devil” in all that is summed up in the Biblical use of the word “the world,” and all things alienated from God – all his plans of evil and control over the nations and people. He is seen as the ruler of this world (John 12:31) working in the sons of disobedience (Eph. 2:2) using

⁹⁶ Sometimes called the durative present and corresponds to the English present perfect, meaning, the action began in the past and continues into the present. This is different from a perfect tense in that the perfect is completed action in the past and the result exists in the present. The present does not speak about the completion of the act, only that it existed and continues to exist, and may speak of Satan’s sin, not in a single act, but his character in general as a progenitor of sin.

demons to carry out his deception (Dan. 10:31, 20). But here in relation to the believer and the Church, he tempts believers to commit evil and perverts the gospel. Here it may be he tempts believers with the pride of intellect, to cover up selfishness and a lack of love, for the big issue in this letter is fellowship.

10. Being born again means abiding in Christ (3:9a)

3:9. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτιαν οὐ ποιεῖ, (Whosoever has been born of God, he does not sin). The first phrase is a statement of fact that finds its reason in the next phrase and is made even clearer and reaches a literary height by the final phrase. This is about the half way point of the letter and is by all intent and purpose the central point of the book. That is to say, this is a letter of exhortation addressing the daily walk of a believer and a person who is born again must not consider his or her sin as not a problem. This verse is the reason the early Church in general did not quote from this letter, because the Gnostics used this verse as a proof text to justify their sinlessness. The Gnostic believed that they could sin, but that some had reached such a height of maturity that they could say they were no longer sinners. The world always invades God's camp of people. It did in the Old Testament with the various pagan cultures, it did in New Testament with the Greek philosophy and it does today with whatever worldly philosophy the people of a particular culture encounter. This is the story of man. This is one of the doctrines in anthropology – that man fails. What is man like? Jesus says – a sheep, ready to follow after whatever looks good, but regenerated man has a new capability to accept the things of God and a new capability to repent and turn away from whatever sin has hold of them and have victory over the sin. Does this mean that a man has victory over all the sin that he continues to do? No, God works in time and space to give the individual victory and freedom from individual sin on a case by case basis.

Spiritual growth is the context, so they are all addressed as children of God. The infant to the father, the least mature to the most mature all have a problem with sin and it is God's business to weed out the individual sin of the believer in time through trials, but one who continues to work out his or her individual sin, even openly, must be corrected by Scripture, and if that sin continues, or they deny it is a sin, then that person has not been born again. John makes this clear by his use of the universal πᾶς (pas) adj.n.m.sg., "all," or "every" γεννάω (gennao) Perf. Pas. Part. n.m.sg., with def. art., meaning "to beget, "be born," "all who have been begotten" of God (ἐκ τοῦ θεοῦ) continue not doing sin. The word for begotten is a perfect passive participle, the perfect means that the act of begetting was completed in the past and continues in that state at the time of writing; the passive means it was by means of an external agent. So that this person is born again by God and as such, their character will change because they have the gift of the Holy Spirit that serves to convict and teach the individual, thus maturing them and their response will eventually be to turn away from that sin. How do you know one is born again? What is the test of a believer? John answered this question in John 3:18: "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."

Keeping oneself pure (3:4-9)

John uses the Jewish concept of begotten as a metaphor, that is, it is believed that a child inherits his or her father's nature through the seed, so that those who are born again possess and reflect the character of their father.

The one begotten has the proposition ἐκ (ek) prep., “from,” or “out of” θεός (theos) g.m.sg., with def. art., god, God; which is a genitive of source clarifying the passive who performs the action, or clarifying that God is the agent. And since the person is begotten of God, he is no longer a slave to sin and through the convicting work of the Holy Spirit, he does not continue doing a sin. The present active indicative of ποιεῶ (poieo) Pres. Act. Ind. 3sg., “to make,” or “to do” means that the person is not longer actively performing a sin that was an active part of his life, a continuous active sin! Notice, ἁμαρτία (hamartia) a.f.sg., “sin,” is placed at the head of the phrase, placing importance upon a sin as the object. Notice also the absence of the definite article making this “the nature of sin,” or “does not go on doing sin.” This sin which is not definite, that is, it is just one of many, but was an open sin at one point in time, is no longer a master over him, controlling him, he now is set free from it. What a story we have, a testimony of someone who was a slave to sin, but is now set free!

ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, (because his seed remains in him). This phrase has caused a great deal of discussion concerning what the seed is. Is the seed the Spirit of God, the word of God, or something else? The reason that the believer no longer continues in a particular sin is given by this purpose clause introduced by ὅτι (hoti) conj., “because,” or “since.” The believer continues to possess His (God's) σπέρμα (sperma) n.n.sg., “seed,” “from which a plant germinates,” “the semen virile,” the word comes to the English as sperm and is used metaphorically as “a few survivors remaining for the next generation,” or alternatively, “of the divine energy of the Holy Spirit operating within the soul of the believer.” The word picture goes with the “born of God” analogy but, here, it seems to imply spiritual growth. That is what this letter is about – growing in God. There has been a lot of talk concerning what the seed is here; the Word of God, The Holy Spirit, the light, the truth, the commandment, the offspring of the Spirit, Jesus as the Word, or God's nature, but it seems better suited here simply as a figure for spiritual growth. The seed starts with personal regeneration with the believer being transformed and indwelt by the Holy Spirit. This person is born again and is a “babe in Christ.” The baby is expected to grow in maturity through the process of experiential salvation or sanctification, putting off one sin after another. Each time sin is overcome, the believer grows in faith and love.

The seed is a possession of αὐτός (autos) pers. pron. 3g.m.sg., “Him,” and one grows not apart from the Word of God, but the Holy Spirit works with the Word of God. There is no secret knowledge, special super spiritual person, or special way to grow; no, everyone that is a child of God has the seed and that seed works in the same way – through His Spirit, the Word, and personal experience to bring about personal growth that brings glory to Him.

That is why the child of God remains in Him, because His seed remains in him. The preposition ἐν (en) prep., “in,” is properly locative meaning the seed's location is placed in man. The seed remains μένω (meno) Pres. Act. Ind. 3sg., “to remain,” “abide,” or “dwells” in the believer for all time. There is never a point in time when the believer does not possess God's seed. Nicoll writes, “The germ of the divine life has been

implanted in our souls, and it grows – a gradual process and subject to occasional retardation, yet sure, attaining at length to full fruition. The believer's lapses into sin are like the mischances of the weather which hinder the seed's growth. The growth of a living seed may be checked temporally; if there be no growth, there is no life."⁹⁷ This is an aspect of the law of love. God chastens those He loves. There is growth in the true child of God.

11. Being born again means putting off sin (3:9b)

και οὐ δυναται ἁμαρτανειν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται. (and he is not able to sin because he is born of God). The born again person has been given the Holy Spirit who works with the word of God to convict the believer to repentance. This is the mechanism that works in the believer to change his or her life to be conformed to the image of God, to put away the old ways and to live a life pleasing to God. This is a general principle, what can be called the law of abiding in Christ. Our fellowship with Christ produces a result that moves us closer to Him and away from the works of the Devil. Being set apart by God means we are separated from the sins of the world, but we live in this world so how is it that we are separated? It is this seed that we possess that gives us a new ability, the Greek δυναμαι (dunamai) Pres. M/P Dep. Ind. 3sg., "to be able," "to have power," not to sin. Notice the ability is in the present tense as we "continue to be capable" of not sinning." The present infinitive of ἁμαρτανω (hamartano) Pres. Act. Inf., is properly translated "continue in sin," as the clause is a result of what follows. The Greek infinitive is here locative in scope⁹⁸. John typically speaks in a Hebrew fashion, so it is here that he uses the classic verb + infinitive to function as an infinitive absolute, thus intensify or reiterating the verbal statement, "he shall surely not continue sinning."

The οτι (hoti) conj., "because," or "since," points to the reason as "from God" (ἐκ τοῦ θεοῦ) this person "has been born." The perfect passive of γεννω (gennao) Perf. Pas. Ind. 3sg., "beget," "be born," is a completed act and the action was directed to him or her by an external agent. Because he is born of God implies that God has the power over the person's life that He and He alone is able to bring about this change. And it is true that He works in His children as a potter working clay, freeing man from the slavery of sin, giving man a new capability to accept the things of God. The reason we as believers cannot continue in sin is that God hates sin and the Holy Spirit's work in the believer is to conform us to the image of God, and to do that one must be kept pure by the renewing of the mind. The purpose of this work is to keep us in fellowship with Him and to hear us bring glory to Him, for He alone is Holy.

⁹⁷ Nicoll., p. 185

⁹⁸ The infinite is simply a substantive of the dative or locative case (to/in sin), but the NT use sometimes reflects a Hebrew sense as an "ing" word, that is, it might better read, "go on sinning," (anathrous: what is of the nature of sin. – Lenski)

Followers of God and followers of the Devil (3:10-15)

1 John 3:10-15

¹⁰ By this is the children of God and the children of the Devil manifested: whosoever is not doing righteousness is not from God and whosoever is not loving his brother. ¹¹For this is the message that you heard from [the] beginning, that we should love one another. ¹²Not as Cain, he was from the evil one, and he slaughtered his brother. And why [did] he kill him? Because his works were evil but his brother's righteous. ¹³Do not marvel my brothers if the world hates you. ¹⁴We have known that we have passed over from death to life, because we are loving the brethren. He who does not love the brother remains in death. ¹⁵Whosoever hates his brother is a murderer, and you have known that every murderer does not have eternal life abiding in him.

¹⁰ ἐν τούτῳ φανερα ἔστιν τα τέκνα τοῦ καὶ τα τέκνα τοῦ διαβόλου πας ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ¹¹ ὅτι αὕτη ἔστιν ἡ ἀγγελία ἣν ἀκούσατε ἀπ' ἀρχῆς, ἵνα ἀλλήλους, ¹² οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τα ἔργα αὐτοῦ πονηρὰ ἦν τα δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ ἡμεῖς οἶδαμεν ὅτι μεταβεβηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτονος ἔστιν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτονος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μενουσαν.

Introduction

This section introduces the outworking of the spiritual condition. The contrast between the child of God and the child of the Devil is presented by the prominent words of love and abiding in eternal life which is contrasted with murder, hatred, and death. John links a murder to a spiritual condition using Cain's murder of his brother as an illustration of how sin lies at the door, and its desire is for you" (Gen. 4:7). This is a lesson of hatred that is left unchecked for an extended period leads to misery. It builds up, overtaking the individual as it grows in intensity to the point where it must exhibit itself. It will be manifested – it produces rotten fruit, possibly leading to murder.

Have you known or heard of someone that you thought would never be capable of murder? Everyone is shocked by the crime, but it involved an offence and hatred which

had built up inside of him for an extended period. This is why Paul advises, “do not let the sun go down on your anger, and do not give the Devil a place [foothold].” (Eph. 4:26). Sin is like a crouching lion, it lies at the door waiting to pounce, and for those who have been transformed and possess the Holy Spirit and do right in the situation, they will overcome the test and sin will not overtake them. As God tells Cain, “if you do well, will you not be accepted?” (Gen. 4:7)

Two types of children identified (3:10)?

3:10. ἐν τούτῳ φανερα ἔστιν τα τέκνα τοῦ καὶ τα τέκνα τοῦ διαβόλου (By this is the children of God and the children of the Devil manifested). This has been called “The evidence of Divine sonship, viz., human brotherhood.”⁹⁹ One is known by what one says and does. One is either a follower of God and, hence, says and does the things of God, or he is a follower of the Devil. (see John 8:38)

The prepositional phrase ἐν τούτῳ “by this” (ἐν prep., “in, by, with”; οὗτος (houtos) dem. pron. d.n.sg., “this”) identifies the method by which (instrumental case, meaning “by the means/instrument”) one can see and identify the source one follows. The adjective is placed at the head of the phrase and is the plural of φανερός (phaneros) adj.n.n.pl., “manifests,” “appears,” or “known,” and comes from the verb φαίνω (phaino) “to bring forth into the light,” or “to appear.” The adjective is distributed to the two distinct groups. That is to say, the importance of the phrase is found in how to identify the source – by observing the difference between the two groups and by what a person says and does.

The plural of φανερός points to the two groups as they are very different manifestations. One could translate “by this is, the manifested ones, the children of God and of the Devil.” Two contrasting characteristics identify the person. The characteristics are visibly seen as one: (1) commits lawlessness; and (2) does not practice righteousness. In essence sin and unrighteousness are synonymous. Sin is to miss the mark, to do unrighteousness, whereas, righteousness is the character or quality of the revealed will of God of things that are just and true. “Perhaps we most often think of sin as wrongdoing or transgression of God’s law. Sin includes a failure to do what is right. But sin also offends people; it is violence and lovelessness toward other people, and ultimately, rebellion against God.”¹⁰⁰

Chapter three places lawlessness and sin into the category of lovelessness. That is to say, in the sense that sin is an active violation of the love commandment given by God to man. As a result, God places a legal aspect to one’s position: a child of God is declared

⁹⁹ David Smith, in Robertson Nicol, ed., *The Expositor’s Greek Testament* (Grand Rapids: Eerdmans Publishing, 1990), vol. 5, p. 185.

¹⁰⁰ Walter Elwell, gen. ed., *Baker Theological Dictionary of the Bible* (Grand Rapids: Baker Books, 1996), p. 736

righteous, the legal act of God declaring a person legally acquitted. This is a legal act giving a verdict of righteousness. The grounds for the verdict have always been the same – one is declared righteous by faith just as by faith Abraham was declared righteous by the grace of God (Gen. 15:6; Rom. 4:3). Abraham believed God and it was accredited to him as righteousness. In the dispensation of the Church, both Jew and Gentile trust in the shed blood of Jesus on the cross and on that ground is the child of God justified. This is the good news of Christ (1 Cor. 15:1-5), and being saved from the punishment to come means we have a new life, a new identity, and with our new identity, a new family and a new way of life.

The verb *εἰμι* (eimi) is singular pointing to the method “by this is [known].” The subjects are found in the common word *τεκνον* (teknon) n.n.pl., with def. art., “children,” “offspring,” The singular “is,” is almost universally translated as a plural “are” but the sense is better understood by the singular demonstrative that points to the method of identification. In other words, sin and unrighteousness are seen as one and it is through observation that the two groups are identified.

This identification of a child of *θεος* (theos) g.m.sg., with def. art., “the God,” speaks of a genitive of source or origin and the metaphor *τεκνον* (teknon) n.n.pl., with def. art., is used to mean one is a possession, and hence, possesses an attribute of the progenitor, so it is that the two groups are distinguished – the son of God and the son of the *διαβολος* (diabolos) adj.g.m.sg., with def. art., Devil should be identifiable.

The negative: not from God (3:10b)

πας ὁ μη ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μη ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. (whosoever is not doing righteousness is not from God and whosoever is not loving his brother). This statement answers the question, how does one know one is not from God? The answer is anyone not actively performing what is righteous is not from God, and moreover, loving one’s brother or sister in Christ is tightly related to what is righteous. Abiding in Christ and His word has an active influence on a person and the result of love and fellowship with both God and the brethren. This is the result of 2:29: “If you know that He is righteous, you know that everyone who practices righteousness is born of Him.”

The subject is the adjective *πας* (pas) adj.n.m.sg., “everyone,” and most older translations use “whosoever.” The negative *μη* (me) part., “not” modifies the participle *ποιεω* (poieo) Pres. Act. Part. n.m.sg., with def. art., “the one that is not doing” righteousness. This is a person who continues to act this way. The word *δικαιοσύνη* (dikaiosune) a.f.sg., righteousness, is used here in a broad sense meaning, “the state of one who is as he ought to be, namely, in a condition acceptable to God.” How does one become acceptable to God? By believing God sent His only begotten Son that whosoever believes in Him should not perish but have everlasting life. The use of the two negatives is significant as they point out the negative condition where a child of God is not, that is, *οὐκ ἔστιν ἐκ τοῦ θεοῦ* “he is not from God.”

And further (*καὶ*) this person is not *ὁ μη ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ* “one that currently loves his brother.” The participle with the definite article of *ἀγαπαω*

(Pres. Act. Part. n.m.sg., with def. art.,) speaks of “one that is currently not loving his brother.” That is, the present tenses speak of a person who is characterized right now as one that has no love for his brother. The metaphoric use of the object of the phrase, αδελφος (adelphos) a.m.sg., with def. art., “the brother” means those who are in the Church as the definite article points out their unique association. This person is in the Church, but is described as hating those in the Church. This person does not act the part but rather, stands out as one who hates his brothers and sisters in Christ. It is hard to love some people in the church sometimes, but we are to love our brother, even our enemies, this is the unique mark of the Christian.

Ποιων Present Active Participle – “a person known as one that continues to practice”		
Object	Offspring of the Devil	Offspring of God
sin	Commits sin (3:4)	Abides in Him (3:6)
righteousness	Does not do righteousness (3:10)	Practices righteousness (3:7)
love	Has goods but does not share (3:17)	Lay down our lives for the brethren (3:16)

The command from the beginning: Love one another (3:11)

3:11. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣκουσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, (For this is the message that you heard from [the] beginning, that we should love one another). John reminds them of the command previously given. That command has now turned to motivation for loving the brother as the subjunctive “we might love” is used. This phrase is introduced with a hoti clause “for,” introducing an objective clause after verbs of knowing, saying and seeing. The fact concerns the message that has been consistent all along as the present tense is used and the demonstrative pronoun is feminine matching the word message - αὕτη ἐστὶν ἡ ἀγγελία. The message ἀγγελία (aggelia) n.f.sg., with def. art., “the message,” “the announcement,” or “the proclamation,” was heard at some point in the past as the aorist of ἀκούω (akouo) Aor. Act. Ind. 2pl., “to hear” is used. This message further points to the past and is consistent with the prepositional phrase ἀπ’ ἀρχῆς (αρχη (arche) g.f.sg., “beginning, origin”) “from the beginning.” There is nothing new presented here, the command to love was there from the start.

The next clause is a purpose clause exhorting the reader to act - ἵνα ἀγαπῶμεν ἀλλήλους “that we should love one another.” The *hina* with the subjunctive of ἀγαπάω (agapao) Pres. Act. Subj. 1pl., “we might love” communicates a strong exhortation. Since there is no first person imperative the first person plural is used with the subjunctive and the result is like an imperative and is usually translated “let us love one another.” Notice John includes himself in this exhortation and enhances the use of reciprocal ἀλλήλων (a.m.pl.) “one another.” John means to tell the believer in the Church that there are enemies of the Church active in the Church, but that we are to love them anyway – that is our defense against the Devil – God’s word plus *agape* love serves as an adequate defense. What is *agape* love? It is a giving love where God’s word of truth is

cherished and spoken in love, suffering long, is kind, does not envy, is not puffed up, but rejoices in the truth not sin (cf. 1 Cor. 13:4-7). It is the business of the believer to love the brethren in truth, remember, “hatred stirs up strife, but love covers all sins,” (Prov. 10:12) and,

A soft answer turns away wrath, But a harsh word stirs up anger. The tongue of the wise uses knowledge rightly, But the mouth of fools pours forth foolishness. (Prov. 15:1-2)

An example of hatred that abides (3:12)

3:12. οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ (Not as Cain, he was from the evil one, and he slaughtered his brother). John provides an example by referring to Old Testament story of Cain and Abel of Genesis chapter four. The apostle moves from the description of the Devil in the garden to the first description of sin involving the offspring of Adam and Eve. The description here is a contrast of two types of worship. Cain does not bring an acceptable offering and becomes upset when God calls him on it. As a result he murders his brother. Cain’s actions are unrighteous and linked to the wicked one. The contrast is one of a progenitor or of a type. A type (Greek meaning, “patterned after a person or thing”) of the Devil verses a type of God.

The illustration is stunning in its depth. First, John gives an illustration of biological brothers; the idea of one brother murdering another of the same flesh and blood is shocking enough, but if that can happen between biological brothers, how much more easily would it be for a Christian brother? This emphasizes the deep spiritual hold that sin and the Devil can have on a person. The intense influence he can have upon a situation as he seeks to destroy Christian fellowship, especially, Churches. Saved people can often times exhibit the same characteristics as the unsaved.

The message continues from the previous verse and answers the question, how do we love one another? The response is *οὐ καθὼς Καὶν* “not like Cain!” The negative *οὐ* “not,” is used in direct questions expecting an affirmative answer, but in this case no question is directly asked, but the absolute negative is still used. The simile *καθὼς* (*kathos*) adv., “even as,” describes the nature of the action that results from not truly loving another, that is, there does not seem to be a middle ground in God’s love; one either loves or hates the brethren. The reaction of Cain (*Καὶν* of Hebrew origin “to acquire [a spear]”) is linked to the wicked one, the Devil, as the adjective *πονηρός* (*poneros*) adj.g.m.sg., with def. art., “the evil one,” or “the wicked one,” is the leader of the kingdom of evil (Eph. 2:2). In fact, the Greek moves the action of Cain from a past, completed act, to a past, progressive event by use of the imperfect of *εἰμι*. That is to say, a lack of godly love has always and will continue to result in a reaction like Cain’s, though maybe not to the extreme of physical harm that Cain did, but murder in the heart is still a sin and seen as evil.

Notice what Paul says, “For the commandments, ‘You shall not commit adultery; you shall not murder; you shall not steal; you shall not bear false witness; you shall not

covet,' and if there is any other commandment, are all summed up in this saying, namely, 'you shall love your neighbor as yourself.' Love does no harm to a neighbor; therefore love is the fulfillment of the law." (Rom. 13:9-10)

The reaction of Cain is expressed in the aorist as a one time event in history by the word σφαζω (sphazo) Aor. Act. Ind. 3sg., "to slay," "slaughter," or "butcher," and means, "to put to death by violence." In fact, this is a simple complete statement of fact, "he slaughtered his brother." The spiritual fruit of true worship results in a right attitude, but when the right attitude is not present, and the child of God is corrected, the result should be repentance on the part of the believer. This is the method of getting right with God and is seen as bringing an appropriate offering - confessing the wrong, and turning away from that sin, this is the acceptable offering for the Christian. The child of the Devil will not bring an appropriate offering, and when corrected, will produce evil fruit - unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, evil-mindedness, etc (Rom. 1:29-30). The use of σφαζω highlights the sin due to the sacrificial contrast between the two offerings. The word has to do with the sacrificial "slitting of the throat" and is only used here and the book of Revelation (Rev. 5:6, 9, 12; 6:4, 9; 13:3).

και χαριν τινος ἔσφαζεν αὐτον; ὅτι τα ἔργα αὐτοῦ πονηρα ην τα δε τοῦ ἀδελφοῦ αὐτοῦ δικαια. (And why [did] he kill him? Because his works were evil but his brother's righteous). The translators have to change the singular verb "was" to a plural "were" to make this read well in the English, but notice how the verb points to the collective "works" of the person. That is how we are known, not only by who it is we know and worship, that is, Jesus who came in the flesh, but we also acknowledge what He did in the flesh on our behalf and our knowledge and love for Him is reflected in our deeds. When we bring our free-will offering we should do so in a manner that is sincere and true. This results in true worship. This is why John points out the Old Testament story of Cain and Abel. The Old Testament stories serve as examples to us today for what not to do and what to do (1 Cor. 10:6-11). John brings up an example of worship that is pre-Mosaic law. The free-will offering before the law formalized it. What is the result of the fall in Genesis chapter three? The evil works of the Devil also moves in the heart of the world, the fruit of the wicked one is envy, strife, evil suspicions, lust, and hate (1 Tim. 6:4; Tit. 3:3).

John continues his argument, saying indeed "on account of which," χαριν τινος, where the adverb χαριν (charin) "for the sake of," "on account of," and the pronoun τις (tis) pron. g.n.sg., "that," or "which," is usually translated "for what reason," or "why," and gives us the reason, or rather the result clause - the result of being aligned with the Devil. The verb σφαζω (sphazo) Aor. Act. Ind. 3sg., "to slay," "kill," or "butcher," speaks of the single act of Cain that resulted from the fruit of Cain's source, that is to say, wickedness produces wickedness. Wickedness cannot produce kindness and mercy unless the Holy Spirit transforms the person, breaking the bondage of sin and the Devil, reconciling one to the One who is good, full of mercy and righteous. Does this mean that an unsaved person cannot show mercy? Of course an unsaved person can show mercy. However, this reaction has to do with the True God and a true response to the True God. This serves to demonstrate a difference between the wicked one and the Righteousness

One. This section intends to help the true son of God recognize those in the Church that manifest love for the brethren, versus those in the Church that manifest hatred for the brother. This contrast is related by John to an actual murder that happened in history to a biological brother. This event moves to the metaphor, as the brethren are not brothers from the same father, but brothers and sisters in a common belief of who Christ is and what He did on the cross. Likewise, murder moves from the removal of physical life to hatred and the removal of genuine love and fellowship.

This metaphor, however, has a common result as the *hoti* clause brings out that the *εργον* (ergon) n.n.pl., with def. art., “the works,” or “deeds” are *πονηρος* (poneros) adj.n.n.pl., “evil.” Notice the plural subject and accompanying adjective “evil works” is placed with the singular verb *ειμι* (eimi) Impf. Ind. 3sg., “it was,” expressing the collective nature and unity of the works of Cain with the wicked one. The plural works associated with this one act of murder gives us insight into what it was that was so wrong with Cain’s offering. Cain’s offering was not like his brother’s. The Greek screams out this fact in the grammar as the contrastive conjunction *δε* (de) “but,” is used, contrasting Cain’s works with the works of his *αδελφος* (adelphos) g.m.sg., with def. art., “brother.” Abel’s works were *δικαιος* (dikaios) adj.n.n.pl., “righteous,” or “just.” The adjective righteousness is placed all by itself at the end of the sentence. It is as if the author wants to highlight the contrast between the two type of works, there is a separation between that which is evil and that which is righteous, and the picture is made of a straight line where evil is at one end of the line and righteousness at the other; the difference is black and white, darkness verses light. This is the same thing Paul addresses in his letters to the Churches:

Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men. For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned. (Tit. 3:1-11; cf. 1 Tim 6:1-5)

Hate: The Contrast Between Life and Death (3:13)

3:13. μη θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. (Do not marvel my brothers if the world hates you). It should be no surprise to those that belong to God, that the world hates them, since the world is under the powerful spell of the Devil. So it is that John places the imperative at the head of the phrase instead of the vocative “brothers.” The negative μη (me) neg. part., “no” modifies the imperative θαυμάζω (thaumazo) Pres. Act. Impv. 2pl., “to wonder,” or “marvel,” making this a prohibition of a question they did not ask. John says *when* you experience hatred from the world not *if*. The strong pleading is found in the noun of address, the call of the vocative of ἀδελφοί (adelphos) v.m.pl., “brothers”) that John aligns with them as he adds the genitive of ἐγώ (ego) pers. pron. 1g.sg., “my brothers.”

The conditional particle εἰ (ei) “if,” points out their wonderment, but as Dr. Robertson adds the “present imperative here with *mē* means ‘cease wondering.’”¹⁰¹ The stress is placed upon the present action with μισέω (miseo) Pres. Act. Ind. 3sg., “to hate,” “pursue with hatred,” as the world, the subject, is placed at the end, even before the object “you”. This is translated in its original placement something like this: “Do not marvel, my brothers, if it hates you - the world.”

Life: We love the brethren (3:14)

3:14. ἡμεῖς οἶδαμεν ὅτι μεταβεβηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς (We have known that we have passed over from death to life because we are loving the brethren). The argument goes something like this, since we are born again, we have a new life in Christ, and as such, we possess a new nature to love as Christ has loved. At least that is the ideal, but the born again person still has the old self that can live fleshly, the Devil can still get a foothold (1 Chron. 21:1; Matt. 16:23; Acts 5:3; 2 Cor. 2:11; Eph. 6:11; 1 Thes. 3:5), but we have the ability to abide in Christ which serves to protect the believer from the Devil and not let him get a foothold. The fact is the believer can, and at times does exhibit the ungodly hatred of the old man but Paul says we should put it off.

We have known is emphatic as the personal pronoun is placed with the verb ἡμεῖς οἶδαμεν. The verb εἶδω (eido) Perf. Act. Ind. 1pl., “to see,” or “to know,” has the meaning in the perfect tense that we have the complete picture in the past and that knowledge continues to be there today. John is seeking to emphasize the completeness of their knowledge – they are equipped with all they need, they have the Holy Spirit and the word of God to help them.

The thing that is known is ὅτι (hoti) conj., “that,” we have passed from death to life. The perfect is again used for μεταβαίνω (metabaino) Perf. Act. Ind. 1pl., “to pass over from one place to another,” “to remove,” and means the action is complete, so that we have completely passed over from death to life. Nicol writes, “have migrated, the word is used of transition from one place to another (John 7:3, 8:1), of passing from one form of government to another (Plat. Rep. 550 D), of the transmigration of souls (Luc. Gall. 4).”¹⁰² This transition is emphasized by the preposition ἐκ (ek) prep., “from” which

¹⁰¹ A.T. Robertson, p. 224

¹⁰² Nicol., p. 186

highlights the point of separation (ablative of separation) from θάνατος (thanatos) g.m.sg., with def. art., “death.” We have been separated from death and the group that is dead.

Those addressed here by John are those in the Church, those who were dead, but have passed (the previous verb is perfect), εἰς τὴν ζωὴν “into the life.” This life is a particular life as the definite article is added to ζωὴ (zoe) a.f.sg., “life.” This statement presents a proof text for the argument “once saved always saved” as the act of God in saving someone is a perfected act, a completed act. Do all those in the Church possess eternal life? Of course not, that is the point of John’s letter – that there are antichrists in the Church causing division, and there are those who are saved who “walk in darkness,” making the devil’s work easy. Both groups are influenced by the world, both groups influenced by the Word of God, but it is the Christian that possesses the Holy Spirit, and the world does not abide in the Word. The idea of the definite article for life is not insignificant as it indicates that this new life, as defined by Jesus, starts at the point of conversion - at the point of passing from death to a new life that is everlasting. This new life is one that is characterized by both knowledge and deed, it is defined by love.

The last phrase “because we are loving the brothers” forms the proof that one has life and is again given by a visible sign as an expression of one’s love for the brethren. The conjunction ὅτι (hoti) is translated “because” and reflects the reason or outward response to our new life experience. We should be characterized by a genuine ἀγαπᾶω (agapao) Pres. Act. Ind. 1pl., “love,” and, in fact, the present tense means we “continue loving” the ἀδελφός (adelphos) a.m.pl., with def. art., “the brethren.” Love for the brethren is the evidence that we belong to God. Oh, how unloving some Christians can be at times, but it is their responsibility to abide in Christ so the Devil cannot get a foothold in the situation (Eph. 4:25-32).

ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. (He who does not love the brother remains in death). The argument continues by use of a present participle of ἀγαπᾶω (agapao) Pres. Act. Part. n.m.sg. with def. art., “the one that does not love,” or one could say, this person is known as someone who does not express love for the brethren, a habitual unlover. The singular of ἀδελφός (adelphos) a.m.sg., with def. art., “the brother” is now used to narrow the argument to an individual. The previous plurals expressed the general principle, now the focus is further narrowed, most likely, the meaning is to narrow the point down to one of self-examination. “If we...,” expresses self-examination to a general point; whereas, “The one that does not love...,” defines a specific characteristic or a definition of someone that remains dead. Do you have this characteristic? Are you known as a person that does not love a brother within the Church for some reason? Do you cause division and strife because of envy and hatred?

Someone might ask when is hatred ever justified? Scripture explains very clearly that hatred is an acceptable response to sin (Heb. 1:9), but, notice here, continuous hatred, as the present tense highlights, is not characteristic of the true child of God. The following proverb sheds some light on this:

An ungodly man digs up evil, And it is on his lips like a burning fire. A perverse man sows strife, And a whisperer separates the best of friends. A

*violent man entices his neighbor, And leads him in a way that is not good.
(Prov. 16:27-29)*

Notice the use of the present tense for the person not loving his brother – he continues to remain in death. The verb μένω (meno) Pres. Act. Ind. 3sg., “to remain,” or when used of a state of being “to abide,” in θάνατος (thanatos) d.m.sg., with def. art., “the death,” a specific death. This is a person that remains in a state of spiritual death, not born again, and as such, does not, and cannot pass over to life and a state of spiritual living. What a statement this is! John means to have each member of the Church examine oneself and if found guilty of not loving a brother or sister, then it is urged they get right with God – confess the sin, repent, and live a spirit filled life. Of course one who is not a true child of God will never examine himself, because that is not in their character for the things of God are foolishness to them that are not born again.

Death: Not loving the brethren (3:15)

3:15. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτονὸς ἐστίν, (Whosoever hates his brother is a murderer). Verse fifteen narrows the focus of the hatred of verse thirteen “the world hates you” to the hatred of the individual towards another. The world hates you because it hates God and His Word. The world is made up of individuals and some have moved into the Church. John associates the love of the brethren with God, and the hatred of his brother with the Devil, since the Devil is their father and indeed a murderer from the beginning (John 8:44). The contrast is brought out in chapter two, associating darkness with hatred, and light with love (1 John 2:9,11). The association is now given of eternal life with love, and death with hatred.

The apostle starts the phrase with the normal universal “whosoever,” the singular adjective πᾶς (pas) adj.n.m.sg., “every one” which translators of the past have translated “whosoever” when used with the participle, thus becoming a beloved standard for a universal statement. Whosoever μισεῖ (miseo) Pres. Act. Part. n.m.sg., with def. art., “hates,” “pursues with hatred,” the brother of him is a manslayer! The present participle with the definite article defines the person as one who is characterized by hatred. This hatred is directed toward the ἀδελφός (adelphos) a.m.sg., with def. art., “the brother of him.” The metaphor used for brother is naturally meant to be those in the family of Christ - the Church brethren. And the use of the adjective ἀνθρωποκτονός (anthropoktonos) adj.n.m.sg., “a manslayer,” “a murderer,” from the compound of ἀνθρώπος (anthropos) man, and κτενε (ktene) to kill, links a real physical murder to a spiritual condition that leads to the murder as Cain is used as the prime example. Hatred that is left in the person for an extended period of time leads to no good. It builds up, overtaking the individual, growing in intensity to the point where it must exhibit itself in a visible manifestation – it produces bad fruit, even possibly leading one to physical murder.

καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτονὸς οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μενουσαν. (and you have known that every murderer does not have eternal life abiding in him). It is at this point that the high point of the argument is reached. The conjunction καὶ (kai) conj., “and,” or “indeed,” serves as a conclusion marker, “and by the way, you know that...”

The perfect tense of εἶδω (eido) Perf. Act. Ind. 2pl., “to see,” or “know” serves to remind them of the knowledge that (ὅτι conj., “that”) every murderer (πᾶς ἀνθρωποκτονος), those who continuously hate, do not possess eternal life. The present tense of ἔχω (echo) Pres. Act. Ind. 3sg., “to have,” or “possess” speaks of their current state of a lack of eternal life (ζωή (zoe) a.f.sg., “life;” αἰώνιος (aionios) adj.a.f.sg., eternal, everlasting). Notice, John adds the participle of μένω (meno) Pres. Act. Part. a.f.sg., to “remaining,” or “abiding” to the end of the phrase. Lack of eternal life is an abiding presence in the hater. This language is a contrast between those who possess eternal life and those who do not possess eternal life. Lack of eternal life continues in the person and it continues to abide in the individual.

The quality of eternal life in Christ that abides in man depends upon how a man abides in Christ. That is the way it works, one might say, that is the law of abiding. A born again person possess eternal life, but that person grows in time, maturing in Christ, and maturity depends upon one’s abiding in God’s word and yielding to His Spirit. The family of God is in all stages of development, whether a little child, young lad, or a mature father, we must love the brethren because we are the family of God, that is the characteristic of the Father and the Son.

God's Love (3:16-24)

1 John 3:16-24

¹⁶ By this we have known the love, that on behalf of us He placed His life and we, we ought to for the sake of the brethren, to place the lives. ¹⁷ But whosoever has the life's resources of the world and he sees his brother having a need and he shuts his intestines from him, in what way does the love of God dwell in him? ¹⁸ My little children let us not love in word and not in speech but in deed and in truth. ¹⁹ And in this we know that we are from the truth and we will assure our hearts in front of him. ²⁰ That if our heart condemns us that God is greater than our heart and He knows all things. ²¹ Beloved, if our heart does not condemn us, we have confidence toward God. ²² And whatever we might ask, we continue to receive from him, because we continue to keep His commandments and we continue to do pleasing things in His sight. ²³ And this is His commandment: that we should believe in the name of His Son Jesus Christ, and we should love one another just as he gave to us [the] command. ²⁴ And the one who keeps His commandments abides in Him and He in him and by this we continue to know that He remains in us by the Spirit which he gave us.

¹⁶ ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν καὶ ἡμεῖς ὀφειλομένους ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι. ¹⁷ ὅς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφόν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; ¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλῶσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ Καὶ ἐν τούτῳ γνωσομεθα ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ ἐμποσθὲν αὐτοῦ πεισομεν τὴν καρδίαν ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν. ²² καὶ ὃ ἐὰν αἰτῶμεν λαμβανομένους ἀπ' αὐτοῦ, ὅτι τὰς ἐτολας αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστευσῶμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ Καὶ ὁ τηρῶν τὰς ἐντολας αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

Introduction

This section completes the previous section contrasting of the spiritual condition and sin in the believer. The contrast between the deeds of the child of God and the child of the Devil moves now to our example – Jesus Christ and His life giving work: That we would want to be treated as Jesus treated others. This section tells us that Jesus is our example.

We must walk in word and deed as He commanded us, to love Him and others. One of the distinctions of the Christian faith is that God sent His Son to die for the sins of the world. Christ does not ask us to die for Him, instead He commands us not to be indifferent to a believer when a desperate need is identified. We are commanded to give to a brother in need.

When we truly believe in word and truth, we will live a Spirit filled life and our fellowship with God will be one of closeness. Our new life will be filled with confidence because our love is transformed from self-seeking love to a God giving love. As Dr. Wiersbe writes, "Christian love is both positive and negative. 'Cease to do evil; learn to do well. (Isa. 1:16-17)...Christian love involves sacrifice and service. Christ did not simply *talk* about His love; He died to prove it (Rom. 5:6-10). Jesus was not killed as a martyr; He willingly *laid down* His life (John 10:11-18; 15:13). 'Self-preservation' is the first law of physical life, but 'self-sacrifice' is the first law of spiritual life."¹⁰³

Evidence of God's love – The type (3:16)

3:16. ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν (By this we have known the love that on behalf of us He placed His life). In contrast to the works of the devil, John describes laying down one's life for another. What a contrast! *Agape* love is not a demanding selfish love as Cain's, but a giving love as Christ's love demonstrated by Him giving His life. The reason is given as John introduces this section by the prepositional phrase ἐν τούτῳ "by this," identifying the method by which (instrumental case, meaning "by means/instrument") one knows brotherly love. How we treat one another reflects our love for the brethren, and hence, reflects our level of knowledge concerning love. How do we know love? We know love by Christ's example.

Knowledge is in the perfect tense of γινώσκω (ginosko) Perf. Act. Ind. 1pl., "to learn to know," or "to understand," and the object of this knowledge is love (ἀγάπη a.f.sg., with def. art., "love"). Notice it is not a generic love but a specific love as the definite article is used much like *eternal life* is usually used with the definite article. It is Jesus' death on the cross for the world that demonstrates love. Jesus is our example of love. As it is said "This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends" (John 15:12-13). The perfect tense means they received and understood this love of God concerning His death for them and they continue to know it.

The conjunction ὅτι is translated *epexegetically* "because," pointing out the reason and the far demonstrative ἐκεῖνος (dem. pron. n.m.sg.) "that" is often translated as the personal pronoun "He," but might better read "that one," as the farness of the demonstrative refers to Jesus' love is far from our love. Even though we might lay down our life for another, we will never be a substitute for the sin of the world. For He alone bore the sin for all mankind on the cross and this is something that only the Son of God, that is, God Himself can do.

¹⁰³ Warren Wiersbe, *The Bible Exposition Commentary* (Colorado Springs: Victor, 2001), Vol. NT2, p. 511

The nature of the substitutionary death of Christ in our place is highlighted by the expression “on behalf of us.” The preposition υπερ (huper) “in behalf of,” or “for the sake of,” means “in place of.” Notice 1 Timothy 2:6 “Christ gave Himself as a ransom for (υπερ) all,” and Galatians 3:13 “Christ redeemed us from the curse of the Law, having become a curse for (υπερ) us.”

The definite article is placed with the direct object making ψυχη (psuche) a.f.sg., with def. art., “life” or “soul,” a particular life that has been substituted for us. And this substitution was a one time event as the aorist of τιθημι (tithemi) Aor. Act. Ind. 3sg., “to set,” or “place” is used meaning, He died once for all (Heb. 10:10).

και ἡμεῖς ὀφειλομεν ὑπερ τῶν ἀδελφῶν τας ψυχας θείναι. (and we, we ought to for the sake of the brethren, to place the lives). The second phrase starts out emphatically as the personal pronoun in the nominative case is used with the verb - ημεῖς ὀφειλομεν. The present tense of οφειλω (opheilo) Pres. Act. Ind. 1pl., “we owe,” or “we ought to,” expresses an *indicative of obligation* where the present tense means continuous action. The emphatic usage heightens the obligation and most translate “we ought to” in an ethical sense. The obligation rests upon us when danger requires it, to willingly step in and lay down our lives for our brethren.¹⁰⁴

The preposition υπερ (huper) is again “for the sake of” (i.e. substitution) the brethren (ἀδελφος (adelphos) g.m.pl., with def. art., “a brother”). The controlling verb is the present infinitive of τιθημι (tithemi) Pres. Act. Inf., “setting,” or “placing” the lives (ψυχη (psuche) a.f.pl., with def. art.). The Greek word ψυχη means “heart, soul, mind,” and denotes two aspects: (1) “the breath of life” for the “the natural man;” and (2) “the seat of personality.”¹⁰⁵ Christ came in the flesh, lived and died as a man, the perfect representative of mankind as He died a human death. So it is that a man that possesses eternal life, ζωη (zoe) can never have his ζωη (zoe) life taken away, but his “breath of life” his ψυχη, can be taken. Most translate as “we ought to lay down [our] lives for the brethren,” smoothing out and adding the pronoun [our] to make it readable in the English; But the Greek just uses the infinitive “laying down lives.” The infinitive, a verbal-noun, stresses the person we ought to be, whereas, with Christ, the verb stresses the fact of the act that was performed in the past. The Greek is clear, this is not a command to lay down our lives, but we ought to be willing to do so. This concept revolutionizes the culture that teaches it, as we all hear about the husband that will “take the bullet” for his wife or children.

This is true love, *agape* love, a giving love where the brethren lay down their lives for one another because they possess eternal-life and the Spirit of God. As Dr. Barnes puts it, “So we speak of the patriot who sacrifices his life for the good of his country; so we feel in the case of a shipwreck, that it may be the duty of a captain to sacrifice his life for the good of his passengers and crew; so in case of a pestilential disease, a physician should not regard his own life, if he may save others; and so we always hold the man up to honor who is willing to jeopardize his own life on noble principles of self-denial for the good of his fellow-men.”¹⁰⁶

¹⁰⁴ R. C.H. Lenski, p. 472

¹⁰⁵ W. E. Vine, *Vine's Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 677

¹⁰⁶ Albert Barnes, *Albert Barnes' Notes on the Bible*

The outworking of love (3:17-19)

1. An example of no love (3:17) - not giving to one in need

3:17. ὅς δ' ἂν ἔχῃ τον βιον τοῦ κόσμου (But whosoever has the life's resources of the world). The relative pronoun *ος* (hos) with the particle *αν* and subjunctive forms the *indefinite relative clause* and is normally translated as “whosoever has.” That is to say, this argument is a generic argument whose subject is anyone and serves as a general principle. This principle is introduced by the contrastive conjunction *δε* (de) “but,” serving to contrast the person of verse 16 who gives his life for the brethren with this person who has the possessions to give to a brother in need and looks the other way. This serves as a contrast of degrees. The verb *εχω* (echo) Pres. Act. Subj. 3sg., “to have,” or “hold” is a present subjunctive meaning if a person in general, right now, possesses the thing in need. The object that is possessed is the Greek *βιος* (bios) a.m.sg., with def. art., “that by which life is sustained,” “the resources, wealth or goods,” of the *κοσμος* (kosmos) g.m.sg., with def. art., “the world.”

This is a physical possession that is required to sustain life; a basic need such as food and clothing. The picture drawn here is of a person who has an immediate need to sustain his or her life and a believer who has the ability to provide and indeed possesses the necessary thing needed, and looks away. What a picture; on the one hand, Christ gave it all as He lay down His life as a propitiation for the world, giving eternal life to those that believe, and on the other hand a professing Christian who has plenty yet ignores a brother with a genuine life sustaining need.

και θεωρῇ τον ἀδελφον αὐτοῦ χρεϊαν ἔχοντα και κλειση τα σπλαγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μενει ἐν αὐτῷ; (and he sees his brother having a need and he shuts his intestines from him, in what way does the love of God dwell in him?) This clause completes the indefinite relative clause and is introduced by the conjunction *και* (kai), and ends with a rhetorical question. The general principle continues with the subjunctive *θεωρεω* (theoreo) Pres. Act. Subj. 3sg., “to be a spectator,” “to look at,” or “behold:” he/she might see a fellow believer, an *αδελφος* (adelphos) a.m.sg., with def. art., “the brother” in the metaphorical sense of a fellow believer in need¹⁰⁷. The personal pronoun *αυτος* (autos) pers. pron. 3g.m.sg., “him” highlights the personal attachment that the one possessing has with the one in need – this is his brother! The verb used does not mean a casual glance, but a contemplative look, to see fully the case at hand.

Notice the object *χρεια* (chreia) a.f.sg., “necessity,” “a need” is placed before the participle *εχω* (echo) Pres. Act. Part. a.m.sg., “to have,” or “to hold,” which is complementary to the main verb and is translated “having.” The participle matches the noun in case, thus tightly linking the need with a real, current need that is in this case, outwardly visible. This believer sees his fellow believer in a real, visible need and he shuts down his gut. The use of the subjunctive continues throughout this illustration, but

¹⁰⁷ Some argue this is not just a fellow believer, but “brother” is used in the sense that all mankind is in a group referred to as the common brotherhood. While it is true that Christians should feed and clothe the needy of the world in the name of Christ, the use of brother in this context is clearly a fellow Christian and the indefinite relative does not change the group, but merely, identifies a member within the Christian group.

now the tense moves to the aorist of κλειω (kleio) Aor. Act. Subj. 3sg., “to shut,” “to shut up,” as Dr. Robertson says “graphic slamming the door of his compassion.”¹⁰⁸ The metaphoric use means, “to shut out pity towards another,” as the action of the verb in the aorist speaks of a timeless event or a one time event in the past where the seat of affections are shut down.

The word σπλαγχνον (splanchnon) a.n.pl., with def. art., “bowels,” or “intestines,” (from σπλεν (splen) spleen) is viewed metaphorically by the Hebrews as the seat of tender affections like kindness, compassion, and at times means heart. To the Greeks, however, the word metaphorically means the seat of passions: anger and love. The use of the genitive personal pronoun αὐτος (pers. pron. 3g.m.sg., “him”) moves to the English resulting in the removal of the definite article and is translated just “and shuts up his intestines.” What a picture we have here. A Christian who professes the love of Christ and yet possess no pity and no sympathy is a Christian that should examine himself, call sin, sin, confess, and get right with God.

John concludes his illustration by use of a rhetorical question how (πως (pos) adv., “how,” “in what way”) does the αγαπη (agape) n.f.sg., with def. art., “the love” of θεος (theos) g.m.sg., “God” remain in him? The main verb is now changed from the subjunctive to the indicative of the present verb μενω (meno) Pres. Act. Ind. 3sg., “to remain,” or “abide;” how is the love of God remaining in him? The prepositional case moves from possession (genitive), to location (locative) in Him. A person possessed by the Spirit of God should be moved by the Spirit to action since it was by love that the child of God was born again, so it is *agape* love, a giving love, that characterizes the believer. The child should reflect the characteristics of the father (cf. James 2:14-17), and abiding in Christ means the child of God will reflect *agape* love.

2. An example of love (3:18-19) - in deed and truth

3:18. Τεκνια, μη ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀλνθῆια. (My little children let us not love in word and not in speech but in deed and in truth). As is appropriate to the occasion, John uses the case of address directed to the τεκνιον (teknion) v.n.pl., the “little children,” and used as a term of kindly address by teachers to their disciples. This address serves to relate the proper behavior of the child of God for a Christian must act according to what he or she believes. The fundamental law of human nature is that one will ultimately act out what one believes. Notice, John adds the personal pronoun μου in the genitive, “my little children” indicating a personal relationship of a father or teacher to his children or pupil.

This is a command as the first person subjunctive is used for αγαπαω (agapao) Pres. Act. Sub. 1pl., “to love” and is a *hortatory subjunctive* with the 1st person plural. The command is: let us not (μη) love with¹⁰⁹ word (λογος (logos) instr. m.sg., “word,” or “saying”) and (actually “and not” μηδὲ highlighting the negative aspect) tongue

¹⁰⁸ Robertson's Word Pictures,

¹⁰⁹ Most translate the two nouns, word and deed as instrumental of manner “with word and tongue,” expressing the manner by which we express our love. Some translate as instrumental of means, that is, “by means of word and tongue.”

(γλῶσσα (glossa) instr.f.sg., “tongue,” or “language”) but in deed and truth. A distinction is made between a λόγος “a saying” and γλῶσσα “what comes out of the mouth.” Dr. Lenski notes, “Anarthrous λόγος = ‘something that we say’; articulated τῇ γλῶσσῃ = ‘the tongue’ which each person has for saying something.”¹¹⁰ A saying is a known statement of fact that is known and preached, whereas, what comes out of the heart moves to the tongue. John says, don’t just talk about it – do it! Notice what Jesus said:

For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. (Luke 6:43-45)

The use of the conjunction ἀλλὰ (alla) “but,” highlights the transition to the central matter, so it can be translated as “yea” further restricting the command to the gospel’s natural reaction – that is, the gospel naturally moves to action. The action spoken of is called ἐργον (ergon) instr.n.sg., “a work,” or “a deed” and speaks of “that which one is occupied with.” The Christian should be occupied with the things of God. Foremost with the works of the Christian is the preaching of the gospel of truth (Matt. 28:18-20). Truth is the Greek ἀληθεια (aletheia) loc.f.sg., “truth” and is what Christ is said to be. True love is a caring, giving love that comes from God. For Christ alone is the way the truth and the life and our love should reflect His life giving love since no one comes to the Father except through Him – for He alone is the Door that knows His sheep and His sheep will produce fruit because of the indwelling presence who teaches, tests, and matures the believer (John 14-15).

3:19. Καὶ ἐν τούτῳ γνωσομεθα ὅτι ἐκ τῆς ἀληθείας ἐσμεν, (And in this we know that we are from the truth). The concept of truth is important to God and the source of truth is centered in God’s truth. The statement “all truth is God’s truth” has been grossly misapplied as only that truth that one finds in His word can be defined as truth. There are those that try to apply this statement to everything that is true, two plus two, for example, but the statement can only apply to spiritual truths found in the Bible. Man’s truth is fallible and changeable, but God’s word stands forever, for He alone is infallible and unchangeable. His word alone is true.

The conjunction with the preposition and demonstrative serves to highlight what was said before. That is, καὶ ἐν τούτῳ points to an abstract concept as the neuter demonstrative pronoun οὗτος (houtos) (dem. pron. n.n.sg., “this”) is used. This phrase places importance upon the neuter “work” of verse 18 which is the outworking of the truth. The “truth” in this context is the command to love, and specifically, the love for the brethren – all those in your Church, even those that are hard to love.

¹¹⁰ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 474

God's Love (3:16-24)

The saying “by this we know” is a common saying in this letter. Notice the usage of this saying throughout this letter:

ἐν τούτῳ γινώσκομεν (By this we know:)		
Verse	Verb + Object	
2:3	By this we know: We have known (perfect tense) Him.	If we keep (τηρώμεν – might keep) His commandments
2:5	By this we know: We are in Him.	Whosoever keeps His word, in him truly the love of God is perfected (τετελειωται – has been completed)
3:19	By this we know: We are of the truth, and will persuade our heart before Him.	Let us not love in word or tongue, but in deed and truth.
3:24	By this we know: He abides in us, by the Spirit whom He gave us.	The one that keeps (τηρῶν participle) His commandments abides in Him and He in him.
4:13	By this we know: We abide in Him and He in us, because He has given us His Spirit.	If we love one another, God abides in us, and His love is perfected in us.
5:2	By this we know: We love the children of God.	When we love God and observe (τηρώμεν – might keep) His commandments.

There is a textural variant with the verb γινώσκω. The Textus Receptus uses the Pres. Act. Ind. 1pl., “we continue to know” whereas NA27 uses Fut. Mid. Dep. Ind. 1pl., “we will know.” For this discussion, I will follow the TR. “We know” is the present tense of γινώσκω (ginosko) Pres. Act. Ind. 1pl., “we continue to know” that our truth lines up with God’s truth because this truth has its source from God. The preposition is a *genitive of source* pointing out the outworking of our truth is rooted from “the” ἀληθεια (aletheia) g.f.sg., with def. art., “the truth.” The definite article points to a definite truth, specifically, God’s truth.

Και ἔμπροσθεν αὐτοῦ πεισομεν την καρδιαν ἡμῶν, (and we will assure our hearts in front of Him). This phrase speaks of our face-to-face encounter before the Lord. The encounter is not the judgment of the unbeliever - the Great White Throne Judgment of Revelation 20:11-15, but rather the Bema Seat (βημα- judgment seat) of Christ where Christ Himself judges the Christian’s works and those not performed in His name for His glory accordingly to the love principle will be burned up. This is a judgment concerning rewards not damnation (cf. Rom. 14:7-13; 2 Cor. 5:8-11).

For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it

is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God." So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way. (Rom. 14:7-13)

For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.(2 Cor. 5:10)

The conjunction και “and,” or “indeed” ties our hope and reliance upon His truth to our future confidence before the one who knows our heart. The future action is governed by the preposition εμπροσθεν (emprosthēn) prep., “in front of,” showing direction and location of action, and is used to bring out more clearly the idea of the genitive case of the preposition αυτος “of him.” We will stand before a holy and just God, and John aims to exhort us to righteous living in order to cut to our hearts the reality of our destiny – it is a heavenly destiny, but we have a new life here on earth, so our deeds here on earth must reflect the truth of God's word. “And this is eternal life: that they might know You the only true God, and Jesus Christ, whom You have sent” (John 17:3).

Look, as John moves ever so gracefully into the realm of the heart and the relationship of the heart to the indwelling Holy Spirit. The future verb πειθω (peithō) Fut. Act. Ind. 1pl., “to persuade,” “assure,” or “have confidence in” expresses our assurance or confidence in “the heart of us” (τας καρδιας ημων). This confidence is future pointing to the future judgment seat of Christ but might also speak of those times when we approach God in prayer. The definite article used with καρδια (kardia) a.f.pl., with def. art., “the heart” makes the object specific in that the heart of man is evil, but when transformed, can make a person who knows the truth and abides in the truth, grow in the truth to the point that one is convinced all the way from the mind down to the heart – the seat of the spiritual life, or more specifically, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, and endeavors.

Self-examination of God's love (3:20-21)

3:20. *ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδια,* (That if our heart condemns us). The construction *οτι εαν* has been translated as “whenever,”¹¹¹ “for if,” and “that if,” because the thought continues from verse 19 and is an objective clause pointing out the result of the truth in our heart and the Spirit that convicts.¹¹² As is the normal case with the particle *εαν*, the following verb is a subjunctive, in this case, καταγινώσκω (kataginosko) Pres. Act. Subj. 3sg., “to find fault with,” “to blame,” “to accuse,” or “to condemn,” (from the compound of κατα (kata) “down from, according to, against”, and γινώσκω (ginosko) “to know, understand”). It is used in only three places in the NT (Gal. 2:11; 1 John 3:20, 3:21). Vine's says, “[Peter's conduct in Gal. 2:11] being self-condemned as the result of

¹¹¹ ὅτι ἐὰν as some would make it, so that the neuter = whatever

¹¹² An object clause uses *hoti* preceeding verbs of knowing, seeing, feeling, & ets.

an exercised and enlightened conscience, and condemned in the sight of others; so of self-condemnation due to an exercise of heart.”¹¹³ This third class condition is the condition of certainty so the spiritual lesson is that God's truth (His word) and His indwelling presence in the heart will point out error and convict us of that error moving us to change our ways; confess our sin, repent, and get right with God.

Finally, notice the subject is placed at the end of the phrase and that John includes himself in the argument by using the possessive plural pronoun *εγω* (ego) pers. pron. 1g.pl., “of us.” The subject is the heart (*καρδια* n.f.sg., with def. art.) and it is the heart that condemns. The fact of the legal case is known, specifically, that one is to love the brethren, and when that fact is known only in the mind and has not reached the heart, then God has some work to do in the believer's life. The result in this situation is a transformed mind and a more mature believer because the Holy Spirit will convict the believer resulting in a sincere interest in the fellow brethren and the truth.

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. (that God is greater than our heart and He knows all things). The battle in the heart is continuous and it is between man, his fleshly desire, his will, and God and His will. Who do you think will win in the end? The *apodosis* (the main clause) starts with the *οτι* (hoti) conjunction and is often not translated. The adjective *μείζων* (meizon) adj.n.m.sg., “greater,” modifies the subject *θεος* (theos) n.m.sg., with def. art., “God” and serves to identify the greater influence in the heart. The genitive of *καρδια* (kardia) g.f.sg., with def. art., is translated “than the heart” instead of the usual “of/from” because the superlative is used. A measurement is made between the two, but it is as if only one subject - God is in view, that is to say, what chance does our heart have against God? In the battle of wills, who do you suppose will win? It is the indwelling Spirit that convicts of sin (John 16:7-11), teaches us about Christ (John 14:26; 15:26), but also enables us to find the truth (1 John 4:1-6).

The verb properly serves to identify the subject, God, who knows all things. The knowledge of man and the knowledge of God are two very different things. For the Christian, knowledge is limited and mostly consumed with battling with the old self which is characterized as self-seeking and evil always. Man is self-sufficient, self-confident, self-righteous, self-centered, and consumed with self-love. The condition results in self-righteousness, self-pity and self-reliance. A born again man is able to confess, repent, rely upon God and reckon self crucified with Christ. Man must yield to God and grow in knowledge from a babe in Christ to a mature believer transformed to the knowledge of God. God's knowledge is true, infinite and directed towards an end. God knows all things (*γινώσκω* (ginosko) Pres. Act. Ind. 3sg., “to know,” or “understand” it knows; *πας* (pas) adj.a.n.pl., “all things”) is a general statement of fact. The present is a *gnomic present*, that is, the present with the indefinite relative clause speak of a general concept that God knows all things without time limits, it is as true today as it was in the past and future. So that with the indwelling presence of the Holy Spirit and the application of the word of God, one's heart knows all things that a person needs to know in order to function as a Christian. This is the law of abiding in Christ in application.

¹¹³ W. E. Vine, *Vine's Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 224

3:21. Αγαπητοι, εαν ἡ καρδια ἡμῶν μη καταγινωσκη, παρρησιαν ἔχομεν προς τον θεον (Beloved, if our heart does not condemns us, we have confidence toward God). John seeks to encourage them and point out their common relationship as he exhorts them using the adjective αγαπητος (agapetos) adj.v.m.pl., “beloved ones,” in the vocative - the case of address. Is this not something? Speaking on the topic of love one for another, John uses the same word as a noun, a verb, a participle, and now the adjective to address them. The question is meant to cause them to think as he introduces the question with the conditional particle εαν “if,” the heart does not condemns us, then we have confidence toward God. The subject is again the heart (καρδια (kardia) n.f.sg., with def. art., heart) that is in us (ημων) and the verb is again the subjunctive of καταγινωσκω (kataginosko) Pres. Act. Subj. 3sg., “to condemn,” but is now modified with the negative particle μη (me).

This is the classic third class condition where the “if” part (the protasis) and the “then” part (the apodosis) is clearly translated, so the AV translates “if our heart condemn us not, then we have confidence toward God.” The object of the phrase is παρρησια (parrhesia) a.f.sg., “freedom in speaking,” or “boldness,” from the compound of πας (pas) “all,” or “every” and ρεω (rheo) “to pour forth,” or “utter” and has the idea of confidence or assurance that we have (εχω (echo) Pres. Act. Ind. 1pl., to have, hold) as we approach God. While there is a future expectation of our encounter with God face-to-face, there is also a present possession of confidence as we approach Him when our hearts are not condemned due to our treatment of the brethren. What a statement this is! When we approach God in prayer, we come προς (pros) prep., “near,” or “towards,” God possessing confidence!

The Christian has the capability as a born again person to abide in Christ and in so doing, his or her behavior will reflect the love of God in deed and truth resulting in doing the right thing and thus having confidence in that relationship with God. The two statements of fact of 3:20 and 3:21 express this.

	<i>State of condemnation</i>	<i>Result</i>
3:20	If our heart condemns us,	God is greater than our heart, and knows all things.
3:21	If our heart does not condemn us,	We have confidence toward God.

The human heart is described as: proud (Pr. 18:12), foolish (Pr. 12:23), deceitful (Jer. 17:9), rebellious (Jer. 5:23), perverse (Pr. 11:20), evil (Gen. 6:5), wicked (Pr. 6:18), callous (Ps. 119:70), malicious (Ps. 28:3), hardened (Eph. 4:18), darkened (Rom. 1:21), deluded (Isa. 44:20), unrepentant (Rom. 2:5), unbelieving (Heb. 3:12), gone astray (Ps. 95:10), devoted to idols (Ezek. 11:21), filled with schemes to do wrong (Ecc. 8:11), and far from God (Isa. 29:13; Mark 7:6).

But it is God who knows the heart (1 Sam. 16:7), searches it (Ps. 7:9), tests it (1 Chr. 29:17; 1 Tim. 2:4), and He is the One that opens it (Act. 16:14), circumcises it (Dt. 10:16; Rom. 2:29), makes light shine on it (2 Cor. 4:6), cleansing it (Heb. 10:22), making it new (Ps. 51:10; Ezek. 11:19), directing and influencing it (Pr. 21:1; Ezr. 7:27), resulting in a regenerated heart that cries out for the living God (Ps. 84:2), responding to Him (2 Kings 22:19), seeking after Him (Ps. 119:2,10), trusting in Him (Pr. 3:5), loving Him (Deut. 6:5), praising (Ps. 91:1), rejoicing in (1 Sam. 2:1), and singing to Him (Ps.

30:12). The desire of the heart is then to have a new relationship with God and the heart now desires to obey God's law (Ps. 119:34, 69, 112; Eph. 6:6), meditates on His word (Ps. 19:14), speaks the truth (Ps. 15:2) with a sincere heart (Act. 2:46; Heb. 10:22) and truly loves others (1 Pet. 1:22)¹¹⁴.

Outworkings of God's love (3:22-24):

A. Keeping His commandments (3:22)

3:22. και ὃ ἐὰν αἰτῶμεν λαμβανομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐτολας αὐτοῦ τηροῦμεν (And whatever we might ask, we continue to receive from him, because we continue to keep his commandments). "And" completes the thought for this argument. The outworkings of God's love is what is in view here, but since this is a handbook for Christian living, the logical order of this three part argument lists keeping His commandments first. Confidence before God is reinforced by the fact that abiding in Him brings a continuous fellowship with Him where we come before Him in thanksgiving, prayer, and supplication all the day long (cf. Eph. 6:18). This idea is highlighted by the conjunction and the third time the subjunctive, and the third class condition is used.

Notice the relative pronoun is the neuter singular of ὅς (hos) a.n.sg., "whatever" emphasizing the abstract nature of what might be asked of. The particle ἐὰν (ean) cond., "if," with the subjunctive of αἰτέω (aiteo) Pres. Act. Subj. 1pl., "to ask," "beg," or "call for," means the outcome is certain, again reinforcing the confidence that we possess in our hearts. That is to say, it is our relationship and the indwelling presence of the Holy Spirit that moves us in our walk with God reflecting the abiding loving relationship, so that our relationship with fellow members of the Church is a reflection of our relationship with God. Confidence that we have done right in knowing that God will forgive us our sin and provide those things that we currently possess that are in need by the brother (v. 17). Those things that we have we receive (λαμβάνω (lambano) Pres. Act. Ind. 1pl., to take, receive) from Him (ἀπ' αὐτοῦ). The preposition παρὰ is the *ablative of source* meaning everything we receive has its source "from" God. It should be noted that those physical things, the necessary possessions of everyday life, is but one aspect of a Christian's possessions, the other is the possession of the Holy Spirit and hence God's word that we in turn give out freely for we are children of God in word and deed, deed and truth.

The conjunctive ὅτι (hoti) "because," provides the reason that receiving what we ask is linked to the commandments of God. The commands ἐντολὴ (entole) a.f.pl., with def. art., "an order," "a command," with the definite article means specific commandments, the plural reflecting the royal commandment – "to love the Lord your God with all your heart and to love your neighbor as yourself" (1 John 3:11). Most translate "His commandments" as they are possessed of Him (αὐτός (autos) pers. pron. 3g.m.sg., him) and as such we are to attend to them carefully as the Greek of τηρεῶ (tereo) Pres. Act. Ind. 1pl., "to attend to carefully," "take care of," or "keep," conveys the continuous aspect of fellowship with Him and each other.

¹¹⁴ Adapted from the *NIV Topical Study Bible* (Grand Rapids: Zondervan), 1989

και τα ἄρεστα ἐνώπιον αὐτοῦ ποιούμεν. (and we continue to do pleasing things in His sight) . The result of keeping God's commandments is that we please Him just as a child pleases his or her parents by obedience. There is nothing more pleasing or agreeable for a parent than to have a child that is joyfully going about doing the things that he is told to do.

Notice the object is placed at the head of the phrase and is the adjective ἀρεστος (arestos) adj.a.n.pl., with def. art., “pleasing,” or “agreeable.” The direction of this pleasure is defined in location by the compound ἐνώπιον (enopion) adv., “in the presence of,” or “before,” (from the compound of ἐν (en) in, and σπανομαι (optanomai) to look at, behold). It is as though our Lord is right there before us. In fact, He is closer than that, He indwells us and sees our heart. When we are abiding in Him and Him in us, we yield to Him, we desire to please Him which leads us to ποιούμεν (ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do) - to perform a pleasing act.

Outworkings of God's love (3:22-24):

B. The chief commandment (3:23)

3:23. και αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, (And this is His commandment). It is at this point that the chief commandment is pointed out. The importance of which is highlighted by the use of the conjunction and the demonstrative pronoun και αυτη “and this” (ουτος (houtos) dem. pron. n.f.sg., this) is the ἐντολὴ (entole) n.f.sg., with def. art., “the command,” or “commandment” of Him.

ἵνα πιστευσωμεν τῷ ὀνοματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ (that we should believe in the name of His Son Jesus Christ). John has been speaking about the royal law – thou shalt love your God with all your heart and love your neighbor as yourself; but now he turns around and tells us that God exhorts us to believe in His name. The conjunction used is ἵνα (hina) “that,” introducing the defining clause in apposition¹¹⁵. That is to say, this clause spells out what the command of God is. The subjunctive πιστεω (pisteuo) Aor. Act. Subj. 1pl., “to think to be true,” “to believe,” “to be persuaded of a thing” is used as a *hortatory subjunctive*. Since there is no first person imperative the first person plural is used with the subjunctive and the result is like an imperative and is usually translated “we should believe” a statement of ethical behavior.

To believe in the ονομα (onoma) d.n.sg., with def. art., “the name” of the His Son (του υιου αυτου) means we are to believe that Jesus Christ is three things: (1) He is the Son, not in the sense that he was born, but in the sense that the Greek uses the word as having the same characteristics of the One He came from – the Father; (2) He is Ἰησους (Iesous) g.m.sg., “Jesus,” from the Hebrew יְהוֹשֻׁעַ (Yehoshua) Joshua “Jehovah is salvation,” that is to say, Jesus is the Savior; and (3) He is the Χριστος (Christos) adj.g.m.sg., Christ (from χριω (chrio) “to anoint”) and comes from the Hebrew Messiah,

¹¹⁵ Apposition is a semantic relationship whereby one item (a word, phrase or clause) defines another. Normally the items are placed side by side, with one element serving to define or modify the other in an apposition clause, the translation of hina is “namely.”

the anointed of Israel, the One appointed to come in judgment and bring in the earthly Messianic kingdom (cf. Isa. 44, 61, 66). The idea here does not concern salvation, for your faith is a gift from God (Eph. 2:8-9) and your belief is a work of God (John 6:29). This command to believe in the name of the Son has to do with your daily walk in Christ.

και ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. (and we should love one another just as he gave to us [the] command). The statement exhorting ethical behavior that we should believe in the Son's name is extended to this phrase concerning our love one for another. The conjunction και (kai) tightly links the two behaviors. To believe ought to result in love. The subjunctive ἀγαπαω (agapao) Pres. Act. Subj. 1pl., "to love," as before is a hortatory subjunctive emphasizing an exhortation to love one another. The Greek ἀλλήλων (allelon) a.m.pl., "one another," "reciprocally," or "mutually," is from the compound of ἄλλος (allos) another (of the same kind), and καθὼς (kathos) adv., "accordingly," or "just as." There must be a genuine mutual love between the brethren.

How we treat each other is of utmost importance and John says he received this command (ἐντολὴ a.f.sg., command, charge, commandment) and so he in turn gave (διδωμι (didomai) Aor. Act. Ind. 3sg.) to us (ἡμῖν pers. pron. 1d.pl.). The aorist speaks of a one time event in the past. This is not a new commandment, but the aorist speaks of a past event that they received this message at some point in the past. This is the message we are to pass down from generation to generation – that God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life. Moreover, that by this same kind of love we should love one another and have confidence in our walk before Him.

Outworkings of God's love (3:22-24):

C. Abiding and security (3:24)

3:24. Και ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν αὐτῷ μένει και αὐτός ἐν αὐτῷ (And the one who keeps his commandments abides in Him and He in him). The third point of the outworking of God's love has to do with the daily walk of the believer and what is called in theology the security of the believer. The conjunction και might better be translated by the emphatic "now," or "indeed," as some translate while other translations do not translate the conjunction at all. The idea of this conjunction is to tightly connect the love of God with abiding in Him. This connection is so tied to the child of God that the present participle of τηρεω (tereo) Pres. Act. Part.n.m.sg., with def. art., "to attend to carefully," or "keep," associates the child with His commandments as the participle speaks of one's continuous state of keeping His commandments, a person known as a keeper, as it is translated "the one that continues to attend to carefully."

Notice ἐντολάς is plural and definite (a.f.sg., with def. art., "an order, command, charge, commandment"), and that the personal pronoun (αὐτός (autos) pers. pron. 3g.m.sg., him) identifies whose commands they originate from. The controlling verb is placed at the end and contains the subject so as to emphasize the object "His" commandments." The present verb of μένω (meno) Pres. Act. Ind. 3sg., "he continues to remain," or "he abides" speaks of the mutual closeness and relationship of Christ to the believer as the preposition ἐν (en) "in," defines the position we have in Him.

God's Love (3:16-24)

The distinction between the singular and plural of εντολη “command” might be drawn from this little letter as follows:

- (1) The singular points to a truth that has always been declared by God and that is to love your God with all your heart (Deu. 6:4-5) which is now focused in this dispensation by the Gospel of Christ and belief in His Son, Jesus Christ who saves us and which demonstrates His love for us as He came in the flesh to die for us;
- (2) The singular also points to the character of the love of God as it speaks not only of His death, burial, and resurrection on our behalf, but that love for His creation and in particular for mankind must be extended to all mankind and the treatment of all men because He created man in His image;
- (3) For the plural, there is a progression as first the conditionals are used to identify “if we keep His commands” there is certainty in the outcome, namely, “that we know Him” (2:3);
- (4) The plural speaks of the type of person we are as a new creation in Christ, the participle means “we continue to abide in Him and He is us” (3:24);
- (5) The plural also speaks of the test by which one knows the love of God by how one loves God and keeps His commandments (5:2);
- (6) And finally, the statement of fact of 1 John 5:3: “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”

The εντολην “commandment” (sg)		
2:7	The old commandment is the word which you heard from the start.	Definition
2:8	A new commandment is true (i.e. loving one another)	Statement of fact
3:23	This is the new commandment: that we should believe in the name of His Son Jesus Christ and love one another.	Definition
4:21	This commandment we have from Him: that he who loves God must love his brother also.	Statement of source

Progression of εντολας “commands” (pl)		
Conditional:	If we keep His commands ...	
2:3	We know Him	Certainty of outcome
3:22	Whatever we ask we receive from Him	
Participle:	The one keeping His commands ...	
3:24	We abide in Him and He in us	State of being
The test:	By this we know we love ... when ...	Law of love
5:2	We love God and keep His commandments	
General principle:		

God's Love (3:16-24)

5:3a	This is the love of God, that we keep His commandments.
5:3b	His commandments are not burdensome.

καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν. (and by this we continue to know that He remains in us by the Spirit which he gave us). This phrase is intended to instill in us a confidence in our walk. Knowledge is linked to faith by the outworking of the Holy Spirit. A walk with God will build up one's faith because that is the principle that is at work here. Notice the progress of maturity in the law of maturity Romans:

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. (Rom. 5:1-5)

Loving God will bring about great hardship in the believer's life because those in the Church who are not mature, even those unsaved can be a great burden. When a problem appears in the Church there is a tendency to pick up and leave, to break fellowship and find another Church. There is a time and a place to leave a Church, but if the Church is not teaching heresy, then everything should be done to reconcile parties in a dispute because God says this is the right thing to do and that it need not be a burden to fellowship in the Church and love the brethren.

The conjunction καὶ “and,” introduces this statement of fact or definition as the NIV translates, “And this is how we know that He lives in us.” The placement of the preposition with the demonstrative pronoun “by this” ἐν τούτῳ γινώσκουμεν “we might now know” (γινώσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand) that (ὅτι) He abides in us. The present active verb from μένω (meno) Pres. Act. Ind. 3sg., “to remain,” “abide,” means that He dwells in us right now and that His presence is in the mood of reality. The pronoun “He” points to the subject of this verb, namely, “God” and as with the whole of Scripture, God the Son, and now the doctrine of the Trinity is the truth that all three of the Godhead are seen as one as the Holy Spirit indwells us. We know that He abides with us because it is the Holy Spirit that communicates this to us.

The source of the knowledge is identified as ἐκ (ek) prep., “from” and most translate “by” the πνεῦμα (pneuma) g.n.sg., with def. art., “the Spirit.” How do we know this is not our spirit? Because the definite article identifies a specific Spirit and the context has identified the Spirit as the one that reveals truth, convicting the heart and shall assure our hearts before Him. The relative pronoun ὃς (hos) rel. pron. g.n.sg., “who,” “which,” or “that,” is usually translated “whom” identifying the person that reveals the truth to us (ἡμῖν).

God's Love (3:16-24)

The final verb is placed at the end of the clause and is in the past tense of διδωμι (didomi) Aor. Act. Ind. 3sg., "He gave," speaking of that one time event in the past, that moment of our salvation where God gifted us with His indwelling presence, the Holy Spirit the surety, helper, and the One that sets us apart in word and deed in the Christian walk.

This section starts with an ethical statement of the believer's walk in word and deed, and ends with the comforting reminder that it is the Holy Spirit that has been given to every believer as a helper in this common walk in word and deed. Brethren, if the apostle John is having problems in his Church in his day, how much more will we experience in our Church in our day? How much more do we need this instruction today?

Do not believe everything you hear (4:1-6)

1 John 4:1-6

¹Beloved, do not believe every spirit, but examine the spirits whether he is from God, because many false prophets have gone into the world. ²By this you know the Spirit of God: every spirit that confesses Jesus Christ has come in the flesh is from God, ³and every spirit that is not confessing Jesus Christ, the One who has come in the flesh, is not from God. And this one is from the Antichrist which you have heard that it comes and at this time it is in the world already. ⁴You are from God, little children, and you have overcome them, because greater is He that [is] in you, than he that [is] in the world. ⁵They are from the world; out from this they are speaking from the world, and the world hears them. ⁶We, we are from God; the one who knows God hears us; he that is not from God does not hear us. We know this from the spirit of truth and the spirit of deception.

¹ Αγαπητοι, μη παντι πνευματι πιστευετε ἀλλὰ δοκιμαζετε τα πνευματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐκ τοῦ θεοῦ ἐστίν, ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν ὃ ἀκηκοατε ὅτι ἔρχεται, καὶ νῦν ἐκ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη. ⁴ ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικηκατε αὐτοὺς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁵ αὐτοὶ ἐκ τοῦ κόσμου εἰσιν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

Introduction

John is dealing with heresies in his Church in his day. The problem is that the culture moves into the Church, and in Ephesus, and much of the Hellenized world, the three major problems have to do with Greek philosophy: the physical is evil and the spiritual is good. John adds the problem of secret revelation from God, alluding to the desire popular culture had for consultation with Greek oracles.

Dr. Lightner writes, “The entire system of Gnosticism was built on the opposites and antagonism between matter and spirit. Gnostics believed these two opposites were reconciled through spirit beings called ‘*aeons*.’ Gnostics denied the incarnation of Christ and made a difference between Jesus and Christ”¹¹⁶

¹¹⁶ Robert Lightner, *The Epistles of John & Jude* (Chattanooga: AMG, 2003), p. 60

In this section, John addresses some problems that have crept into the Church. For the case where Greek philosophy says the physical is evil, John counters that Jesus came in the flesh; furthermore, for the case of special divine communication, John uses the phrase, “test the spirits.” For the Christian cult that denies the Trinity, because it denies the true humanity of Jesus, or the true divinity of Jesus, this section speaks volumes. From birth to resurrection, Jesus Christ was born of the flesh, lived in the flesh, died in the flesh, and was resurrected in the flesh. He is right now at the right hand of the Father with His physical resurrected body until His second coming (Acts 2:33; Heb. 1:13).

It is here in these verses that one finds support for Johnian authority as Polycarp quotes 1 John 4:2-3 when he writes, “Everyone who does not confess that Jesus Christ has come in the flesh is Antichrist. And whosoever does not confess the testimony of the cross is of the devil; and whosoever perverts the oracles of the Lord to his own lusts and says that there is neither resurrection nor judgment – he is Satan’s firstborn.”¹¹⁷

Test the spirits (4:1)

4:1. *Αγαπητοι, μη παντι πνευματι πιστευετε* (Beloved, do not believe every spirit). Deception in the Church is as certain as Satan is the ruler of this world trying to destroy God’s work and people. John means to make this point by use of the vocative of *αγαπητος* (agapetos) adj.v.m.pl., “beloved ones,” in addition to the imperative “believe not!” The choice of the adjective “beloved ones” serves as a kindly address, expressing their common bond in Christ. Since all truth is in Christ, they are not to believe every person who seems to be in the Spirit. The use of the word “spirit” suggests John wanted to highlight the pagan aspect of their popular culture – the Greek culture of seeking advice from oracles. An oracle is one that would setup shop and practice the ancient art of the occult, where the priest or priestess would utter a prediction directly from the gods. Several prominent oracles were located at the famous temples of Apollo at Delphi, Didyma, and Corinth; others were prominent at temples to Zeus particularly the one in Dodona. These utterances were called *χρησμοι* (chresmoi) and a sample of what they were like can be found in the famous Sibylline Oracles. Their influence among Jewish and Christian groups is staggering within the Hellenized world and was a corrupting influence upon the true Biblical message, the character of God, and the doctrine of special revelation.

The expression “do not believe every spirit” suggests that there are some among them that claim the Spirit, and to speak in the Spirit, but it is not “the Holy Spirit” that is talking, but, rather their own and it is a form of blasphemy! As is always the case, the culture creeps into the Church, and serves as a constant problem where true Christian teaching is corrupted by outside influences and beliefs. This speaks of the personal responsibility every believer has in examining what is said in the pulpit and what comes out of every Christian’s mouth. Do not believe everything that someone says, even if they claim “special revelation” from God. There are a lot of experiential, emotional, even

¹¹⁷ Ibid p. 72

Do not believe everything you hear (4:1-6)

miraculous events that are used to spread lies. We have all heard of, or personally seen cases where through some sort of emotional bait and switch move, the true meaning of who Christ is and how one is saved has been perverted to mean something other than the biblical truth, so the apostle commands them not to believe (πιστεῦω Pres. Act. Impv. 2pl., to think to be true, to believe, be persuaded of a thing) or rather, believe not every spirit! Paul deals with the same mysticism when he writes to the Galatians:

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. (Gal 1:6-9)

ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστὶν (but examine the spirits whether he is from God). The conjunction ἀλλὰ (alla) conj., “but,” forms a transition to the matter at hand, that is to say, the central matter is the examination of everything that a person says, especially those in leadership. Measure what they say, or as John writes, δοκιμάζω (dokimazo) Pres. Act. Impv. 2pl., “test it,” “examine it,” “scrutinize it,” literally, “you recognize as genuine after examination.” The force of the imperative is important as the present tense means continuous action as we are to continuously be on guard of the truth. Dr. Lenski writes, “‘Keep testing for the source, ever become more proficient in this work!’ is John’s behest. The world is full of counterfeit coins. It seems that all the apostles loved this word δοκιμάζειν. Paul uses it and its derivatives quite often. In their day metals and coins were constantly weighed and tested before they were accepted.”¹¹⁸

The use of the plural of πνεῦμα (pneuma) a.n.pl., with def. art., “the spirits,” points to the fact that it is the spirit of man that communicates with the Spirit of God (Rom. 8:16). As such, the Holy Spirit will not contradict Himself, but the spirit of man will contradict itself as it can follow itself and be self-seeking (Ezek. 13:3), or follow evil and lying spirits who have a history of deception¹¹⁹, and further, we are warned about evil spirits in the NT:

Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions through the hypocrisy of liars with branded consciences. (1Ti 4:1-2)

The Spirit of God testifies to man the truth that has already been taught so John means to highlight the point that truth has its source from God as he uses the preposition ἐκ (ek) “out of,” or “from” with τοῦ θεοῦ along with the εἰμι (eimi) “to be” verb indicating origin, as the ablative case indicates origin.

¹¹⁸ R.C.H. Lenski, *The Interpretation of the three Epistles of John* (Minneapolis: Augsburg Publishing House, 1966), p. 486

¹¹⁹ The Evil spirit sent to Saul in 1 Sam. 16 and a lying spirit sent to false prophets 1 Kgs. 22:19-23

ὅτι πολλοὶ ψευδοπροφήται ἐξελήλυσιν εἰς τὸν κόσμον. (because many false prophets have gone into the world). The reason for this command is now given as because (ὅτι) there are πολλοὶ ψευδοπροφήται, “many false prophets” around. The word ψευδοπροφήτης (pseudoprophetes) n.m.pl., means “one who acts the part,” literally, “a false prophet” from the compound of ψευδής (pseudes) “lying,” “deceitful,” or “false,” and προφήτης (prophetes) “prophet.” Notice the verb of this phrase is in the perfect tense of ἐξέρχομαι (exerchomai) Perf. Act. Ind. 3pl., “to go or come forth,” meaning, they have gone forth into the world - in the past and are still around. The point in time that they went out is not given, it simply means, “they have already gone out in time past and the action is still in effect.” In a sense, one might say, they have been with us since the fall. The second question that naturally comes to mind is who sent them out? The answer of course is the father of lies – Satan himself who is the ruler of this world (John 8:44; 12:31; 14:30; 2 Cor. 4:4; Eph. 2:2).

How to identify the Spirit of God (4:2-3)

4:2. ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ (By this you know the Spirit of God). There was a problem in that Church with the Gnostics who denied Jesus was wholly God and wholly human, the result was a denial that God could take on flesh. John addresses this problem directly, calling that doctrine heresy. He strongly responds, saying, “by this you know the Spirit of God.”

The preposition with the demonstrative pronoun ἐν τούτῳ is instrumental of means “by this,” meaning, by means of this statement of fact you will know the source is from the Spirit of God. The verb γινώσκω (ginosko) may be either Pres. Act. Ind. 2pl., or Pres. Act. Impv. 2pl., “know,” or “understand,” but I take it as indicative, and hence, a statement of fact follows. The object of this phrase is πνεῦμα (pneuma) a.n.sg., with the def. art., “the Spirit,” of God – the Holy Spirit.

πάν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐκ τοῦ θεοῦ ἔστιν, (Every spirit that confesses Jesus Christ has come in the flesh is from God). This phrase presents a simple state of fact. The Spirit of God testifies to us, and we in turn testify that Jesus Christ came in the flesh and serves as the foundation of the doctrine of the incarnation of Christ. This points to one of the false doctrines that was being taught in that day, and indeed, is one of the fundamentals of Gnostic philosophy, specifically, that the flesh is evil. Did not God create all things and did He not say what He created was good (Gen. 1:31)? The difference between the Biblical creation account and the strange Greek mythology is that the ever-existing God created all things and that sin and evil is a spiritual condition. What is evil proceeds of the mouth and heart (Isa. 59:13; Matt. 15:18).

So it is that the subject is a universal used with the adjective πᾶς (pas) adj.n.n.sg., “every” πνεῦμα (pneuma) n.n.sg., “spirit.” There are no exceptions to the truth of the fact that Jesus was born of a virgin and His name was “Immanuel,” “God-with-us,” and Jesus (Isa. 7:14; Matt. 1:20-23). What a confession we have, that He that was sinless, bore the sins of the world in His physical bodily death, burial, and resurrection (cf. John

1:29; 1 Cor. 15:1-5). The word for confess is the Greek ομολογεω (homologeō) Pres. Act. Ind. 3sg., “to say the same thing as another,” “to concede,” or “profess.” The present tense means “continues to confess” that Jesus Christ came in the flesh. There is no mistaking the inclusion of Immanuel’s complete name “ἰησοῦν χριστον” (Iησους (Iesous) a.m.sg., Jesus “Jehovah is salvation”; and Χριστος (Christos) adj.a.m.sg., Christ “anointed”) – the Anointed Savior, or the Savior, the Messiah.

Notice that the perfect participle is used for “has come” in the flesh (ερχομαι (erchomai) Perf. Act. Part. a.m.sg., to come). Then, as if to make it completely clear and as if to directly address the Greek Gnostic philosophy concerning the flesh, John uses the word σαρξ (sarx) d.f.sg., “flesh,” “the body,” “the material body.” The source of this knowledge is from God. It is a genitive of source, meaning every spirit that confesses that Jesus Christ has come in the flesh has received this knowledge and its source is from *εκ του θεου* (God).

4:3. και παν πνεῦμα ὃ μη ὁμολογεῖ τον Ἰησοῦν [χριστον εν σαρκι εληλυθοτα]¹²⁰ ἐκ τοῦ θεοῦ οὐκ ἔστιν (And every spirit that is not confessing Jesus Christ, the One who has come in the flesh, is not from God). The universal continues with the negative statement that every spirit (παν πνευμα) not confessing that Jesus Christ came in the flesh is not from God!

The negative particle μη (me) “not” modifies the verb ομολογεω (homologeō) Pres. Act. Ind. 3sg., “to confess” meaning “to say the same thing as another,” or continuously not confessing the fact¹²¹. The object of this phrase is τον ιησουν χριστον. Jesus is the name we should be professing to the world. The natural question that arises when a name is proclaimed is, who is this Jesus (cf. Luke 5:21; Ps. 24:8,10). What follows should be an explanation of who He is. Immanuel, God came in the flesh and dwelt among us. What a story this is! God died for His creation so that through His righteous act, man is able to possess eternal life. The Savior of the world came, was manifested, that is to say, He came εν σαρκι - in the flesh. The Greek σαρξ (sarx) d.f.sg., means “flesh,” or “the body.” The use of the word flesh is meant to silence the Greek Gnostic philosophers and their doctrine that the flesh is evil, the spiritual is good. Biblically speaking, the spiritual part of man is evil, corrupted and in need of transformation. The heart of man is evil from his youth (cf. Gen. 9:21). This of course is not a reference to the physical heart but the metaphoric usage meaning the seat of appetites, emotions, and passions.

Confess - ὁμολογεω (homologeō): to say the same thing as another, i.e. to agree with.		
Verse	Confessional condition	Result
1:9	If we confess our sins,	He is faithful to forgive us our sins, and to cleanse us from all unrighteousness.
2:23	He that confesses the Son	Has the father also.
4:2	Every spirit that confesses	By this you know the Spirit of God.

¹²⁰ The textural variant [χριστον εν σαρκι εληλυθοτα] comes from the Textus Receptus.

¹²¹ ομολογεω (homologeō) is from the compound of ομου (homou) together and λογος (logos) word meaning together speaking or speaking together.

Do not believe everything you hear (4:1-6)

	that Jesus Christ is come in the flesh is of God	
4:3	Every spirit that does not confess that Jesus Christ is come in the flesh is not of God.	This is the spirit of antichrist.
4:15	Whosoever confesses that Jesus is the Son of God,	God dwells in him and he in God.

Notice that the perfect participle of ἐρχομαι (erchomai) Perf. Act. Part. a.m.sg., “has come,” points to the fact that Jesus came in the flesh in the past and His coming is complete. His propitiation is a one time event in the past. It will never happen again, it was a one time offering, it is finished (cf. Heb. 10:10)! Those professing the false testimony are identified as never having its source from God as the continuous action of the εἰμι (Pres. Ind. 3sg., “to be”) verb expresses.

καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχριστοῦ, (and this one is from the Antichrist) The source of this great deception is identified as the Antichrist. The demonstrative pronoun is in the nominative case (οὗτος dem. pron. n.m.sg., “this one”) expressing that the subject is in fact acting in the spirit of the Antichrist.

The definite article τὸ is in the neuter, pointing to the abstract agent of the neuter “every spirit” that confesses Jesus did not come in the flesh. The source is a singular “point of origin” as the genitive of source points directly to the ἀντιχριστός (antichristos) g.m.sg., with def. art., “the Antichrist.” The definite article points to a definite person that is masculine! The term Antichrist comes from the compound of ἀντι (anti) “over against,” “opposite to,” and Χριστός “Christ.” The idea is that there is one that opposes the true Christ and is controlled by Satan. Satan and his influence upon the world system mean that there are those today who possess the “spirit of the Antichrist,” and are actively spreading deception within our Churches today. In essence, Antichrist is seen as the chief human agent of Satan, the “the Antichrist” will not come upon the scene until a future time, though his influence, schemes, and techniques are evident today in all those who oppose Christ, chief of which is denying that Jesus came in the flesh. We have a description of Christ as the image of God (John 14:9), whereas the Antichrist is the image of Satan (Rev. 12:3; 13:1; 17:3).

ὃ ἀκηκοατε ὅτι ἔρχεται, καὶ νῦν ἐκ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. (which you have heard that it comes and at this time it is in the world already). The relative pronoun is in the neuter (ὃς rel. pron. n.n.sg., “which, that.”) indicating that the subject is the “spirit of Antichrist” which is the message that was heard, and that what was heard is in the perfect tense of ἀκούω (akouo) Perf. Act. Ind. 2pl., “you have heard,” meaning that what they heard was in the past and it still stands. The fundamentals never change, can never change, and those who change the facts are doing so at their own destruction.

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies,

Do not believe everything you hear (4:1-6)

even denying the Master who bought them, bringing swift destruction upon themselves. (2 Peter 2:1)

The present tense of ἐρχομαι (erchomai) Pres. Ind. 3sg., “to come,” speaks of the fact that the works of the devil are active and alive in John’s day. So to make sure you do not mistake Antichrist’s present activity, John adds, και νυν εν τω κοσμω εστιν ηδη “and is now in the world, already!” The redundant use of the temporal words “now” and “already” makes this statement even more exclamatory. There is no mistaking the fact that spiritual forces are actively at work trying to destroy the word and work of God.

The child of God knows the truth (4:4-6)

4:4. ὑμεῖς ἐκ τοῦ θεοῦ εστε, τέκνια, και νενικηκατε αὐτους, (You are from God, little children, and you have overcome them). The personal pronoun υμεις (συ (su) pers. pron. 2n.pl., “you all”) is addressing everyone in the Church as they are a possession of God (εκ του θεου). The verb is the state of being verb ειμι (eimi) Pres. Ind. 2pl., “to be,” meaning they are at the time of writing, a possession of God.

Notice the use of the vocative for τέκνιον (teknon) voc.n.pl., “little children.” Normally, the vocative would be placed at the head of the phrase in the English, “Little children, you are from God.” But here, the emphasis is upon their position with God. The perfect of νικαω (vikao) Perf. Act. Ind. 2pl., “to conquer,” means “to carry off the victory,” or “overcome.” The little children have been saved, rescued out of the slave market of sin, plucked out of the general population and set aside as a possession of God. As such, they possess everything they need to continue overcoming the world, the sins of the world, and them, the αὐτους (pers. pron., 3a.m.pl.) – the false teachers, false prophets, those that possess the spirit of Antichrist. The personal pronoun points back to verse three to the antichrists (pl.). What a blessing it is to be possessed of God and fall under His protective care. They can take our life but they cannot take us out of God’s hand for it is written:

And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 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. (John 10:28-29).

ὅτι μείζων ἐστιν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. (because greater is He that [is] in you, than he that [is] in the world). The reason for one being able to overcome the world whether that which is overcome are the schemes, the philosophies, or the desires, is because God is sovereign over all. He is all-powerful and in control. In the battle between the devil and God, who do you suppose will win? The reason that one overcomes is given by the οτι (hoti) clause “because,” the One that is in you all (ο εν υμιν) is μείζων (meizon) adj.n.m.sg., “greater,” “larger,” or “stronger” than the devil.

Notice the stand alone usage of the nominative masculine definite article for both the One in you, and the one in the world. This stand alone usage of the definite article

serves to identify the two distinct individuals – God, and the Holy Spirit that indwells the believer is greater than the one that is the ruler of this world – the devil. The comparative particle η (e) “either” or “than,” complements the superlative “greater” identifying just who is greater.

4:5. αὐτοὶ ἐκ τοῦ κόσμου εἰσιν, (They are from the world). In verse four, the singular definite article points to an individual, but now, John moves to the plural αὐτοὶ “they” (αὐτός (autos) pers. pron. 3n.m.pl.), meaning those who are agents or representatives of the devil that are spread out throughout the κόσμος (kosmos) g.m.sg., with def. art., “the world,” and indeed, make up the “world system” characterized by sin, deception, and bondage. The genitive with the preposition ἐκ (ek) makes this a genitive of source, defining the source of where they originate from – the world system of Satan.

Δια τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν (out from this they are speaking from the world). What does it mean to speak through or by the world? This is another way of saying their words, really, their sayings as the Greek λαλέω (laleo) Pres. Act. Ind. 3pl., “to speak,” “say”) is used, these sayings come from the world system. That very system that opposes God and everything holy to God. The preposition δια (dia) “through,” or “by” together with the neuter demonstrative pronoun οὗτος (houtos) dem. pron. a.n.sg., “this”) means the messages and philosophy that comes from this evil system that opposes God. This brings to mind the following proverb:

*Do not answer a fool according to his folly, lest you also be like him.
Answer a fool according to his folly, lest he be wise in his own eyes. (Prov.
26:4-5)*

What this proverb teaches is that if you follow any argument from the perspective of the Godless fool, then you will end up agreeing with him, but his starting point is incorrect. Instead, answer the fool, starting the argument from the perspective of including God in the argument, and you will show the fool that his Godless perspective makes his argument false.

Has your Church replaced the gospel and the word of God, with preaching secular psychology, and modern business models to grow the Church? Is the message more about you, than Him? Eventually, the apostate church will deny the authority of the Word of God and the power of the gospel. Eventually, it will remove some aspect of the Word of God, and add its own word as authoritative. The result is there are more of man’s words and less of God’s word preached. The simple will become complex. That which is evil according to God word becomes good. These are the worldly ideas that serve to replace the gospel of Christ.

Modern secular evolutionary naturalism and the denial of miracles means Jesus was not born of a virgin, making Him a sinner, instead of the sinless Lamb of God who takes away the sin of the world.

Secular psychology moves the message away from Christ and the power of the gospel, to a “needs based” message where the sinner is encouraged to overcome and have

faith in one's self without the acknowledgement and confession of sin; without the Holy Spirit, in some form of self-reliance.

Finally, in John's case, the charismatic supernatural, mystical world replaces the solid foundation we have in the Word of God, where "secret knowledge" is only revealed to the "super-spiritual," and is placed above the word of God. God's Word has been written, it is sufficient, tested, and true. We possess everything we need today in His word and His Spirit.

και ὁ κοσμος αὐτῶν ἀκουει. (and the world hears them). Those not belonging to God are those that belong to the world and the devil. It is they that hear and accept the message of the world. The present verb ακουω (akouo) Pres. Act. Ind. 3sg., "to hear" means "the world continues to hear" the message of the world – they perpetuate the false message. The word κοσμος is used metaphorically to mean, "the present condition of human affairs, in alienation from and opposition to God."¹²²

4:6. ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινωσκων τον θεον ἀκουει ἡμῶν, (We, we are from God. The one who knows God hears us). The emphatic nature of John's exhortation is emphasized by the expression ημεις εκ του θεου εσμεν "we, we are from God." The distinct relationship means we are a possession of God as the genitive communicates and further emphasizes our responsibility as ambassadors of Christ. The new relationship we have with God means we have a new capability to hear Him and accept His word, and in like manner, He hears us.

The present participle with the definite article of γινωσκω (ginosko) Pres. Act. Part., n.m.sg., with def. art., "to know," or "understand" identifies the one that continues to know" us, and also hears us. The controlling verb (ακουει (akouei) Pres. Act. Ind. 3sg.) is again in the present tense meaning "he is hearing" us.

ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκουει ἡμῶν. (He that is not from God does not hear us). The relative pronoun ος (hos) rel. pron. n.m.sg., introduces the phrase that speaks of the one that is not from God. This lack of possession results in their not hearing us. Notice what Paul says concerning this matter:

⁹But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." ¹⁰But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹²Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. ¹³These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. ¹⁴But the natural man does not receive the things of the Spirit of

¹²² W. E. Vine, *Vine's Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 1256

Do not believe everything you hear (4:1-6)

God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵But he who is spiritual judges all things, yet he himself is rightly judged by no one. (1Cor. 2:9-15)

ἐκ τούτου γινώσκωμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. (From this we know the spirit of truth and the spirit of deception). The preposition ἐκ (ek) “from” with the demonstrative pronoun οὗτος (houtos) g.n.sg., “this” is most often translated “by this,” meaning by this characteristic and message one can know the true child of God. The construction ἐκ τούτου finishes the thought opened in verse two by the construction ἐν τούτῳ. This knowledge is continuous as the present tense is used for γινώσκω (ginosko) Pres. Act. Ind. 1pl., “to know,” “understand.” John uses the first person plural, including himself, in knowing the πνεῦμα (pneuma) a.n.sg., with def. art., “spirit,” of ἀληθεία (aletheia) g.f.sg., with def. art., “truth.”

In contrast to the spirit of truth is the πνεῦμα (pneuma) a.n.sg., with def. art., “spirit,” of πλάνη (plane) g.f.sg., with def. art., “error,” “deception” or “delusion.” John is stating how to test and to know the spiritual origin, nature, and quality of men. He describes how to know who are pseudo-prophets and who belong to their following, how discern true teachers, apostles, believers who speak from God. “You do not try to look into their hearts; you simply listen to what they *confess*, to what they *utter* (λαλεῖν, verse 5), to what they let you hear, and note *who* gives ear to the one speaker and *who* to the other speaker. That is how to tell men apart, the spirits of men.”¹²³

¹²³ R.C.H.Lenski, *The Interpretation of the three Epistles of John* (Minneapolis:Augsburg Publishing House, 1966), p. 493

God's love defined (4:7-11)

1 John 4:7-11

⁷ Beloved, let us love one another, since the love is from God; and every one who is loving has been born from God and knows God. ⁸The one who is not loving does not know God, because God is love. ⁹By this the love of God was manifested in us, because the Son of Him - the One of a kind, God has sent into the world, in order that we might live through Him. ¹⁰By this is love, not that we loved God, but that He, He loved us and he sent His Son, a propitiation concerning our sins. ¹¹Beloved ones, if in this manner God loved us, we, we ought also to love one another.

⁷ Αγαπητοι, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγεννηται καὶ γινώσκει τὸ θεόν. ⁸ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸ θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστί. ⁹ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπεσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπηκαμεν τὸν θεόν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπεστείλεν τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν. ¹¹ Αγαπητοι, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

Introduction

The previous section spoke about how one knows a child of God is a child of God. A child of God hears God (4:6) with the idea of obeying that which is heard. By this, one is identified because hearing involves believing and true belief results in faith and true faith results in a true walk. It is at the heart of hearing God that theologians speak about the efficacious or irresistible grace relating to the effective call – the sovereign call of God.

John weaves doctrine together with practical application. Knowledge of God is related to love. Eternal life is knowing God (John 17:3) and the knowledge of the love of God is both revealed and demonstrated to us by what Christ did on the cross. This truth is brought to light in us and we likewise ought to also love one another. John uses a common Jewish literary technique called an *inclusio* where the author starts and finishes with the same thought, and in this case, with an exhortation to love one another (4:7 and 4:11).

Those in Church that are not of God do not hear Him. The doctrine of the wheat and tares says that there are some people in our Churches that are not called of God and do not know Him. John further develops the doctrine in this section by stating that God has made known the gospel to us when we did not love Him (1 John 4:10).

The Source of Love (4:7)

4:7. *Αγαπητοι, αγαπῶμεν ἀλλήλους*, (Beloved, let us love one another). The apostle returns to the subject of love by addressing them in the vocative as *αγαπητος* (*agapetos*) adj.voc.m.pl., “beloved ones,” together with the subjunctive of *αγαπαω* (*agapao*) Pres. Act. Subj. 1pl., “we might love.” This is a hortatory so the better translation is “let us love one another.” A hortatory subjunctive is used when the speaker seeks to exhort others to action. Since there is no first person imperative the first person plural is used with the subjunctive and the result is like an imperative and is usually translated “let us.” The object of this love is a reciprocal pronoun *ἀλλήλους* “one another,” meaning, we should exhibit a selfless love reciprocally. This love is a verb, the action of which is continuous and is the love that God gives and the Holy Spirit enables us to extend to others. This is the super-natural love that God reveals to us.

ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, (Since the love is from God). The reason for our mutual love for one another is given by the *οτι* (*hoti*) clause, translated, “because,” or “since.” Mutual love is the love principle given by God. Notice the definite article is used with *αγάπη* (*agape*) n.f.sg., “the love” signifying a definite love, namely, the love principle. For John, the love principle is that God came in the flesh to die for the sins of the world (John 3:14-17; 1 John 4:9-10). Paul says the same thing in Romans.

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. (Romans 5:8-9)

The source of this love principle comes directly from God as the “to be” verb *εἰμι* is used with the preposition *ἐκ* “out of,” or “from,” signifying a state of being - God continues to be One who is loving, and the love we are to express has its source, pattern, example, and message from God. This is love in word and deed. This giving love is a selfless love that is pure, manifested and patterned to us by God sending His only begotten son into this corrupted, sin-filled world to die for the world that hates Him.

Notice, the direction of this love is not toward the world, not toward the false teachers, but toward fellow-believers in the Church. It is hard at times to love those that are in the Church. Living the Christian life in the Church is hard at times because Satan is actively at work in the Church. When problems arise in the Church and people get hurt, wronged, and divisions begin, it is time to be reminded of the sacrificial work of Jesus on the cross. It is time to do some self-examination, and focus on Christ and His work that we ought to be doing. That is the purpose of the “love-feast,” the first century Christian’s term for communion. The New Covenant’s observance meant for reflection upon what Christ did for us on the cross and to reflect upon our new-life and how we are living. What sins do we have that need to be dealt with? The remedy for our sins is simple: repent, confess to God, and to those affected by our sin, and God will forgive us our sins (1 John 1:9) which should result in restored fellowship. It seems so easy, does it not? But oh, how difficult that is in reality. So many Churches are in trouble today because the flesh battles with the Spirit of God.

και πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγεννηται και γινωσκει τὸ θεον. (and every one who is loving has been born from God and knows God). The present participle of ἀγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., together with the adjective πας (pas) adj.n.m.sg., “all,” or “every” moves the translation from “the one that is loving” to “every one that is loving,” every single one of them.

Notice the use of the perfect passive of γενναω (gennao) Perf. Pas. Ind. 3sg., “to beget,” or “be born,” meaning that this person has been born in the past, the action is total and complete sometime in the past, the effect continues up to the point of writing, and an external agent performed the begetting. The eastern concept of being born or begotten is not restricted to a physical birth, but includes the concept of “possessing all the attributes of the progenitor.” So the saying, “as the father is, so is the son.” This concept is related to the actions of people. When Jesus was speaking to the Jewish leadership as they were trying to kill Him, He related their actions to their father, the devil as He says, “‘You do the deeds of your father.’ Then they said to Him, ‘We were not born of fornication; we have one Father – God.’” (John 8:41). Then John gives the story of Jesus restoring the site of the blind man who was born blind, relating being born physically blind with spiritual blindness and the need to have their eyes opened (John 9).

And further, the apostle continues as he says, και γινωσκει τον θεον – “and he knows God.” Every one that has been born again by God, continues to know God as John uses the present of γινωσκω (ginosko) Pres. Act. Ind. 3sg., “he continues to know.” This is the Hebrew concept of “knowing,” as an intimate knowledge, like Adam knew Eve in a very intimate way, a special caring, and a genuine concern for what God wants. The knowledge of God enables us to know the love of God (1 John 3:1), enables us to fight off sin and evil (2 Peter 1:3-4), and is essential for eternal life (John 17:3).

Love related to the knowledge of God (4:8)

4:8. ὁ μη ἀγαπῶν οὐκ ἔγνω τὸ θεον, ὅτι ὁ θεος ἀγάπη ἐστίν. (the one who is not loving does not know God because God is love). The participle highlights the person that does not love, as the present participle with the definite article (ἀγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., “to love”) means “the one that continues not loving.” The subject is a person that is known to not exhibit love, and as such, this person has never known God. The aorist of γινωσκω (ginosko) 2 Aor. Act. Ind. 3sg., “to know,” means this person has not known God at a point in time, or more likely, has not known God at *any* point in time, the ingressive aorist meaning “no entrance into knowledge.” Dr. Smith says, “Conversely, a stranger to love is a stranger to God.”¹²⁴

The reason for this conclusion is because (οτι (hoti) conj., that, because, since) ο θεος ἀγάπη ἐστιν - God is love. Notice, both ο θεος and ἀγάπη are in the nominative case. For John, loving one another is the condition of knowing God. The expression, “God is love” describes an attribute of God, His nature or essence has the quality of love. Likewise, loving ought to be a characteristic of the child of God.

¹²⁴ David Smith, in W. Robertson Nicoll, *The Expositor's Greek Testament*, (Grand Rapids: Eerdmans Publishing, 1990), vol. 5, p. 191

Love was manifested (4:9-10)

4:9. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ ἐν ἡμῖν, (By this the love of God was manifested in us). If a person professes to be a child of God, then he or she will also possess certain characteristics of the Father, in this case, that thing possessed is love. What is exhibited is expressed by the preposition ἐν “in,” or “by,” together with the demonstrative pronoun οὗτος (houtos) d.n.sg., “this,” which is normally translated, “by this was manifested.” The verb is the aorist passive of φανεροῶ (phaneroō) Aor. Pas. Ind. 3sg., “to make manifest,” or “to appear,” from the primary verb φαίνω (phaino) meaning to “bring forth into the light,” or “to shine.” The aorist passive says it was a one-time event in the past and the passive says the action was performed by an external agent. This truth comes to mankind only by a sovereign act of God as He transforms us, opening the eyes of the lost. The subject is “the love” (ἀγάπη (agape) n.f.sg., with def. art., love) of God and serves to highlight the thing that was brought into the light within us. The preposition ἐν “in,” “by,” together with the locative personal pronoun ἐγώ (ego) communicates “in us,” that is, the love of God was manifested in us.” It should be noted that many grammarians suggest this should be translated “the love of God was manifested for our case,” but the context demands that it should be translated “in us” since the main idea is knowledge, supernatural revelation that is brought to light within us by God.

ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπεσταλκεν ὁ θεὸς εἰς τὸν κόσμον (because the son of him - the one of a kind, God has sent into the world). The Apostle provides two reasons for the love principle of Jesus coming in the flesh to die on our behalf. The first has to do with eternal life, and then in verse ten, love is applied to His death as a means of satisfying the requirements of sin.

The *hoti* clause, *ὅτι* “because,” provides the reason that *τὸν υἱὸν αὐτοῦ* “the Son of Him,” namely, “God the Son” was sent. Notice, John clarifies just who this person is, He is not *just* the Son of God, an expression that is sufficient enough to express Jesus’ special characteristic and relationship to God the Father, but He is further identified by the word *μονογενῆς* (monogenes) adj. a.m.sg., with def. art., “single of its kind,” “only,” from the compound of *μονος* (monos) “alone, only,” and *γίνομαι* (ginomai) “to become.” This word is used in the New Testament to mean an only child, but is also used to mean “unique (in kind) of something that is the only example of its category.”¹²⁵ Vine’s says, “We can only rightly understand the term ‘the only begotten’ when used of the Son, in the sense of unoriginated relationship.’ The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not *become*, but necessarily and eternally is the Son. He, a Person, possesses every attribute of pure Godhood. This necessitates eternity, absolute being; in this respect He is not ‘after’ the Father”¹²⁶

¹²⁵ BAG, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979, p. 527

¹²⁶ W. E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 822

God's love defined (4:7-11)

The emphasis of this phrase is placed upon the Son of God which is the object of the phrase. Placing everything in order this says, “because God has sent his only begotten Son into the world...” The perfect tense of the verb ἀποστελλω (apostello) Perf. Act. Ind. 3sg., “to order (one) to go to a place,” or “to send,” means “continuance of the commission to the past fact.”¹²⁷

Only begotten – μονογενής		
Verse	Context	Meaning
Luke (7:12; 8:42; 9:38)	Only child	Only physical child
John (John 1:14; 1:18; 3:16; 3:18; 1 John 4:9)	Jesus – the only begotten Son	Only One of its kind
Hebrews 11:17	Abraham's only begotten son - Isaac	Only One of its kind (Abraham also had Ismael)

ἵνα ζήσωμεν δι' αὐτοῦ (in order that we might live through him). The final phrase of this verse is a hina (ἵνα) purpose clause used with the aorist subjunctive of ζω (zao) Aor. Act. Subj. 1pl., “to live,” or “breathe.” The preposition δια (dia) “through,” or “by,” is translated “through” indicating the Savior's mediation – we actively live through Him. That is to say, His death gives us life, and He continues to sustain us day by day.

4:10. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, (By this is love). The apostle now defines what love is. The prepositional phrase ἐν τούτῳ “by this,” identifies the method by which (instrumental case, meaning “by means/instrument”) one knows love. The subject of this phrase is ἀγάπη (agape) n.f.sg., with def. art., “the love.” The definite article makes this a specific love, you might say “this is the love of God,” or “this is the love principle of God.” The supreme definition of ἀγάπη love is that it is a giving love – God gave His only begotten Son.

οὐχ ὅτι ἡμεῖς ἠγάπηκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἵλασμον περὶ τῶν ἁμαρτιῶν. (not that we loved God, but that He, He loved us and He sent His Son, a propitiation concerning our sins). The greatest part of the love principle is that God has demonstrated His ἀγάπη love for us defining love as a giving love. He gave his life so that we might have life. The apostle declares that it was not started on our behalf, that is, οὐχ ὅτι ἡμεῖς ἠγάπησαμεν τὸν θεόν “not that we loved God,” but that He loved us. The aorist is constative here and is used for both “our” love and “His” love, thus stressing this is a matter of fact statement¹²⁸.

The statement of fact continues with one of the greatest statements of love ever given – that is, the Son was sent ἀποστελλω (apostello) Aor. Act. Ind. 3sg., “to send,” or “to order (one) to go to a appointed place” in order to be a propitiation for us. The word

¹²⁷ Lenski, p. 502

¹²⁸ There is a Textual variant: NA27 has Perf Act. Ind. 1pl.

God's love defined (4:7-11)

ἱλασμος (hilasmos) a.m.sg., “an appeasing,” or “propitiating,” is used by the pagan Greeks to mean the appeasing of the gods as they tried to appease the gods with sacrificial food and the like. However, with Christ, this is a satisfaction, that is, Jesus’ sacrificial death satisfied the righteous demands of a holy God. God’s holiness is vindicated and satisfied by the death of Christ.

Notice this propitiation is in our behalf. He was our substitute. This is communicated by use of the preposition περί (peri) “about,” “concerning,” and when used with the genitive means “about, concerning,” or “on account of.” It has the idea of representation and can be translated “on our behalf,” “for our behalf,” or more theologically, “in our place.” That is, His death and shed blood is seen as a substitute in our place for our ἁμαρτία (hamartia) g.f.pl., with def. art., “sins.” The definite article used with sins is not translated in the English since it would be out of place, but the idea is there in the Greek, namely, that it was because of “the sins of the world” that He died.

Notice the propitiation statements in the Bible:

Propitiation – “an appeasing.”		
Verse	Text	Explanation ¹²⁹
Rom 3:25	Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;	Christ, through His expiatory death, is the Personal means by whom God shows the mercy of His justifying grace to the sinner who believes. His “blood” stands for the voluntary giving up of His life, by shedding of His blood in expiatory sacrifice, under divine judgment righteously due to us as sinners, faith being the sole condition on man’s part.
1 John 2:2	And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.	Provision is made for the whole world, so that no one is, by Divine pre-determination, excluded from the scope of God’s mercy; the efficacy of the propitiation, however, is made actual for those who believe.
1 John 4:10	Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.	The fact that God “sent His Son to be the propitiation for our sins,” is shown to be the great expression of God’s love toward man, and the reason why Christians should love one another.

Exhortation to love (4:11)

4:11. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, (Beloved ones, if in this manner God loved us). The statement of fact moves to exhortation by use of the vocative of address for ἀγαπητός (agapetos) adj.voc.m.pl., “beloved ones,” if in this manner God loved us. The conditional εἰ (ei) “if,” marks the first class conditional clause, and together with the

¹²⁹ *Vine’s Expository Dictionary of New Testament Words* (Peabody:Hendrickson), p. 906

God's love defined (4:7-11)

aorist of αγαπαω (agapao) Aor. Act. Ind. 3sg., “he loved,” means, this is a condition of reality, so the usual translation, “if God so loved us,” but means “since God so loved us.” The first class assumes the truth of the fact that God loves us. The adverb ουτω (houto) “in this manner,” “thus,” or “so” indicates the “manner” of love, that is, in the manner of His death. He gave it all for us, or in our behalf.

και ἡμεῖς ὀφειλομεν ἀλλήλους ἀγαπᾶν. (we, we ought also to love one another). So it is, likewise that we also ought to love one another. The emphatic usage ημεῖς οφειλομεν - the personal pronoun εγω (ego) pers. pron. 1n.pl., “us,” together with the first person verb οφειλω (opheilo) Pres. Act. Ind. 1pl., “we owe,” or “we ought” moves to the front of the phrase in the English stressing our personal responsibility in doing what is right, the goodwill due one-another (ἀλλήλων (allelon) a.m.pl., one another, reciprocally) The infinitive of αγαπαω (agapao) Pres. Act. Inf., “to love,” is the verbal-noun, the present is continuous action so Dr. Robertson says “keep on loving.”¹³⁰

¹³⁰ Robertson's Word Pictures, www.e-Sword.org

Seeing God through love (4:12-16)

1 John 4:12-16

¹² No one has ever looked upon God, If we love one another, God dwells in us, and the love of him has been made perfect [and] is in us. ¹³ By this we continue to know that we remain in Him and He in us, because He has given to us from His Spirit. ¹⁴ And we, we have beheld and we testify that the father has sent the son – the Savior of the world. ¹⁵ Whosoever might confess that Jesus is the Son of God, God remains in him and he in God. ¹⁶ And we have known and have believed the love that God has with us. God is love, and the one who remains in the love remains in God, and God in him.

¹² Θεον οὐδεις πωποτε τεθεαται. εαν αγαπωμεν αλληλους, ο θεος εν ημιν μινει και η αγαπη αυτου εν ημιν τετελειθμενη εστιν. ¹³ Εν τουτω γνωσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν, οτι εκ του πνευματος αυτου δεδωκεν ημιν. ¹⁴ και ημεις τεθεαμεθα και μαρτυροουμεν οτι ο παταρ απεσταλκεν τον υιον σωτηρα του κοσμου. ¹⁵ ος εαν ομολογηση οτι Ιησους εστιν ο υιος του θεου, ο θεος εν αυτω μινει και αυτος εν τω θεω. ¹⁶ Και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν.

Introduction

In the first part of chapter four, love is related to the knowledge of God and our born again walk with God. Now, John relates love to faith and the indwelling presence of the Holy Spirit. John defines faith without even mentioning the word. The statement “no one has seen God... we have seen and testify that the Father has sent the Son as Savior of the world,” is equivalent to the definition of faith in Hebrews: “faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).

The apostle says we have visible evidence of the indwelling presence of God by the love we show fellow believers. Our love, one for another, serves as a testimony to the world that we are followers of Jesus Christ (John 13:34-35). The love that God has for us is seen by His sacrificial example and promise of the Holy Spirit.

Dr. McGee writes, “We are concerned about what the world thinks of us, but the important thing is: What do they think of Jesus? What do they think of us as we represent Him? Someone has put it like this: ‘At the age of twenty, we do not care what the world thinks of us. At thirty we worry about what the world is thinking of us. At forty we discover that it wasn’t thinking of us at all!’ That is about true. We today are to witness to the world. How are we going to witness? By giving out the Word? Yes, that is all important. But the world is hungry for love; they do not know what love is. Their definition of love would be a three-letter word spelled s-e-x. That is the love the world

knows about, but they don't know anything about the love of God. They do not know how wonderful He is, but He can be manifested in us.”¹³¹

The abiding presence of God (4:12-13)

4:12. θεον οὐδεὶς πωποτε τεθεαται. (No one has ever looked upon God). The holiness of God is protected and is important to God. So much so that a specific type of angel, the Cherubim are designed specifically to guard the holiness of God. They were placed at the gate of the Garden of Eden restricting sinful man from entering (Gen. 3:24). Two gold representations of cherubim were placed on opposite ends and facing each other on the mercy seat, the cover of the ark of the covenant (Ex. 25:17-22). The description of the creature suggests a complete 360 degree protection around God¹³². Sin is not allowed in the presence of God, which is why Jesus was sent into the world to pay the price for sin – disobedience is sin and is an offence to God.

So it is that no one has ever beheld God. The accusative θεον “God,” is placed at the head of the verse in order to emphasize Him in the argument. It could be translated “God, no one has ever looked upon.” The masculine adjective ουδεὶς (oudeis) adj.n.m.sg., “no one,” means here, “not anyone [from mankind]” has seen God. Angels before the fall of Satan all had access to heaven, but one third of them fell with Satan and were cast out of heaven because they sinned (2 Peter 2:4; Jude 6; Rev. 12:4). Not only is the term “no one” exclusive, but the time aspect is also exclusive as the adverb πωποτε (popote) “ever,” “at any time,” is used. No one has ever θεαομαι (theaomai) Perf. Mid/Pas. Dep. Ind. 3sg., “beheld,” or “looked upon,” God. The perfect verb means completed action and enforces the exclusive words “no one,” and “ever.”

Dr. Barnes says, “The idea is, ‘He has never indeed been seen by mortal eyes. We are not, then, to expect to become acquainted with what he is in that way. But there is a method by which we may be assured that we have a true knowledge of him, and that is, by evidence that we love another, and by the presence of his Spirit in our hearts. We cannot become acquainted with him by sight, but we may by love.’”¹³³

God is invisible, He is described as non-material and without a physical form (John 1:18; 4:24; 1 Tim. 6:16). But even as Scripture prohibits mankind from making a physical likeness of Him (Ex. 20:4), it does describe Him using anthropomorphic terms – He has hands (Ezra 7:9), feet (Psa. 18:9), a face (Num. 6:25-26), ears (Neh.1:6), eyes (2 Chon. 16:9), a mouth (Deut. 8:3), fingers (Psa. 8:3), arms (Deut. 33:27), shoulders (Deut. 33:12), and a back (Ex. 33:21-22); but He also is described performing human physical actions as He sits on His throne (Ps. 102:12), stands (Gen. 28:13), walks (Gen. 3:8), rides

¹³¹ J. Vernon McGee, *Thru the Bible with J. Vernon McGee* (Nashville: Thomas Nelson, 1983), vol. 5, 808

¹³² Cherubim are described as having four faces (Ezek. 1:6). The face that is on the front is as a man, on the right as a lion, on the left as an ox, and on the back as an eagle. They have two pairs of wings that make a sound like waves crashing upon the seashore; one pair on the middle of the back, and the other pair used to cover their body (Ezek. 1:11). They have four human hands, with one located under each wing. Straight legs, but their feet are like calves' feet (Ezek. 1:7). And they sparkle like the color of bronze.

¹³³ Albert Barnes, *Barnes' Notes on the Bible*, www.e-Sword.org

(Psa. 68:33), rests (Gen. 2:2), sleeps (Ps. 44:23), shoots arrows (2 Sam. 22:15), and reaches down from heaven (2 Sam. 22:17). God does not have physical eyes or fingers; the anthropomorphic literary technique brings the unknowable attributes and actions of God to mankind in a way we can understand. These descriptions of Him are merely used to help mankind understand God in a personal way – He is a personal God, who is knowable, not some impersonal force. Jesus came in the flesh to explain the Father to mankind, and the revelation of God to mankind reveals that He is a loving God who cares and provides for us each moment. Each breath we take is taken because God gives us each breath, and eternal life is knowing Him (John 17:3).

But it is a fact that Christ, the eternal Son of God, came in the flesh – very God came and took on the form of man (Heb. 2:7), the last Adam (Rom. 5; 1 Cor. 15:45). So it is that we proclaim Christ is the image of the invisible God (Col. 1:15; 1 Tim. 1:17), but He is the image in a more perfect way than man who, by the way, was created in the image of God (Gen. 1:26-27). For Jesus said, anyone who has seen Me has seen the Father (John 14:9), which means, Christ is the visible manifestation of the invisible God, and, hence, anyone who has seen Him directly and His works, has seen God indirectly (John 1:18). The idea is not a physical representation, but the immaterial representation – the concept of Christ’s work in both word and deed.

The Greek concept of θεωμαί (theomai) Perf. Mid/Pas. Dep. Ind. 3sg., to “behold,” “looked upon,” means “to view attentively,” or “to view and contemplate,” and signifies to view or observe with the purpose of interpreting the object viewed, so it is used of public shows. Dr. Wuest puts it this way: “Deity in its essence no one has ever yet beheld, with the present result that no one has the capacity of beholding Him.”¹³⁴ Dr. Wuest is saying that since the definite article is missing from the word God, then “God in essence or nature” is to be understood. Jesus was born without a sin nature, never sinned, was faithful, and strong in both character and righteousness. When He clears the Temple, for example, He demonstrates both His righteous demands and His love for His own.

ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει (If we love one another, God dwells in us). The statement concerning “no one has seen God” moves from a negative personal visible sight by the eye to a positive sense of “knowing” God because of His indwelling presence. The conditional phrase starts with the particle εἰ (ei) conj., “if,” and is combined with the aorist subjunctive of ἀγαπάω (agapao) Pres. Act. Subj. 1pl., “we might love,” to form a third class condition. The third class condition is the condition of certainty based on the condition and means, “if we love one another (and we do), then God dwells in us.” Notice that the object of the phrase ἀλλήλων (allelon) a.m.pl., “one another” is placed before the subject θεός (theos) n.m.sg., with def. art., “God,” thus emphasizing the reciprocal nature of the action concerning love. Loving one another is an evidence of the indwelling presence. Understanding the love of God is important in our relationship with others. The love of God involves His commands - His word (1 John 2:3) and the outworking of His word involves our obedience as it relates to love (1 John 2:5). But, the indwelling presence produces a convection of the conscience, and hence, an outward response in the form of deeds (1 John 3:24). We worship in spirit and truth (John 4:24), word and deed.

¹³⁴ Kenneth Wuest, *Wuest’s Word Studies in the Greek New Testament* (Grand Rapids: Eerdmans, 1973), vol. 2, p. 166

The doctrine of the indwelling of God is here applied. The doctrine of the indwelling of God is that both Jesus and the Holy Spirit indwell the believer (Eph. 3:17). It is because of the indwelling presence of God that we can now love one another in a very real super-natural way. The present verb μένω (neon) Pres. Act. Ind. 3sg., “to remain,” “abide,” or “dwell” means, “is dwelling and continues to dwell.” This dwelling of God is positionally ἐν (en) prep., “in” us. A Christian is said to be positionally “in Christ” because He is in us (1 Cor. 1:30; 15:22; Eph. 1:10). This is the mystery that is not spoken of in the Old Testament but is now revealed – that Christ dwells in us. But the main point here is the indwelling of the Holy Spirit, the new capability to listen to God, and the union we have with God because of the Holy Spirit’s indwelling presence.

Μένω – to dwell, remain – Facts of the dwelling presence		
Verse		Meaning
4:12	If we love one another, then God dwells in us.	Certainty based on the love principle.
4:13	By this we know that we abide in Him and He in us, because He has given us His Spirit.	Certainty based on belief God has given us the Holy Spirit.
4:15	Whosoever confesses that Jesus is the Son of God, God abides in him, and he in God.	Certainty based on confession that Jesus is the Son of God.

In John’s gospel, Jesus explains that He gave the command to love one another, using His own love as a model. Then Jesus tells them that their mutual love one for another would be a testimony to everyone that they were His followers (cf. John 13:34-35). This teaching is now made clearer by John in this letter as He explains the relationship of the death of Jesus to the love principle and the supernatural gift of love by the Spirit.

καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν. (and the love of him has been made perfect [and] is in us). The great principle of the love of God has been revealed to us in its perfect state and so it is that when we first believed, His love was comprehended all the way down to our core. His love was comprehended not just in our minds but also in our hearts. God’s love is a specific love as is made clear by the use of the definite article with the subject ἀγάπη (agape) n.f.sg., with def. art., “the love,” signifying what manner of love this is that we now possess our new life. His love indwells us because He indwells us. This is not some abstract love, some soppy love, but true love since it’s source is from God as the genitive personal pronoun αὐτός (autos) pers. pron. 3g.m.sg., “of him” reflects a genitive of source. This love involves the death, burial, and resurrection of our Lord and Savior Jesus Christ, but it also involves the giving of the Holy Spirit and the continuous works and guidance of the Spirit.

The perfect passive participle of τελειοῶ (teleioo) Perf. Pas. Part.n.f.sg., “to make perfect,” “complete,” or “bring to an end,” is normally translated “she/it has been made complete,” but since the main verb is the present tense of εἰμι (eimi) Pres. Ind. 3sg., “to be,” the action in its result is really continuous, since the nature of the action comes from

the main verb. The perfect passive of the participle speaks of the completeness of its effect; that is, the death of Christ on the cross as a propitiation for our sins is complete (verse 10) as well as, the indwelling presence – we are sealed with the Holy Spirit. This love then, is three fold. *It has been given* to us and there was nothing we did or do in order to receive it – it is a gift of God as Jesus lay down His life for us (John 15:13; 1 John 3:1; 4:10). Secondly, it is present because God changed us by transforming both our heart and mind to receive the truth, and the truth is present in us (1 John 3:23; 4:7-9). Finally, love is present in us because the indwelling presence of the Holy Spirit in us reflects the love of God so that we can be called “children of God” (John 15:26; 1 John 3:1; 4:16).

4:13. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν (By this we continue to know that we remain in him and He in us). The apostle continues his encouragement by stating how it is that we can know for certain that we possess the supernatural love that God gives. The expression ἐν τούτῳ “in this,” or better “by this,” as the demonstrative pronoun οὗτος (houtos) dem. pron. d.n.sg., “this,” used with the preposition ἐν (en) “in,” or “by,” is instrumental meaning, “by means of this message,” or “by means of this Spirit.” The neuter demonstrative points either to a generic message or more likely to the neuter Spirit. It is the assurance of the Spirit that we know and accept the indwelling presence of God in us.

Knowledge is in the present tense of γινώσκω (ginosko) Pres. Act. Ind. 1pl., “to know,” or “understand,” meaning we know this fact and continue to know it. The simple active voice means the subject (we) directly performs or experiences the action of the verb, meaning we actively know this and experience the indwelling presence.

The *hoti* ὅτι (*hoti*) is translated “that,” though, some translate “because,” thus stressing the reason we have this knowledge is because ἐν αὐτῷ μένομεν (in him we remain). The present verb μένω (meno) Pres. Act. Ind. 1pl., “to remain,” “abide,” or “dwell,” means we remain right now and continue to remain in God. Likewise, αὐτὸς ἐν ἡμῖν (He in us), the present verb might better be distributed here as “and He remains in us,” or simply using the natural reading “He [is] in us.” The abiding, is an intransitive verb and means, “to continue in a place or state in which one now is.”

ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. (because He has given to us from His Spirit). The ὅτι (*hoti*) conj., “because,” provides the reason. It is “because” He has given to us from His Spirit. The thing given is placed at the head of the phrase in order to emphasize the thing given is ἐκ (ek) “out of,” or “from,” the ablative expressing “origin,” as it is out from His πνεῦμα (pneuma) g.n.sg., with def. art., “Spirit.” The definite article with Spirit makes this Spirit specific, but the English does not sound proper using the definite article, so it is omitted in the English. The verb δίδωμι (didomi) Perf. Act. Ind. 3sg., “to give,” is in the perfect tense, meaning the giving from the Spirit to us is completed in the past and will continue to the present in us.

It is important to identify what has been given from the Spirit. The theological significance of the Creator/creature distinction must be kept intact in that what is given are the spiritual gifts of faith, hope and love (Rom. 5:5). We are not God and will fail in applying these gifts of the Spirit that is why we are commanded to love, that is why it is

not our righteousness but Christ's righteousness that covers our sins. Is it not incredible that it is, after all, a work of God that we believe in the first place (John 6:29)? And come to understand that He is with us all the days of our life. He is actively working in us through the good times and the bad in order to bring spiritual growth in our daily walk, to build our faith and character because God's love has been poured out in us!

Finally, does this statement support the permanent indwelling of the Spirit? It does in that the verb tense gives every indication that it [the thing given from the Spirit] is permanent and a completed act. Likewise, does this statement support eternal security? It does so long as the indwelling of the Holy Spirit defines a child of God (and it does), and if that presence is permanent, then yes, security is also established as perfected – both are complete. However, it is also true that we can grieve the Holy Spirit, so the command is given to love one another and to abide in Him. We know we are of God because our union with God reflects a relationship with Him and what follows is a relationship with others in the Church.

The testimony of the Son (4:14-15)

4:14. και ἡμεῖς τεθεαμεθα και μαρτυροῦμεν ὅτι ὁ παταρ ἀπεσταλκεν τον υῖον σωτήρα τοῦ κοσμου. (And we, we have beheld and we testify that the Father has sent the Son – the Savior of the world). The apostle John continues his argument concerning the proof of the indwelling presence of God's Spirit in us by use of the και (kai) conjunction. And we, we know this [God's abiding presence, His perfected love in us, and our abiding in Him] because we have beheld the Son, God in the flesh, and it serves as the core of our testimony. You might say we have seen the big picture, we have seen the light, the truth. We understand the basic concept of the love relationship concerning the death of Christ for the world.

The emphatic usage of “we” highlights John's argument that everyone in the Church is included in this beholding of the Son. The perfect tense of θεωμαι (theomai) Perf. Mid/Pas Dep. Ind. 1pl., “to behold,” “look upon,” or “to view” continues the sense of the action as complete and lasting. It is important to recognize the completed act of the work of God, yet, it is a continuous act that we μαρτυρεω (martureo) Pres. Act. Ind. 1pl., “we are a witness,” or “we testify,” that our Lord Jesus Christ came in the flesh to die as a substitute for us and He was buried and resurrected for our justification. The completed act of our “seeing” the truth speaks of our common understanding as a group that we were enlightened sometime in the past and its effects continue up to the point of writing. God saved those in that Church in the past and they completely saw and indeed see the picture!

The οτι (hoti) conjunction “that,” is used to introduce a subordinate clause specifying the important thing concerning the Son, is that He is the Savior of the world. The important aspect the apostle wants to highlight is that the Father had sent the Son. The verb αποστελλω (apostello) Perf. Act. Ind. 3sg., “to order (one) to go to a place,” “to send away,” has the meaning that the sending occurred in the past and that it is a completed act. Moreover, this is our present testimony. He sent His son (υιος (huios) a.m.sg., with def. art.), really “the Son,” as the definite article points to the fact that He is the “unique one,” and this same one is the object of the phrase, so also is the Savior, the,

σωτηρ (soter) a.m.sg., of the κόσμος (kosmos) g.m.sg., with def. art., world. The person of Christ as the Savior is pronounced by the angel to the shepherds in the fields at His birth, but comes from the prophecy of Isaiah, spoken some 700 years before His birth (Isa. 9:6-7):

For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of [His] government and peace [There will be] no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

So it is that John clarifies the work of the Son in His first coming by the statement:

¹⁶For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:16-19)

4:15. ὅς ἐαν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, (Whosoever might confess that Jesus is the Son of God). The relative pronoun is nominative ὅς (hos) “who,” and is masculine, and might better be translated “which man might confess.” The particle ἀν (an), together with the aorist verb ὁμολογέω (homologeō) Aor. Act. Subj. 3sg., “to say the same thing as another,” “to confess,” “concede,” or “profess,” (from the compound of ομοῦ (homou) together and λογος (logos) word, speech = “together saying”) forms an indefinite relative clause, meaning that anyone who confesses that Jesus is the Son of God, then God remains in him and he in God. The timeless aorist is used in order to complete the idea of the relative indefinite clause – it is a fact for anyone and for all time and means that if a person confesses at any point in time, then the Holy Spirit will indwell the believer forever.

The statement of fact is introduced with the *hoti* conjunction ὅτι ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ “that Jesus is the Son of God.” What does it mean to be the Son of God? The meaning of “Son of God” is that Jesus, as the Son, has all the qualities of the Father and that there are no others who have the attributes of the Father. It means that the Son is the legal representative of the Father on earth as He came in the flesh to die in the place of mankind. So it is that Jesus is called both the Son of God and the Son of Man. He alone is able to represent both God and man in one body. The use of υἱός (huios) n.m.sg., with def. art., “the Son” is metaphorical in nature, not meaning one born as a

physical son, but meaning, one that functions in every way including a legal sense as the Father in His absence. So it is the Jesus establishes His legal authority to be a propitiation for the sin of mankind in His death because there is none righteous, no not one, except the God-man, Jesus Christ who came in the flesh.

ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. (God remains in him and he in God). The highlight of the indefinite relative clause is the object clause, the statement of fact concerning the indwelling presence of God in the one that confesses – He came in the flesh and is the Savior of the world. This statement of fact speaks of the great union we have with God.

For the most part, Paul speaks of our union with Christ from a western mindset by the words “in Christ,” a technical term expressing our position is legally “in” Christ and means we are saved and experience our union with Christ in our daily walk living by faith. On the other hand, John uses the eastern concept of mutual “abiding” which includes our position in Christ and our experiencing new life as abiding in Christ. We are identified with Christ because we have been baptized with the Holy Spirit and the sealing of the Holy Spirit in the believer is consistent with the perfect tenses used in this section. Not only do we have a testimony, confessing that Jesus Christ came in the flesh and is the unique Son of God, but that we possess the Spirit of God enabling us to see the truth and be guided through all truth resulting in an outpouring of love one for another.

The contrast between our position “in” Christ is emphasized in this section by the verb tenses. Our indwelling is past tense and perfected - we have been saved, but our daily walk involves our union with God as the present tense of μένω (meno) Pres. Act. Ind. 3sg., “remains,” or “abides” in him expresses our continuous state in God and God in him.

God is love (4:16)

4:16. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. (And we have known and have believed the love that God has with us). The argument continues in verse 16 with the subject of love related to the position we have in God. The perfected knowledge is emphatic as the personal pronoun ἐγώ (ego) pers. pron. 1n.pl., “we” is used with the first person plural verb γινώσκω (ginosko) Perf. Act. Ind. 1pl., “to know,” or “understand,” exhorting the reader in joining John as they together understand the love that God has toward them. It is not only knowledge that is perfected, but belief as πιστεύω (pisteuo) Perf. Act. Ind. 1pl., “we have believed,” means they have been fully persuaded that they are the object of God’s love. Love is the object of this phrase and is also closely linked to the relative pronoun τὴν ἀγάπην ἣν (the love that).

Notice the verbs for our knowledge and belief are in the perfect tense and both are in the indicative mood, stressing our complete knowledge is a reality to us, but “the love that God has for us” is in the present tense expressing His continuous love for us. The definite article with ἀγάπη (agape) a.f.sg., “the love” specifies a specific love that only God can possess and He extends towards us, and in fact is given from the Spirit (v. 13). The relative pronoun ὃς (hos) rel. pron. a.f.sg., “which,” or “that,” is not needed, but is used to stress the concept of the love of God. Moreover, the love of God is with us, the

preposition ἐν (en) “with,” expresses God’s love is one of association “with us” (cf. John 10:38, the preposition is used with union).

ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. (God is love, and the one who remains in the love remains in God, and God in him). The final phrase of the verse is one of the most wonderful statements of facts heard today – God is love. It is a common mistake to associate the God of the Old Testament with the God of wrath, and the God of the New Testament with the God of love, for God is unchangeable and both His love and His wrath are found in both Testaments consistently. The love that God gives is a characteristic of the fruit of the Spirit (Gal. 5:22), and is characterized by Paul as, suffers long and is kind, does not envy, does not parade itself, is not puffed up, does not behave rudely, does not seek its own, is not provoked, thinks no evil, does not rejoice in iniquity, but rejoices in truth, bears all things, believes all things, hopes all things, and endures all things (1 Cor. 13).

Notice the character of God reflects the character of love as both are in the nominative case. That is, one cannot separate the two, just as one cannot separate wrath from God. Both love and wrath are characteristic of God and reflect His righteous character as He provides a way where by those following the world system have a way to avoid the wrath to come and the second death by believing and trusting that He sent His Son to pay the price as a substitute on our behalf. The doctrine in theology called the universal or general call is where God proclaims “whosoever” will believe in Me will be saved. The call is genuine and universal in scope; the problem is no one will accept the call – the message is foolishness to the world. God has to move in man with what is called the effectious call – the special call that is effective in the believer that is called of God. This person will come to accept Christ as his or her personal Savior because God’s call is effective in them.

The statement ὁ θεὸς ἀγάπη ἐστίν, places God alongside love and uses the state of being verb εἰμι (eimi) Pres. Ind. 3sg., “to be,” meaning God exists in a state of being – loving. Furthermore, the one that abides in God’s love is assured the reciprocal relationship of union with Christ. The participle μένω (meno) Pres. Act. Part. n.m.sg., with def. art., “to remain,” “abide,” or “dwell” with the definite article means this person is known as a person who abides in love. The preposition ἐν (en) prep., “in,” is locative meaning this person remains positionally *in* the love of God. However, the preposition can also be instrumental, meaning this person remains *by means* of the love of God.

So it is that the chain of prepositions that follows forms the great statement of union with God - ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ (in God, he remains, and God in him). John repeats the statement of union from the previous verse emphasizing the relationship that love has with the abiding presence. The historical expression “God with us” speaks of the incarnation and the love of God for His creation (Matt. 1:23), but “God with us” also speaks of His eternal presence with us as we experience eternal life in our daily walk and sometimes as Satan attacks the Church we need His love principle ever more. Our command is to love one another - brethren, love one another!

Love is perfected in us (4:17-21)

1 John 4:17-21

¹⁷ By this, the love has been made perfect with us in order that we may have boldness in the day of judgment; because, even as that One is, also we, we are in the world. ¹⁸ Fear is not in love; but the perfect love is casting out fear, because the fear has a punishment, but he that does fear, he has not been made complete in love. ¹⁹ We, we love him, because he first loved us. ²⁰ If anyone says, "I love God," and hates his brother, he is a liar; for the one not loving his brother whom he has seen, God, whom he has not seen, how is he able to love? ²¹ And this [is] the commandment we have from Him, that the one that loves God also loves his brother.

¹⁷ Εν τούτῳ τετελειῶται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρισεως, ὅτι καθὼς ἐκεῖνος ἐστὶν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἐξω βαλλεῖ τον φόβον, ὅτι ὁ φόβος κολασιν ἔχει, ὁ δε φοβουμενος οὐ τετελειῶται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτός πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ ἐάν τις εἴπῃ ὅτι ἀγαπῶ τον θεον καὶ τον ἀδελφον αὐτοῦ μισῇ, ψευστης ἐστίν. ο γαρ μη ἀγαπῶν τον ἀδελφον αὐτοῦ ὃν ἑώρακεν, τον θεον ὃν οὐχ ἑώρακεν πῶς δυναται ἀγαπᾶν. ²¹ καὶ ταυτην την ἐντολην ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τον θεον ἀγαπᾷ καὶ τον ἀδελφον αὐτοῦ.

Introduction

What does it mean that "love is perfect in us?" Does this section really teach that sinful man possesses perfect love? Yes, it does. It is a statement of fact that we who are called of God are indwelt with the Spirit of God. This refers to a God given love that we possess. One is perfectly loved though one may not love perfectly. One finds in this section one of the greatest truths of all of Scripture – that God loved us before we loved Him. Unregenerate man hates the things of God and he follows those who hate the things of God. It is only when God transforms a person - when the Holy Spirit illuminates our heart, baptizes, indwells and seals a person that one can truly love in a godly way.

Love perfected in us is demonstrated by our boldness (4:17)

4:17. Εν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρισεως, (By this the love has been made perfect with us in order that we may have boldness in the day of judgment). This section begins with the familiar expression *εν τούτῳ* “in this” or “by this” which expresses the means by which one has boldness before God. First, that God first loved us (1 John 4:10), sending His Spirit to transform us, illuminating the truth of the Son to us (1 John 4:9), convicting us and resulting in our profession of Christ (1 John 4:15). Thus establishing our position and security as being “in Christ,” by being baptized, indwelt and sealed by the Holy Spirit.

The verb is placed before the subject in the Greek, thus emphasizing what we possess is characterized as perfected. The perfect verb *τελειῶ* (*teleioo*) Perf. Pas. Ind. 3sg., “to make perfect,” or “complete,” is in the passive meaning an external agent performed the work in the past and its effect continues up to the time of writing. What is the subject of this phrase? The love, *ἀγάπη* (*agape*) n.f.sg., is the subject and possess the definite article making this a definite love that comes from God. As we have seen this is the love that has its source from God (see 1 John 4:12).

The preposition *μετα* “with,” is properly translated as genitive meaning love is a possession – we possess all the love we need at the time of belief and it continues with us all the days of our lives for the purpose of helping us in our daily walk - living our new life we have in Christ. That is the meaning of eternal life (John 17:3; 1 John 5:20). We possess new life the moment we believe and this new life is defined by the indwelling of the Spirit which is with us now and for eternity.

The reason that this perfected love is in us has a practical result as is identified by the use of the *hina* (*ἵνα*) clause “in order that,” or “so that,” we might have boldness in the day of judgment. How do we have boldness in the day of judgment? We have boldness by the simple fact of possessing the Spirit of God! Can you imagine being in the presence of our Lord who has been given authority for all judgment (cf. John 5:22), as we receive our rewards at the *bema seat* (cf. 1 Cor. 3:12-15; 2 Cor. 5:10). The great day when the dead will be resurrected and those that are alive and believe will have all their works judged (Matt 16:27; Rev. 9:8; 22:12). Those works not done in the name of Christ and for His glory will be cast out and what is left counted as good. There is great confusion among Christians today concerning the doctrine of judgment and rewards. Believers will not be judged based on how good they are – for no man is good, no not one (Rom. 3:23). One is perfectly loved though one may not love perfectly. Scripture clearly explains that it is by saving faith - our belief alone, that we are rescued from condemnation as John says in John 3:18:

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. (John 3:18-20)

John continues in his gospel that we have passed from judgment to light:

Truly, truly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed over from death into life. (John 5:24)

The apostle uses the word *παρρησία* (*parrhesia*) a.f.sg., “freedom in speaking,” “boldness,” or “confidence,” as in verse 2:28. He uses it in reference to the coming of Christ and seeks to encourage them in their daily walk to do the right thing so that they will have confidence today, tomorrow, and every day, even the great day of His appearance and the *bema* seat judgment. This boldness is related to our fidelity in His word as the subjunctive of *εχω* (*echo*) Pres. Act. Subj. 1pl., “we might have boldness” *εν τη ημερα της κρισεως* (in the day of the judgment). The possibility exists that we can have, and indeed, places an expectation of possessing confidence in the day of judgment.

The *day of judgment* is specific as is seen by the use of the two definite articles, one with “the day” and another with “the judgment.” Judgment is in the Greek *κρισις* (*krisis*) g.f.sg., with def. art., “the separating,” or “the judgment,” is found only here in First John and is meant “a separating” of what we have done for ourselves and what we have done for Christ in true love, in obedience, to Him (cf. John 5:22, 24). It should be reinforced that God loved us first and His love was demonstrated to us by His death, burial, and resurrection, and as a result, our salvation is secured, being sealed by the Holy Spirit until the day of redemption (Eph. 4:30).

It is because of the work of all the members of the Godhead that love is perfected and is with us. God the Father loved us first, God the Son paid the price in love, and God the Spirit illuminated us, transformed us, indwelt, baptized and sealed us in His love. Our boldness is something that is possessed right now and is possible as we abide in Him, not grieving the Holy Spirit. Let me make this perfectly clear, we are safe and secure as members of the body of Christ by being transformed and indwelt with the Holy Spirit - that is our legal position in Christ. However, our daily walk is another matter. This little letter is addressed to believers who are secure in Christ but live in a fallen world of deception so the constant exhortation to live a life respective of our position. When we are in fellowship with God, our fellowship with others is a direct reflection of that relationship.

Ὅτι καθως ἐκεῖνος ἐστιν και ἡμεῖς ἐσμεν ἐν τῷ κοσμῳ τουτω . (because, even as that One is, also we, we are in the world). We are to walk in the same way as Jesus walked when He was in this world – set apart from the world but still in the world being salt and light to the world. The reason is given by the *hoti* clause, “because,” with the addition of the adverb *καθως* “according as,” or “even as,” suggesting that we are to be like Jesus who serves as our example. The far demonstrative “that One,” is normally translated “because He is,” however, *εκεινος* (*ekeinos*) dem. pron. n.m.sg., “that One” is distant in that it points to Christ as He walked on earth some forty or fifty years before serving as our example. But notice, “that One is,” is in the present tense, meaning He continues to serve as our example even though He is not walking on the earth today, as He was raised from the dead and is with us today. He is at the right hand of the Father interceding for us but is with us in the Holy Spirit.

The addition of the personal pronoun *ημεις* in the clause, “we, we are in the world,” serves to highlight our exhortation to love one another while we are still in this fallen world. The use of the near demonstrative *ουτος* (*houtos*) dem. pron. d.m.sg., “this,” modifying the word “world,” is significant in that just like He walked in this world (2:6), so we also ought to walk. The two demonstratives in this verse almost serve as verb tenses pointing out the *farness* in time since Jesus was in the world as opposed to the *nearness* of our reality in the world today.

Love perfected in us is demonstrated by lack of fear (4:18)

4:18. φοβος οὐκ ἔστιν ἐν τῇ ἀγαπῇ ἀλλ’ ἡ τελεια ἀγαπη ἔξω βαλλει τον φοβον, (Fear is not in love but the perfect love is casting out fear). There is no fear of anything when we are held secure in the hands of God. Our eternal security ought to bring about confidence and boldness in Christ of which there can be no fear, since He has told us we have eternal life. Eternal life is consistent with eternal security. One cannot exist without the other. And when God, the very creator of all things - the Creator of us, who formed us individually in the womb, when He says have no fear I am with you, so then, we ought not have fear of anything. For the world can only take our physical life, but we are promised eternal life – so do not fear, for there is not found fear in the love that God gives.

The Greek word φοβος (*phobos*) n.m.sg., “fear,” “dread,” or “terror,” originally had the idea of “flight due to being scared.” The word comes to the English as “phobia” meaning “a persistent, abnormal, or irrational fear of a specific thing or situation.” The idea here is closer to the Greek than the English, in that fear implies a desire to flee. Do you know people who have to flee from God’s word? They hear God’s word and become so uncomfortable they have to flee from the conversation, or they go the other way and explode in verbal and even physical violence. The present tense of εἰμι (*eimi*) Pres. Ind. 3sg., “to be,” or “exist,” is a state of being verb meaning love is a state of being, and as such, fear cannot have a place within the one in a state of God’s love. We continue to not have fear because there is no fear in the same heart that the Holy Spirit indwells. The definite article with ἀγαπη (*agape*) loc.f.sg., “in the love,” means this is a specific love and further identifies this love as God’s love. It is important to emphasize that “the love” has to do with the indwelling Holy Spirit and as such, no one can take the Spirit away – the grammar indicates that the love that dwells in us will never leave.

The older English might better be used for ἀλλὰ (*alla*) “nay, perfect love casts out fear.” A love that is characterized by the adjective τελειος (*teleios*) adj.n.f.sg., with def. art., is “brought to its end,” “finished,” or “perfect,” and means this love is a love that is brought to its logical conclusion and perfected. This love is a perfected love that continues to cast out fear. Notice the present tense of βαλλω (*ballo*) Pres. Act. Ind. 3sg., “to throw,” or “cast out,” is a continuous, or, a repeated act. It is not that we never have fear, for we are after all human; but rather, this means that when we do have fear we gain strength and confidence knowing that we possess the Spirit of God, and “the love” that is specific has to do with the work of the Holy Spirit. Where is the φοβος “fear,” “dread,” “the terror” when we are possessed of God.

ὅτι ὁ φόβος κολασιν ἔχει, ὁ δε φοβουμενος οὐ τετελειωται ἐν τῇ ἀγαπῇ. (because the fear has a punishment but he that does fear, he has not been made complete in love). The apostle continues his argument by providing the reason fear has no part in love. It is *οτι* (*hoti*) “because,” the one that possess the fear (*φοβος*) is also said to possess punishment. Notice that the emphasis is placed upon punishment as it appears before the verb “to have.” Punishment is the Greek noun *κολασις* (*kolasis*) a.f.sg., meaning “a correction,” “punishment,” or “penalty,” and comes from the verb *κολαζω* (*kolazo*) meaning “to prune (trees or wings), to restrain, or chastise,” and in this context, probably means the torment (KJV) - the conviction of the conscience that comes with the one who is living outside the family of God (cf. Matt. 25:46). One that does not possess the Spirit of God is seen as a slave to sin and the result is the possession of continuous guilt. It is not that the regenerate person does not experience guilt, he must in order to grow in Christ, but this section is not referring to a perfect person either – there is no such thing as a perfect person on earth, save Jesus Christ and He alone. No, this section is referring to a person who possesses the gift of love that has its source from God – the Holy Spirit, and within the person sealed with the Spirit of God there is not to be found “the fear.” The fear is a specific fear relating to a person that does not possess the Holy Spirit and, hence, is filled with fear, you might say paranoid. Dr Gill writes, “it distresses a man, fills him with anguish, and makes him restless and uneasy, and keeps him in servitude; through the fear of men, of the devil, death, judgment, and hell, he is all his lifetime, or as long as this fear lasts, subject to bondage.”¹³⁵

Matthew 25:46 says, “And these will go away into everlasting punishment (*κολασις*), but the righteous into everlasting life.” The verb tense in Matthew is the future, but here the verb tense is present. This punishment is with those who are not saved all the days of their lives, even unto eternity. There is a present aspect of the punishment that finds its fulfillment in the future.

The present tense of *εχω* (*echo*) Pres. Act. Ind. 3sg., “to have,” or “possess” is an iterative present meaning that the action is habitual and repeated. This person is in torment simply because he does not possess salvation, forgiveness of sins, and reconciliation with God. This person is characterized as a natural man, confused, unstable, moved by every wind of doctrine that moves in the world, moved by the dark forces that operate within the world (1 Cor. 2:14). The worst element of society is found in this captive state as Scripture describes their deeds as:

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also said in time past, that those who practice such things will not inherit the kingdom of God. (Gal. 5:19-21; cf., Mark 7:21-23)

This person is constantly in fear because the people that surround him are also ungodly and he or she flees from wise counsel and the word of God. There is an expression, “you are known by your associates,” that rings true here. What a scary world

¹³⁵ John Gill, *John Gill's Exposition on the Whole Bible*, www.e-Sword.org.

it is when there are no God-fearing people around. This can be seen by the humanistic governments of the past, such as the horrible period of Russia when they were under communist rule. This nation outlawed God's word and the result was bondage to the state, military rule, and the worst human atrocities to their own citizens that have been seen in modern times.

A person who possess fear is ruled by their emotions and one's own abilities instead the Spirit of God. This person possesses "the fear," and the guilt that comes from living a godless life. "The fear," as used here has the basic meaning "that which may cause flight," in the sense of fleeing from God and trusting in self. To flee from God in the sense of rejecting Christ and His message of the cross. Death is separation from God, living a life apart from God, rejecting His truth and living in darkness instead of the light. Fear, *φοβος* means here, "running from the love of God" and resisting salvation that comes from believing in His name. Fear, as used here, is synonymous with rejecting God and being unregenerate.

For the child of God, there is fear everywhere. For example, there is fear of losing one's life (Mat. 14:30), losing one's loved ones (Gen. 31:31; 42:4), fear of an enemy (1 Sam. 28:5; John 20:19), fear of a person in authority (Neh. 2:2), fear of what another might do (1 Sam. 18:12-15), fear of what others might say (Gal. 2:12), and fear of the future (Gen. 21:17). However, the child of God is to trust in the Lord and fear the Lord, and Him only, for the fear of the Lord is the start of wisdom (Prov. 1:7; 9:10). The child of God has the Lord to help him or her when fear visits them. The psalmist David, writes, "The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" (Ps. 27:1) And the often quoted verse of David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

John has presented a contrast between the unsaved person in the world and the person trusting God by use of the contrastive conjunction *δε* "but," highlighting the fact that fear and love are opposites. Notice the grammar used here. John chooses to use the participle of *φοβεω* (*phobeo*) Pres. Mid/Pas. Dep. Part. n.m.sg., "he that fears," in order to stress that this person is one that is by nature someone that is driven by fear. The reason is most likely because this person has not been made complete by possessing the Holy Spirit. The verb *τελειοω* (*teleioo*) Perf. Pas. Ind. 3sg., "to make perfect," or "complete," has the idea that a born again person has been transformed, indwelt with the Holy Spirit and, hence, is secure in their faith and indeed overcomes the world and all its pressures. Completeness has its source in *εν τη αγαπη* (in the love) that is given by God.

Love is prevenient (4:19)

4:19. ἡμεῖς ἀγαπῶμεν, ὅτι αὐτός πρῶτος ἠγάπησεν ἡμᾶς. (We, we love Him because he first loved us). The apostle places emphasis upon those who are saved by using the emphatic personal pronoun *ἡμεῖς*, "we," with the first person plural verb *ἀγαπαω* (*agapao*) Pres. Act. Ind. 1pl., or Subj., "we love." There is a textural variant here; the TR

has ημεις αγαπωμεν αυτον adding the object αυτον, “Him.” The difference is “we love,” verses, “we love Him,” wherein the context suggests, “we love” as a response to His love, since “the love” is in view. That is to say, we simply possess “the love” and the result is that love is a fruit that is produced because we possess the Spirit of God (Gal. 5:22).

To say He loved us πρωτος (protos) adj.n.m.sg., “first in time, place or rank,” is to say His love is prevenient. The word prevenient is a theological term but simply means “to proceed,” or “come before.” God must work in a person causing belief (John 6:29). Before we can produce acts of love according to God’s love standard - a giving love without strings attached, God must transform us and give us His Spirit. God’s love precedes the believer’s response. The aorist of αγαπαω (agapao) Aor. Act. Ind. 3sg., “love,” is significant in that this love occurred at some timeless point in the past and serves to contrast God’s love that is timeless with respect to the love we continuously possess now in the present tense.

The test for true love (4:20)

4:20. εαν τις ειπη οτι αγαπω τον θεον και τον αδελφον αυτοου μιση, ψευστης εστιν. ο γαρ μη αγαπων τον αδελφον αυτοου ον εωρακεν, τον θεον ον ουχ εωρακεν πως δυναται αγαπαν. (If anyone says, “I love God,” and hates his brother, he is a liar; for the one not loving his brother whom he has seen, God, whom he has not seen, how is he able to love?). This verse forms an *inclusio* with verse 12 – it starts as it ends. In verse 12, John says, “no one has seen God at any time.” Now, John finishes the thought by expressing that we can know God because we who profess Christ and are indwelt with the Holy Spirit who teaches us about God – the unseen, praising and loving Him, yet we physically see our brother and sister in Christ in Church every week and have trouble loving him or her.

If anyone says, or as Dr. Robertson says, “suppose one say,”¹³⁶ is a third class conditional clause expressing a real outcome. If anyone says, “I love God,” and hates his brother, he or she is most certainly a liar! It is impossible to love God and hate a brother or sister (in Christ). We can be out of fellowship with both God and fellow believers, but we cannot hate our fellow believers in Christ. That is a violation of the law of love. The conditional εαν “if,” with the subjunctive, λεγω (lego) 2 Aor. Act. Subj. 3sg., “to say,” or “speak” forms the third class condition. The indefinite pronoun τις (tis) pron. n.m.sg., “a certain one,” or “someone” expresses a generic person, thus Dr. Robertson’s translation “suppose one say.”

The verb tense moves from “a timeless possibility,” using the aorist subjunctive, “if anyone says,” to a “present reality,” by use of the present tense of αγαπαω (agapao) Pres. Act. Ind. 1sg., “I am [right now] loving.” The sense is this: “suppose someone [at any time] says, I love God [right now] and he hates his brother – he is a liar!” The person hated is identified as the αδελφος (adelphos) a.m.sg., with def. art., “the brother,” which is placed at the head of the clause, thus emphasizing “the brother,” while the verb is placed at the end; literally, “the brother of him he hates.” The brother is clearly used in

¹³⁶ A. T. Robertson, *Word Pictures of the New Testament*, www.e-Sword.net

the metaphorical sense as the personal pronoun in the genitive (αυτου) is used indicating their relationship one to another – they are no doubt part of the same family as children of God.

The third class condition is again used, continuing the argument, but now the verb tense is the present subjunctive of μισεω (miseo) Pres. Act. Subj.3sg., “to hate,” or “pursue with hatred,” this word is the general word for hate whose definition includes the full spectrum from total disregard to hate. This person right now hates his brother or sister in Christ, so John boldly declares, “he is a liar.” The word for liar is ψευστης (pseutes) n.m.sg., meaning “a liar,” “one who breaks faith,” or “a false and faithless man.” It is no mistake that a state of being verb is used for this person since this person professes to love Christ, and knows what it means for Christ to come in the flesh and die for the sins of the world; so it is that this person cannot possibly hate his brother. This person is a wolf in sheep’s clothing and there were apparently some unbelievers in that Church causing big problems.

The conjunction γαρ “for,” introduces an explanation why the previous clause is true. The explanation has to do with the believer’s visible, observable action. Notice the use of the subject participle αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art. and negative particle, “the one that is not loving his brother,” speaks of a person that is known, right now, always, and habitually not a loving person. This person is self-seeking, never giving of himself to build up the Church, and tearing down fellow brothers (αδελφος) and sisters is Christ.

The relative pronoun ος (hos) a.m.sg., “who,” “which,” “that” now introduces the relative clause as a pair of contrasts: on the one hand this person has seen his brother, and on the other hand has *not* seen God. He sits next to his brother or sister worshiping God, professing faith, sharing in our common lives set apart from the world, yet is unloving toward his brother. The verb οραω (horao) Perf. Act. Ind. 3sg., “to see” has its basic meaning “to see with the eyes,” and hence, serves as a contrast of the visible brother that he can see and touch, verses, the invisible God which should be in him. How tragic it is to always come to Church and look upon the brethren with contempt. Is this the attitude of the Gnostic who desires to be superior creeping into the Church? The spirit of antichrist coming into the Church seeking to destroy the love they have for one another?

The final point communicated here has to do with this person’s ability to love. The phrase πως δυναται αγαπαν, uses the adverb¹³⁷ πως “how,” or “in what way,” to pose the question and serves to cause the reader to contemplate the dilemma – in what way is it possible to love God when there is no love for the brethren? The present verb δυναμαι (dunamai) Pres. Mid/Pas. Dep. Ind. 3sg., “to be able,” “to be capable” speaks of their present condition or habitual action to love. And finally, the infinitive of αγαπαω (agapao) Pres. Inf., “to love” is a verbal noun expressing purpose. It is the purpose of the believer who has been given love, to love others. The cause and effect law cannot be broken – we love because God first loved us. Love for the brethren is a response to God’s saving, transforming work, and the indwelling of the Spirit.

¹³⁷ The TR has τον θεον ον ουχ εωρακεν πως δυναται αγαπαν whereas NA27 has τον θεον ον ουχ εωρακεν ου δυναται αγαπᾶν. That is, instead of the negative, the TR has the interrogative, thus adding a rhetorical style.

The commandment defined (4:21)

4:21. και ταυτην την εντολην ἔχομεν ἀπ’ αὐτοῦ, (And this [is] the commandment we have from him). The literal translation is “and we have this commandment from Him,” which again serves as a reminder and an exhortation to execute the command. We are commanded to trust in Christ (1 John 3:23) and love one another. The verb εχω (echo) Pres. Act. Ind. 1pl., “to have,” or “to hold” is in the present expressing our present, continuous possession of the εντολη (entole) a.f.sg., with def. art., “the order,” or “the commandment,” that God gave to us through Jesus Christ (John 13:34; 15:12). Again, the definite article points to a specific command – the command to love. This command is not new as can be seen from verses 2:7-11:

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes. (1John 2:7-11)

ἵνα ὁ ἀγαπῶν τον θεον ἀγαπᾷ και τον ἀδελφην αὐτοῦ. (that the one that loves God also loves his brother). The person who is known as “one that loves God” is also one that loves his brethren. That is what the present participle of αγαπαω (Pres. Act. Part.n.m.sg., with def. art.) means - “the one that loves,” or “the one known as a lover of God.” The present subjunctive of αγαπαω (Pres. Act. Subj. 3sg.) expresses an hortatory subjunctive where John seeks to exhort others to action, specifically, to love the brethren. This is unusual, in that, one would expect to find a simple “statement of fact” verb, namely, “the one that loves God, loves his brother;” but here, it is closer to, “the one that loves God, let him also love his brother.”

How tragic it is that we are called children of God and know that it is because of the love of God that we are called of God to begin with and we have to be told to love one other. This speaks of the power of the world system and how it can so easily affect those in the Church. But it is the love of God, His command to love others, and His indwelling Spirit that enables us to love, thus setting us free from the bondage of sin.

Overcoming the world (5:1-5)

1 John 5:1-5

¹Whosoever believes that Jesus is the Christ, he has been begotten from God, and everyone who is loving him that begot, he also loves him that has been begotten from him. ²By this we know that we love the children of God, when we love God and we keep his commands. ³For this is the love of God: that we keep his commands; and the commands of Him are not burdensome. ⁴Because everything that has been begotten of God overcomes the world; and this is the victory, our faith that conquers the world. ⁵Who is the one who overcomes the world, if not the one who believes that Jesus is the Son of God.

¹Πᾶς ὁ πιστευων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγεννηται, καὶ πᾶς ὁ ἀγαπῶν τον γαννησανται ἀγαπᾷ καὶ τον γεγεννημενον ἐξ αὐτοῦ. ²ἐν τούτῳ γινωσκομεν ὅτι ἀγαπῶμεν τα τεκνα τοῦ θεοῦ, ὅταν τον θεον ἀγαπῶμεν καὶ τας ἐντολὰς αὐτοῦ ποιῶμεν. ³αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τας ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσιν. ⁴ὅτι πᾶν το γεγεννημενον ἐκ τοῦ θεοῦ νικᾷ τον κοσμον καὶ αὕτη ἐστὶν ἡ νικη ἡ νικησασα τον κοσμον, ἡ πιστις ἡμῶν. ⁵Τίς δε ἐστὶν ὁ νικῶν τον κοσμον εἰ μὴ ὁ πιστευων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

Introduction

This section of Scripture speaks of the result of the new birth as “overcoming the world.” We are overcomers of the world in our daily walk; overcoming sin and its bondage, but John also speaks of our salvation in the future as we will be saved (cf., Rom. 5:9-10; 8:29; 1 John 3:2) by speaking of our victory as God resurrects us to life with Him for eternity. This section also concludes the natural progression of this letter as John starts in chapter one with the subject “God is light,” then moves in the middle to “God is love,” and concludes with “God is life.”¹³⁸

The test for a Christian, as given here, is believing who Christ is and what He has done on our behalf. The statement, “Whosoever believes that Jesus is the Christ has been begotten from God,” reflects the result of a transformed person. Dr. Lightner says, “The belief referred to in 5:1 is personal and particular. It involves the recognition of oneself as totally lost and without merit before God and embracing Christ alone as Savior from sin.”¹³⁹

¹³⁸ J. Vernon McGee, *Thru the Bible with J. Vernon McGee* (Nashville: Nelson, 1983), vol. 5, p. 811

¹³⁹ Robert Lightner, *Twenty-First Century Biblical Commentary Series: The Epistles of John & Jude* (Chattanooga: AMG, 2003), 71

Salvation is the act of being declared righteous by God and involves the work of God as even our belief is the work of God. We are saved by grace, the unmerited favor by God. When the people asked Jesus what must one do to be saved, “Jesus answered and said unto them, this is the work of God, that you believe in Him whom He sent” (John 6:29). This transforming work of God secures our position in Christ. The statement, we have been saved, is past tense (Eph. 2:8-9) and speaks of our standing before God as He has imputed Christ’s righteousness to us – we stand before God covered by the righteousness of Christ. Our daily walk in our new life is expressed in the present tense, “we are being saved” (cf., Rom. 6:14; 8:2), and speaks of our life experience, namely, sanctification, in obedience to the Word of God. It is because we are in this new family of God that we obey His commandments and act as ambassadors of Christ (cf., Eph. 6:20) with all the rights and responsibilities thereof.

The test for being born of God (5:1-2)

5:1. Πᾶς ὁ πιστευων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγεννηται, (Whosoever believes that Jesus is the Christ, he has been begotten from God). The adjective πᾶς (pas) “all,” or “every,” along with the participle πιστευω (pisteuo) Pres. Act. Part. n.m.sg., with def. art., “to believe,” has the sense, “whosoever believes,” or “every one that believes” that Jesus is the Christ - not leaving anyone of the group out.

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name (John 1:12)

The thing believed is pointed out by the *hoti* conjunction introducing the objective clause, “that” Jesus is the Christ. This short statement serves as the test for a born again person. When Jesus was born of the virgin Mary, the angel Gabriel pronounced the birth (Luke 1:26-38), quoting from Isaiah 7:14 and told Mary to name the child Ἰησοῦς “Jesus” which is of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua’) Joshua or Jehoshua, meaning, “Jehovah is salvation.” Isaiah 9:6-7 speaks of the Child born as the Son, the future Messiah, the Hebrew equivalent of the Greek Χριστός “Christ,” from the adjective χρίω (chrio) “to anoint,” or the “anointed One.”

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa 9:6-7)

The Hebrew concept of a person being anointed has the purpose of sending him on a mission and providing everything needed to accomplish the task. This section of Scripture speaks of the person of Christ. The statement Jesus is the Christ means Jesus Christ will do everything needed to accomplish the task of bringing salvation to mankind

– He is the anointed Savior, the Suffering Servant of Isaiah 53:4-6 who bears our sins in our place (cf., “the Anointed of the Lord” Isa. 61:1-3).

Anyone who believes that Jesus is that Anointed One, the Messiah and Savior promised in the Old Testament, has been born of God. The preposition *ἐκ* “from” *θεός* (g.m.sg., with def. art.) “the God,” is placed at the head of the expression in order to emphasize the source of their conversion. The verb *γενναω* (gennao) Perf. Pas. Ind. 3sg., “to beget,” or “be born” has the Jewish sense, “of one who brings others over to his way or mode of life,” “to convert someone.” The perfect tense means the birth is complete and continues up to the time of writing; the passive voice means an external agent performs the begetting, that is to say, God Himself performs the begetting. When it comes to salvation, John makes it clear that it is an act of God – all of it, the conversion, the indwelling, baptizing, sealing, even the progressive work of sanctification and glorification. Salvation is of the Lord means God is the originator, sustainer, and finisher of our salvation (cf., Rom. 8:29-30).

John says he wrote his gospel “so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31). Who is Jesus is an important definition and John is specifically emphasizing Jesus’ humanity because there are those that deny He was born of the virgin, those that deny that He was born of flesh, or deny He is the promised Messiah of the Old Testament. In so doing, problems arise in the Church resulting in arguments and divisions. It is no mistake that John links the essentials of the faith with love. The evidence of a born again person has to do with what one believes about Jesus Christ - the Son of God, the Son of Man, the God-Man and the only one that can take away the sin of the world. Jesus alone is the unique Son of God which speaks of His sinlessness and His ability to represent God in this legal transaction. He alone is the unique Son of Man which speaks of being born of a virgin linking humanity with deity and speaks of His sinlessness and His ability to represent mankind in this legal transaction of paying the ultimate price in the place of mankind – He is the satisfaction for sin as He alone paid the price in His blood. Does one profess Christ is the Son of God who came in the flesh and paid the price for their sin?

και πᾶς ὁ ἀγαπῶν τον γαννησανται ἀγαπᾷ και τον γεγεννημενον ἐξ αὐτοῦ. (and every one who is loving him that begot, he also loves him that has been begotten from him). The masculine adjective *πας* “all,” or “every one,” combined with the present participle of *αγαπαω* (agapao) Pres. Act. Part. n.m.sg., with def. art., means “whosoever loves,” or “every one that loves” Him that begot him. The Greek *γενναω* (gennao) is now an Aorist Act. Part. a.m.sg., with def. art., meaning this person who is a begetter – the One that begets. A born again person loves God, so it is that the believer also *αγαπα* (Pres. Act. Ind. 3sg., or Pres. Act. Subj. 3sg.,) continues to love him that has been begotten of the Father. Most translate the verb love as an indicative since this is an action that is really taking place.

It is important to distinguish our position in Christ with our walk in Christ. The born again person’s position in Christ is complete. The action is performed by God and is complete – we stand before God declared righteous – legally acquitted, for Jesus paid the required price. However, our daily walk in our new life in Christ is another matter. We can sin, we can do all those things the ruled us in our old life, though we have a new

Overcoming the world (5:1-5)

ability to hear God and we have been given the Holy Spirit to help us and convict us of our sin so that we have the power to make it right and put off the old self.

This theological point should not be lost in our interaction in the Church. When a brother or sister is behaving badly, we do not question their salvation, their position in Christ. If they profess to be a Christian and they believe the essentials of the faith, then we do not challenge their rightful position in Christ, but we can point out that they are acting badly. If, however, a person professes to be a Christian, but what they say about the essentials do not measure up, then that person is not a Christian and their heresy should be pointed out. That is why we call a Mormon, or a Jehovah's Witness, or a Oneness Pentecostal, or the hundred others, a cult and not part of the body of Christ because they are not saved, since they do not believe the essentials of the faith. This person is not born of God and Scripture says to be ever watchful of this error in the Church and call it like it is (Cf. Gal. 1:6-9; 1 John 2:22; 4:3).

The Essentials of the Faith in First John

Verse	Essential Truth
	Respecting the Person of Christ:
1:1	Jesus is the Word of life
1:2	Jesus existed before His manifestation
1:7	Jesus' blood cleanses us from sin
2:1	Jesus is our advocate with the Father
2:2; 4:10	Jesus is the propitiation for our sin
2:22; 5:1	Jesus is the Christ
2:23; 3:23; 4:15	Jesus is the Son of God
3:5	Jesus is sinless
3:8	Jesus came in the flesh to destroy sin
4:2; 4:9	Jesus came in the flesh
4:14	Jesus is the Savior of the world
5:11	Jesus is the source of eternal life
5:20	Jesus is God

Begotten - γενναω : “who were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:13)

Result of being begotten of God:

Verse:	Text:	Related to:
2:29	If you know that He is righteous, you know that everyone who practices righteousness is born of Him.	Righteousness
3:9	Whoever has been born of God does not sin, for His seed remains in him; and he cannot	Sin

Overcoming the world (5:1-5)

	continue sinning, because he has been born of God.	
4:7	Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.	Loving the brother and sister in Christ
5:1	Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.	Actively loving the brethren
5:4	For whatever is born of God overcomes the world. And this is the victory that has overcome the world - our faith.	Overcoming the world
5:18	We know that whoever is born of God does not continue sinning; but he who has been born of God keeps himself, and the wicked one does not touch him.	Preservation from sin and protection from the wicked one

5:2. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, (By this we know that we love the children of God). Another test is presented to the believer for the purpose of self-examination and involves the love principle. Dr. Robertson says the phrase “By this we know” is, “John’s usual phrase for the test of the sincerity of our love.”¹⁴⁰ The apostle states, ἐν τούτῳ “In this,” or “by this,” the neuter pointing to the generic message. The main verb is the present of γινώσκω (ginosko) Pres. Act. Ind. 1pl., “we know,” or “we understand” that we love the children of God. John now includes himself in this self-examination of the law of love – the love principle.

The Lord commanded us to love the brethren and now offers the test for whether or not we ἀγαπῶμεν Pres. Act. Ind. 1pl., “we love” the τέκνον (teknon) a.n.pl., with def. art., “the children” that belong to or are possessed of θεός (g.m.sg., with def. art.) “God.”

ὅταν τον θεον ἀγαπῶμεν και τας ἐντολος αὐτοῦ ποιῶμεν [text variant τηρῶμεν]. (when we love God and we keep his commands). The conjunction ὅταν (hotan) “when,” “whenever,” or “as long as,” forms the temporal part of the clause relating one’s behavior of loving the children of God to the time when we are loving God. This is another way of stating the “abiding law.” The abiding law states that we do not sin when we are abiding in Him (cf 1 John 2:24-27). The indefinite temporal clause formed with the subjunctive of ἀγαπάω (agapao) Pres. Act. Subj. 1pl., “we might love” serves to limit the action to a time when God is in mind. The abiding principle means we must keep God in our minds and thoughts. There is an expression that my father used to say to us all the time – “what you think upon grows.” That is the secular equivalent of the command “abide in the Word.”

¹⁴⁰ A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, www.e-sword.net

Overcoming the world (5:1-5)

When we love God we keep His commandments (ἐντολὴ a.f.pl.) , specifically, the love commandments – that is the outworking of the love principle. Have you noticed that when Jesus gave the command to love, He did not give an itemized list of commands? Jesus simply says love God and love your neighbor as yourself (Matt. 22:34-40). In grace, there is a sincere concern for people and a genuine love for God. Truth and the knowledge of God’s love moves to the heart of man, moving him to action – loving action that can only come from the Holy Spirit – this is abiding in Christ. Just as mass in motion produces a hard to stop momentum, the abiding presence of God in a Christian actively abiding in Christ cannot be overcome by sin.

The subjunctive of τηρεῖω (tereo) Pres. Act. Subj. 1pl., “we might attend to carefully,” or “we might keep,” is used in this temporal clause to limit the period of time to be contemporaneous, or in parallel with the main verb of “knowing” and “loving” God. This possibility is of course related to one’s fellowship with God. The subjunctives here can be interpreted as a simple statement of fact, i.e., “we love God and keep His commands.” The exhortation of 1 John 3:18: “Little children, **let us not love** in word or in tongue, but in deed and in truth,” moves to a temporal relationship which exercises our new born again God given love.

Love related to our victory (5:3-5)

5:3. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, (For this is the love of God). The tight link between love and obedience reveals the spiritual condition of a person. Does one walk in the Spirit? Does one abide in Christ? Is there an understanding of His word that bears fruit in the form of deed? The love that God gives produces fruit. The love principle is introduced as a statement of fact by use of the feminine demonstrative pronoun οὗτος (houtos) dem. pron. n.f.sg., “this,” referring to the subject ἀγάπη (agape) n.f.sg., with def. art., “the love.” The state of being verb εἰμι (eimi) Pres. Ind. 3sg., “to be,” is used to point out what the love of God is. Dr. Wuest writes, “In the expression ‘the love of God,’ we have the objective genitive, in which the noun in the genitive case (God), receives the action of the noun of action (love). Thus, we are to understand that John means ‘the love for God.’ That is, the saint’s love for God is shown by his keeping His commandments.”¹⁴¹

ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν, (that we keep his commands). The *hina* clause “that,” points out two facts concerning the love of God; the first fact is that the love of God involves our careful attention to Christ’s ἐντολὴ (entole) a.f.pl. with def. art., “commands.” The second fact is that His commands are not burdensome. Dr. Wallace says this is an “explanatory usage, translated ”namely, that we continue keeping His commands.”¹⁴² Notice the word for command is placed before the verb τηρεῖω (tereo) Pres. Act. Subj. 1pl., “we might attend to carefully,” or “we might keep” placing stress

¹⁴¹ Kenneth Wuest, *Wuest’s Word Studies From the Greek New Testament* (Grand Rapids: Eerdmans, 2002), Vol. 2, p. 173

¹⁴² Dr. Wallace writes about this appositional usage, “The force of the appositional ἵνα is “namely, that.” Although not frequent, it is almost idiomatic of Johannine literature.” *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 475

upon the object – the commands. Dr. Robertson likes to translate this present subjunctive, “we keep on keeping His commandments.”

και αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσιν. (and the commands of Him are not burdensome). John listed the commands before as the object of the clause, namely, “we keep on keeping His commandments,” now the commands are the subject, “His commands are not burdensome.” The adjective βαρυς (barus) adj.n.f.pl., is used in the literal sense as “heavy in weight,” but in the metaphorical sense the word means “burdensome,” “severe,” “grievous,” or even at times translated as, “violent or cruel.” The sense here is bearing a burden that we can carry with the Spirit’s help. There are burdens that cannot be carried by one’s self. Paul says in Galatians 6:2 to help a brother who carries a burden (βαρος “heaviness”) he cannot bear (βασταζω “to take up in order to carry”) alone, then he says in Galatians 6:5 we will have burdens (φορτιον “a load,” a pack usually carried by a foot soldier) that are common to everyone that we all will bear. In this new life in Christ we will have troubles as the world hates Him and is actively opposed to the things of God, but God is with us to help us walk in obedience, and what greater love is this that He gave His life as a substitute for us.

5:4. ὅτι πᾶν το γεγεννημενον ἐκ τοῦ θεοῦ νικᾷ τον κοσμον (Because every thing that has been begotten of God overcomes the world). The conjunction *οτι* (hoti) introduces the reason why keeping the word of God is not a burden. The emphasis is placed upon overcoming the world, its system, and all its opposition to God and the things of God. It is a fact that “every thing” (πας adj.n.n.sg.) begotten of God overcomes the world; the neuter emphasizing the principle and the message, so most translate “whatever is born of God.” Jesus has overcome the world, so it is that we have overcome the world in Him. “In the Gospel, Jesus’ last word to His disciples before His passion is, ‘In the world you have tribulation; but be of good cheer, I have overcome the world’ (John 16:33).”¹⁴³

The neuter of γενναω (gennao) Perf. Pas. Part. n.n.sg., with def. art., “the thing having been begotten,” or “the one having been born again,” speaks of the result of the work of God as Dr. Robertson notes, “Neuter singular perfect passive participle of *gennao* rather than the masculine singular (1John 5:1) to express sharply the universality of the principle (Rothe) as in John 3:6, John 3:8; John 6:37, John 6:39.”¹⁴⁴

Previously, John noted:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. (1 John 2:15-17)

The strength to overcome the world that we possess in our new life and relationship with Christ is secured the moment we believe, but the outworking of abiding in Christ and His

¹⁴³ F.F Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), 117

¹⁴⁴ A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, www.e-sword.net.

Overcoming the world (5:1-5)

word results in ever more increasing quality of life and maturity. John stated that the “babe” in Christ has (past tense) overcome the world (1 John 4:4), because of their possession of the Holy Spirit. Now, John expresses that the child of God possesses νικάω (nikao) Pres. Act. Ind. 3sg., “victory” or “overcomes” the world. The present tense emphasizes our continual ability to overcome the pull of the world system. It is our faith, our trust, in what Christ did on the cross and who He is that secures our victory over the world system and its evil!

The Progression of Begotten in First John

Verse	Text	Begotten means:
2:29	If you know that He is righteous, you know that everyone who practices righteousness is born of Him.	Knowledge of the Righteous One – the sinless One
3:9	Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.	Result of being declared righteous is Christ’s righteousness is imputed to us and we live a new life in Him
4:7	Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.	A new understanding of God has a direct relation to understanding the love of God
5:1	Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.	1. Believing Jesus is the Old Testament Messiah. 2. God’s love is the outworking of the transformed life.
5:4	For whatever is born of God overcomes the world. And this is the victory that has overcome the world - our faith.	The believer’s faith is the instrument that continues to overcome the world
5:18	We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.	The result of being born again means the victory is complete as (a) victory over sin; and (b) victory over the devil.

και αὕτη ἐστὶν ἡ νικη ἡ νικησασα τον κοσμον, ἡ πιστις ἡμῶν. (and this is the victory, our faith that conquers the world). Overcoming the world involves victory through faith in Jesus Christ. When Jesus died, we died with Him (Gal. 2:20). When He was buried we were buried with Him (Rom. 6:4), and when He arose we arose with Him (Eph. 2:6) – we have victory in Christ today and are sealed in Him until the day of redemption. John begins this clause by use of the demonstrative pronoun which points out a goal. The

Overcoming the world (5:1-5)

expression *και αυτη εστιν η νικη η νικησασα τον κοσμον* might be translated “and this is the victory, the one conquering the world.” Notice the chain of nominative cases:

ουτος (hotos) dem.pron. n.f.sg., “this,”

νικη (nike) n.f.sg., with def. art., “victory,”

νικαω (nikao) Aor. Act. Part. n.f.sg., with def. art., “she that conquered,” and,

πιστις (pistis) n.f.sg., with def. art., “faith.”

The object *κοσμος* (kosmos) a.m.sg, with def. art., “the world,” is surrounded and grammatically, outnumbered by all the nominatives. The picture is drawn of the world system, with all its evil, depraved nature, and deception, surrounds the child of God and is actively engaged in battle with the purpose of destroying his or her Christian character, life, and testimony of Christ. But victory is certain for the child of God because Christ has conquered the world by His death, burial, and resurrection. Trusting Christ in His victory empowers the believer to overcome the world because victory has already been accomplished by Christ. We trust in Christ not in the world.

The translation might read, “the one that became victorious over the world, it is our faith.” The aorist participle might be viewed as an ingressive aorist, meaning it goes back to the beginning of our victory¹⁴⁵. Victory comes first in the form of our present new life in Christ as possessing the new ability to overcome sin in our lives and no longer be slaves to sin. Ultimate victory means we will be resurrected to life with Christ as He was the first fruits of the resurrection thus conquering the last enemy – death (cf., 1 Cor. 15-26).

Notice the progression given in First John to the theological fact that we partake in Christ’s overcoming the world system by the use of the perfect tense in 2:13-14 and 4:14. John moves the theological fact to the practical reality as the believer overcomes the world in the present tense in verse 5:4.

Νικαω – “overcome,” “to come off victorious.”			
Verse:	Subject	Verb	Object
2:13-14	Young men	You have overcome Perf. Act. Ind. 2pl	The evil one
4:4	Little children	You have overcome Perf. Act. Ind. 2pl	Them [i.e., false prophets]
5:4	The one who has been begotten of God (Perf. Pas. Part.n.m.sg.)	He is overcoming Pres. Act. Ind. 3sg.	The world

5:5. Τις δε εστιν ο νικων τον κοσμον ει μη ο πιστευων οτι Ιησους εστιν ο υιος του θεου; (Who is the one who overcomes the world, if not the one who believes that Jesus is the Son of God?). John returns to the subject of the heresy and the source of our salvation. The heresy at hand has to do with the Gnostic denial of the true humanity and

¹⁴⁵ R.C.H. Lenski, *The Interpretation of the first three Epistles of John* (Minneapolis: Augsburg, 1966), 523

Overcoming the world (5:1-5)

true deity of the God-Man, Jesus Christ. Our victory is our faith, and the source of our faith has to do with the understanding that Jesus is very God, as He was made lower than the angels to come in the flesh in order to act as the lone substitute for the sin of mankind.

The present participle of νικάω (nikao) Pres. Act. Part. n.m.sg., with def. art., “the one who overcomes” speaks of a person who is known as an overcomer, or as Dr. Vincent says, “the article with the participle denoting what is *habitual*; one who leads a life of victory over the world.”¹⁴⁶ Likewise, Dr. Robertson writes, “the one who keeps on conquering the world.”¹⁴⁷

The thing that this “overcomer” overcomes is the κόσμος (kosmos) a.m.sg., with def. art., “the world.” This person is in a state of overcoming as the state of being verb εστίν is used. Dr. Wiersbe notes that, “Our victory is a result of faith, and we grow in faith as we grow in love. The more you love someone, the easier it is to trust him. The more our love for Christ is perfected, the more our faith in Christ is perfected too; because faith and love mature together.”¹⁴⁸

The conditional particle εἰ “if,” serves to make the audience think about the fact that Jesus, the God-Man, came in the flesh to die for the world and the one that πιστεύων (Pres. Act. Part. n.m.sg., with def. art.) “the one that believes” that Jesus is the Son of God is an overcomer. This is a person who stands believing Jesus is who He says He is. This person stands as a believer, declared righteous, not because of something he did, but because of what God did – this is *agape* love, a giving love, not a “you give me this and I’ll give you that” kind of love. Jesus, the Savior is the unique Old Testament “Son of God” of Psalm 2 – the anointed of Israel who will save His people and bring in the millennial kingdom on earth. God is the One that begets, He is the One that gives the believer a new heart and removes the heart of stone (Jer. 31:31; Ezek. 36:24-29). Jesus paid the price by giving His life as a substitute for us and the Holy Spirit is the One that indwells us, sealing us in Him until the final day of redemption (2 Cor. 1:22; Eph. 4:30).

¹⁴⁶ M.R. Vincent, *Vincent's Word Studies on the New Testament*, www.e-sword.net

¹⁴⁷ A.T. Robertson, *Robertson's Word Pictures of the New Testament*, www.e-sword.net

¹⁴⁸ Warren Wiersbe, *The Bible Exposition Commentary* (Colorado Springs: Victor, 2001), 525

The legal witness of Christ (5:6-8)

1 John 5:6-8

⁶This is the One who came by water and blood, Jesus the Christ, not by the water only, but by the water and the blood. And the Spirit is the one who is testifying, because the Spirit is the truth. ⁷For there are three that are testifying: ⁸the Spirit and the water and the blood; and the three are into one.

οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια. ⁷ὅτι τρεῖς σὶσιν οἱ μαρτυροῦντες, ⁸τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Introduction

Placed alongside the legal aspect of the law of love with all its justice and liberty is the law of the witness. A biblical witness is seen as a legal witness and includes two or three in a legal proceeding (Deut. 31:19-21). The most important legal witness in Scripture, however, concerns the testimony of God's truth and salvation in His Son (1 Cor. 15:1-6). This witness is found in Israel as a nation (Isa. 43:10-12; 44:8), the prophets (Acts 10:43; 26:22-23), John the Baptist (John 1:7, 15, 32-34; 5:33-34), Jesus Christ (John 8:18; 18:37; Rev. 1:5-6), the Holy Spirit (John 15:26; Acts 5:30-32; Rom. 8:16), signs and wonders (John 2:11; 20:20:30-31; Heb. 2:3-4), and Jesus' followers (Luke 1:2; Acts 1:8; 3:15-16; 5:30-32; 10:41-42). This section tells us that the two most important witnesses we have today are the Holy Spirit and Scripture.

John gives us a clear distinct answer concerning the unity of Jesus as God coming in the flesh to save sinners, and here clearly presents Jesus as the Messiah – very God who came in the flesh. While it is true that the Spirit testifies to our spirit, the Spirit works through the Word of God in order to provide a verifiable message concerning Jesus, what His coming in the flesh means, and that we require a spotless Lamb as a substitute for our fallen state paying the price for the sins of the world.

The legal witness of Christ

5:6. οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, (This is the One who came by water and blood). In an effort to silence the heresy that Jesus was only the Christ when the Spirit came upon Him at His baptism but left Him before He died (and many other heresies concerning His personhood), John defines Jesus completely as Jesus Christ, the

The legal witness of Christ (5:6-8)

One who came in the flesh, who came by water and blood. The near demonstrative pronoun οὗτος (hotos) dem. pron. n.m.sg., “this” expresses “this one” as Jesus Christ – the subject of this phrase, thus “points out” and is shown with clearness and certainty the person of Jesus Christ. Jesus Christ is the one that came by water and blood – a statement of fact concerning His official earthly ministry as the Son of God who takes away the sin of the world (John 1:29).

The present of εἰμι (eimi) Pres. Ind. 3sg., “he is” controls the tense as He exists in a state of being, as a simple fact of a past event as is meant by the aorist participle of ἐρχομαι (erchomai) 2 Aor. Act. Part. n.m.sg., with def. art., “the one that came.” You might say, the One that came, exist as Jesus, the Christ. Jesus “is” the One that came “by,” or “through,” as the preposition διὰ is used in the sense of instrumentality, the instrument or medium of Jesus’ coming by, or through, ὕδωρ (hudor) g.n.sg., “water” and αἷμα (haima) g.n.sg., “blood.”

What does it mean to come by water and blood? Dr. Barker provides an overview as he writes, “This enigmatic statement has given rise in the church to many interpretations. Augustine linked the reference to John 19:34, where the piercing of Jesus’ side produced water and blood. Calvin and Luther connected it to John 4 and 6 and saw it in reference to the sacraments. Plummer and Candlish related it to OT sacrificial symbolism, the water of purification and the blood of the sacrifice. More commentators today, however, agree with Tertullian and see the water referring to Jesus’ baptism and the blood to his death on the cross.”¹⁴⁹

What does it mean to come by water and blood? Many suggestions have been proposed by the statement “He came by water and blood,” but I take the position that this is answering the heretic of the day, in particular, answering the error of the Gnostic. Thus, Jesus came by water speaks of His baptism and blood refers to His death on the Cross. The four main interpretations are: (1) The water associated with Jesus’ baptism and the blood associated with His death (i.e., His formal public ministry); (2) the water and blood that came through His incarnation that is common to natural birth (i.e., God in the flesh); (3) the water and blood that flowed from His side on the cross (John 19:34-35); and (4) the baptism of the believer and the Lords Supper. It seems that all but the forth option makes sense in this context, but the context suggests the first two options seems more plausible.

The first option is plausible because of the historical grammatical understanding of the Apostle’s writing concerning the heresy of Gnostics philosophy. The second option is plausible because the context flows from verses 1-5 that speak about what it means to be begotten of God and born of God, so the natural flow into verses 6-8 concerning the natural birth of Jesus as a real man.

The water and blood of 1 John 5:6		
Position	Meaning	Speaks of...
The water associated with Jesus’ baptism and the blood associated with His	His public ministry as the Son of God.	Immanuel

¹⁴⁹ Glenn Barker in Frank Gaebelin gen. ed., *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1981), Vol. 12, p. 350

The legal witness of Christ (5:6-8)

death		
The water and blood that came through His incarnation that is common to natural birth	God in the flesh	Incarnation
The water and blood that flowed from His side on the cross John 19:34-35	Jesus' real humanity in a verifiable death	Jesus' death

Ἰησοῦς ὁ Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι (Jesus the Christ, not by the water only, but by the water and the blood). Many scholars have suggested that the secessionists, like Cerinthus and some later Gnostics, said that the Christ-Spirit came on Jesus at his baptism but departed before his death; or that, like the Docetists and some later Gnostics, the secessionists believed that Jesus was actually baptized but could not actually die, being eternal. It is also possible that some Docetists saw in the 'water and blood' of John 19:34 the picture of a demigod: Olympian deities in Greek mythology had ichor, a watery substance, instead of blood. Thus they may have stressed his divinity at the expense of his humanity."¹⁵⁰

John stops all such claims by the Gnostics, saying that every part of Jesus's incarnation in the flesh is part of the person prophesized in the Old Testament concerning the Christ. Immanuel was to be named Ἰησοῦς (Iesus) n.m.sg., Jesus of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua') Joshua or Jehoshua, meaning "Jehovah is salvation" (Isa. 7:14; Matt. 1:20-23). His name thus associates the Messiah, the Χριστός (Christos) adj.n.m.sg., with def. art., "the Anointed One" of the Old Testament with Jesus, the Son of God. To be anointed in the Old Testament context is to consecrate a person for a sacred task, so usually priests (Ex. 28:41; Lev. 4:3), kings (1 Sam. 12:3; 16:13), and prophets (1 Kgs. 19:16; Ps. 105:15) were anointed for service.

In the case of Jesus, the term Messiah has a dual service role of both suffering (Ps. 22; Isa. 53; Zech. 9:9; 12:10; 13:5-7) and reigning (Jer. 23:5-6; 30:1-10; Zech. 14:3), reflecting His first and second comings. With the Old Testament concept in mind, the reference to the Messiah combines in Jesus' work three different roles or offices as Prophet, Priest, and King. Thus the unique person of Jesus satisfies the three Messianic roles as Prophet (John 6:14; 7:40), Priest in the sense of His sacrificial death and ascension to the right hand of the Father as our intercessor (Ps. 110:1-2; Heb. 4:14; 10:11-12), but also views His return as King (Rev. 19:16). Jesus is referred to as the Son of God, the Son of Man, and the Son of David.

There is a textural variant here as the Textus Receptus has the definite article "the Christ" while the NA27 does not contain the definite article. The primary teaching in the Old Testament concerning the Messiah is that He is known as the Son of God (Psalm 2) who is in fact God (Psalm 2:2-3). This is the confounding question Jesus poses to the

¹⁵⁰ Craig Keener, *The IVP Bible Backgrounds Commentary: New Testament* (Downers Grove:InterVarsity, 1993), p. 744

The legal witness of Christ (5:6-8)

Jewish leadership in Matthew 22:41-46 (cf., Psalm 110) that served to shut the mouth of the sceptic – the Messiah is the Son of God - very God.

It is when Jesus is baptized by John the Baptist that the Holy Spirit comes upon Him and the Father says, “This is My beloved Son, in whom I am well pleased” (Matt. 3:13-17). Thus, He publically enters into His service as the Son of God.

When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matt. 3:16-17)

Jesus did not come *εν τω υδατι* “in the water”, or as most translate “with the water” in the sense of “in the sphere or element” of water alone as the heretics taught, but by both “the water and the blood.” The word υδωρ (hudor) d.n.sg., with def. art., “the water” is the common word for water, and though water has many biblical metaphors (e.g., as a cleansing symbol in baptism (Acts 8:36), as a symbol of the Holy Spirit (Isa. 44:3; John 7:38-39, & etc), here there is no reason to take it metaphorically. The sense used here is that Jesus “came” as an historic fact in an Old Testament sense of “commissioning” one to a specific service or act. That service was to fulfill the Messianic promises of the Old Testament.

Prophetic Offices Concerning Christ		
Old Testament	Office	New Testament
Deut 18:5-18; Mic. 3:1; Mal. 4:5-6	Prophet	Matt. 11:7-14; Mark 1:2-4; 9:11-13; Luke 7:24-27; John 6:14; Acts 3:20-22
Psalm 2	The Messiah	Jesus Christ
1 Chr. 17:13; Ps. 2:7	Declared the Son of God	Matt. 3:17
2 Sam. 7:4-17; Isa. 9:6-7; 22:22 Jer. 23:5; 33:15-16; Ezek. 37:24-25	Identified as the Son of David	Matt. 1:1, 21; Luke 1:32-33; Rev. 3:7
Dan. 7:13-14	The Son of Man	Matt. 9:6 (forgive sins); 24:30; 26:64; Mark 13:26; 14:62; Luke 11:30; 19:10; 21:27; Rev. 1:13; 14:14
Gen. 14:18-20; Ps. 110:4	Priest after the order of Melchizedek	Heb. 5:5-6; 7:1-28
Ex. 12:1-13; Isa. 53:5	Paschal Lamb of God	John 1:29, 36; Acts 8:30-35; Rom. 5:6-8; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6, 12
Ps. 16:10; 49:15	First Fruit of the Resurrection	Mark 16:6-7; 1 Cor. 15:20
Ps. 45:6-7; Ps. 102:25-27	King	Heb. 1:8-9; Heb. 1:10-12

It is important for John to establish that Jesus did not come by water *μόνον* “only,” or “alone,” *ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι* “but by the water and the blood.” The preposition *ἐν* “by, or with” are either instrumental, meaning, “by means of,” or, locative meaning, “in association with.” Thus, this speaks of His Messianic work where it is declared the purpose of His water baptism is “to fulfill all righteousness” (Matt. 3:15).

Dr. Robertson says, “These two incidents [the water as baptism and blood in His death] in the Incarnation are singled out because at the baptism Jesus was formally set apart to his Messianic work by the coming of the Holy Spirit upon him and by the Father’s audible witness, and because at the Cross his work reached its culmination (“It is finished,” Jesus said).”¹⁵¹

καὶ τὸ πνεῦμα ἔστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἔστιν ἡ ἀλήθεια. (And the Spirit is the one who is testifying because the Spirit is the truth). John moves to the testimony that comes by the Spirit. It is said within modalism and the non-Trinitarian camp that God changes into Jesus, the Spirit, or the Father, but there are not three persons within the Godhead, but one means one, not three; Jesus did not become God as they would say.

Scripture teaches that Jesus has always existed as God or what is defined as the eternality of Christ (John 1:1; 8:58; Heb. 1:8; Col. 1:17). Micah 5:2 speaks of Jesus’ “goings forth are from long ago, from the days of eternity,” speaking of His existence from the days of eternity past and the uniqueness of the Savior’s birth would be unlike any other, because He was preexistent (cf. John 1:1).

The Spirit testifies to our spirit (Rom. 8:16), so John points out that *καὶ* “even,” or “indeed,” *τὸ πνεῦμα ἔστιν τὸ μαρτυροῦν* “the Spirit is the One that testifies.” The present participle of *μαρτυρεῶ* (*martureo*) Pres. Act. Part.n.n.sg., with def. art., “the one that is testifying” speaks of the continuous testifying activity that the Spirit performs – His occupation, you might say, is to testify to us that Jesus came in the flesh – He is Immanuel – God with us. This truth is presented by use of the logical conclusion - *οὕτως* (*hoti*) conj., “because” the Spirit is the truth. Here one finds a simple statement of fact concerning the Spirit as the Spirit (*πνεῦμα* - n.n.sg., with def. art.) is (*εἰμι* - Pres. Ind. 3sg.) the truth (*ἀλήθεια* - n.f.sg., with def. art.). The two definite articles placed with the subject case (i.e. subject nominative and predicate nominative) emphasize the source of “the truth” is from the Spirit, or very God.

The definite article placed with truth identifies a specific truth that is in view. This truth is that the Spirit testifies to our spirit that Jesus is the Christ and that everything about His initiation into service as the Suffering Servant (i.e., His baptism) up to His death on the cross serves as a testimony concerning prophecy fulfilled and that He did not stop being “the Christ” before His death. Notice the usage of the words “Spirit” and “truth” in 1 John 2:27 point out the deity of the Spirit: “But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.”

As is contrary to the fundamental teaching concerning “special knowledge” and “special revelation” from God taught by the Gnostics, John teaches that the Spirit teaches truth in conjunction with the Word of God by testifying to us. As the Spirit of God is said to bear witness to our spirit (Rom. 8:16). Dr. Enns summarizes the testifying ministry of

¹⁵¹ A.T. Robertson, *Word Pictures of the New Testament* (Grand Rapids: Baker Books, 1960), vol. 6, p. 239

The legal witness of Christ (5:6-8)

the Spirit as, “Jesus promised the disciples that the Holy Spirit ‘will bear witness of Me’ (John 15:26). The word ‘bear witness’ means to testify concerning someone. The Holy Spirit would testify concerning the teaching of Christ that He had come forth from the Father and had spoken the truth of God. The same word is used of the disciples’ testifying concerning Christ in John 15:27. As the disciples would bear witness concerning Christ so also would the Holy Spirit bear witness of Christ.”¹⁵²

The work of the Holy Spirit in 1 John		
Verse	Testifying Work of the Holy Spirit	
2:20	Teaching and illuminating God’s Word	But you have an anointing (Χρισμα) from the Holy One, and you all know.
3:24	Indwells (and remains in) us and gives us assurance of salvation	And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given (Διδωμι) us.
4:2	Causes us to confess that Jesus has come in the flesh	By this you know the Spirit of God: every spirit that confesses (ομολογω) that Jesus Christ has come in the flesh is from God.
4:13	Knowledge of the abiding presence because of the gift of the Spirit to all believers	By this we know that we abide in Him and He in us, because He has given (διδωμι) us of His Spirit.
5:6-7	Testifies to the truth concerning Jesus Christ’s first coming work	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. And it is the Spirit who bears witness (μαρτυρεω), because the Spirit is the truth.
5:7-8	Testifies the truth of Jesus Christ’s first coming work in agreement with what was prophesied – Jesus is the Savior.	For there are three that bear witness (μαρτυρεω), the Spirit and the water and the blood; and the three are in agreement.

¹⁵² Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 247

5:7. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, (For there are three that are testifying). The objective fact is now expressed as the ὅτι (hoti) conjunction is used and translated “for,” there are three that testify. The adjective τρεις (treis) adj.n.m.pl., “three men” is properly “three” but Greek properly codifies them as masculine with pronouns. The three nouns mentioned (the Spirit, the water, and the blood) are all neuter, but since the Spirit, although neuter, uses the masculine adjective specifically for Him, the proper thing to do is to decline the adjective as masculine. Some say the usage is “indicating fullness of testimony”¹⁵³ (cf., 1 Tim. 5:19; Heb. 10:28) in the form of a Hebrew idiom.

The participle μαρτυρεῶ (martureo) Pres. Act. Part., n.m.pl., with def. art., “those that are testifying,” or “the ones that testify,” expresses the present continuous condition or state of being that exists. The translation might better read, “For three [they] are the ones bearing witness continually.” See below for an explanation of the Johannine Comma.

5:8. το πνεῦμα και το ὕδωρ και το αἷμα, και οἱ τρεῖς εἰς το ἓν εἰσιν. (the Spirit and the water and the blood and the three are in one). John speaks of an eightfold witness in his gospel as John the Baptist (1:7-8; 5:33-35); the witness of the Father (5:32-37; 8:18); the witness of the Son (self-witness; 3:11; 8:14-18; 18:37); the witness of the Holy Spirit (15:26; 16:13-14); the witness of the Scriptures (1:45; 5:39-46); the witness of Jesus’ works (signs and wonders; 5:17, 36; 10:25; 14:11; 15:24); the witness of the disciples (15:27; 19:35; 21:24); and the witness of the lives changed by Jesus through the miracles (4:39; 9:25, 38; 12:17).

In First John, the audience is the Church and the message is narrowly focused upon orthodoxy, so the witness concerns the message of the indwelling Spirit of God. Along with the testimony of the Spirit, there is the testimony of the water and the blood. That is to say, the official testimony in Scripture concerning who Christ is during His first coming as it relates to the Messiah’s ministry as the Suffering Servant that takes away the sin of the world. The witness is the testimony, in essence, of the gospel of Christ concerning His death, burial, and resurrection.

This testimony is a valid testimony because the water and blood, speaks of His official ministry is prophesized in the Old Testament and serves the legal demands of a second witnesses (cf., Deut. 19:15) that the New Testament affirms (cf., Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). The three witnesses are identified as the πνεῦμα (pneuma) n.n.sg., with def. art., “the Spirit,” το ὕδωρ (hudor) n.n.sg., with def. art., “the water,” and το αἷμα (haima) n.n.sg., with def. art., “the blood.” While it is true that the Spirit testifies to our spirit concerning the things of God, here we find the blood and the water also testify concerning Jesus, the Son of God (Ps. 2) that came in the flesh (5:5-6). The testimony concerns water baptism, not Spirit baptism, and the blood, thus placing the focus on the human side of Jesus and His special anointed service.

The final phrase is a statement of fact concerning a state of being. That is to say, the three witnesses are in agreement. These three form a literary threefold truth as the

¹⁵³ W.E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Grand Rapids: Hendrickson), p. 1156

adjective τρεις (treis) adj.n.m.pl., “three witnesses,” define the subject that is (εἰσιν) εἰς (eis) prep., “into” το ἐν (εἰς num., with def. art.) “the one.” The definiteness of the number “one” points to the witnesses as having “one message” and all are in agreement. What a message this is! John brings the heart of Gnosticism, the special revelation that the super-spiritual enlightened Greek professes to a complete halt because of the doctrine of the witness of God concerning salvation and who Jesus is. Anyone that teaches contrary to the witness that already exists in us from the Spirit of truth and the Scriptures concerning Jesus Christ is antichrist (1 John 2:22; 4:3).

The Johannian Comma

The textual addition within the text of 1 John 5:7-8 has been well researched and documented. The reading as found in the TR and the popular “authorized version” or King James Version is as follows:

⁷ὅτι τρεῖς σὶσιν οἱ μαρτυροῦντες, [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα καὶ οὗτοι οἱ τρεῖς ἓν εἰσι ⁸καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ] το Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ οἱ τρεῖς τὸ ἓν εἰσιν.

⁷For there are three who are testifying: [*in heaven, the Father, the Word, and the Holy Spirit and these three are one.* ⁸*And there are three who bear witness in the earth*] the Spirit and the water and the blood and the three are into one

Drs. Geisler & Nix retell the story, “Desiderius Erasmus omitted the longer reading from the first two editions of his Greek New Testament (1516, 1519) and was challenged for making that omission. He hastily replied that he would include the reading in his next edition if anyone could produce even one Greek manuscript that included the reading. One sixteenth-century Greek manuscript (the 1520 manuscript) of the Franciscan friar Froy, or Roy) was found, and Erasmus complied with his promise and inserted the longer reading in his 1522 edition.”¹⁵⁴ It should be noted that this Greek text that was found, Codex Montfortianus, was copied from an earlier Codex, 326, which did not contain the Comma. It is this later rendering of Erasmus’ Greek text that was the Basis of William Tyndale’s translation and the King James translation.

The manuscriptal evidence as given by Dr. Metzger is as follows: The passage is absent from every known Greek manuscript except four. These four are:

1. Ms. 61. Ms 61 (Montfortianus) is a 16th century manuscript formerly at Oxford, now at Dublin.
2. Ms. 88. Ms. 88 is a 12th century manuscript at Naples. The passage is written in the margin by a modern hand.
3. Ms. 629. Ms. 629 is a 14th or 15th century manuscript in the Vatican.
4. Ms. 635. Ms. 635 is an 11th century manuscript. The passage is written in the margin by a seventeenth century hand.

¹⁵⁴ Norman Geisler, William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), 483

As can be seen by this list of Greek manuscripts, they are all very late manuscripts. Another argument that Dr. Metzger makes is that the passage is not found in any of the ancient versions: Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic. In fact, the first instance of the passage seems to have come through the Latin manuscripts, however, the passage is not found in any of old Latin manuscript (e.g., Tertullian Cyprian Augustine) nor in Jerome's Vulgate (codex Fuldensis) dated to A.D. 541-46, nor those existing up to the ninth century (codex Vercellensis).

The research of the very first instance of the passage is told by Dr. Metzger as part of a fourth century Latin treatise entitled *Liber Apologeticus* (chap. 4), "attributed either to the Spanish heretic Priscillian (died about 385) or to his follower Bishop Instantius. Apparently the gloss arose when the original passage was understood to symbolize the Trinity (through the mention of the three witnesses; the Spirit, the water, and the blood), an interpretation which may have been written first as a marginal note afterwards found its way into the text. In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the text of the Epistle, and from the sixth century onwards it is found more and more frequently in manuscripts of the Old Latin and of the Vulgate."¹⁵⁵

Dr. Robertson writes, "The fact and the doctrine of the Trinity do not depend on this spurious addition. Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the *Textus Receptus* by the stupidity of Erasmus."

Likewise, Dr. Barnes notes, "the removal of this text does nothing to weaken the evidence for the doctrine of the Trinity, or to modify that doctrine. As it was never used to shape the early belief of the Christian world on the subject, so its rejection, and its removal from the New Testament, will do nothing to modify that doctrine. The doctrine was embraced, and held, and successfully defended without it, and it can and will be so still."

¹⁵⁵ Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: United Bible Societies, 1971), 716

The content of the testimony (5:9-12)

1 John 5:9-12

⁹If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified concerning his Son. ¹⁰He that believes in the Son of God has the witness in himself; he that does not believe in God has made Him a liar, because he has not believed in the testimony which God bore witness concerning his son. ¹¹And this is the testimony: that God gave to us eternal life and this life is in His Son. ¹²He that has the Son has life; he that does not have the Son of God does not have life.

⁹εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβανόμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστὶν ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτυρήκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψευστὴν πεποίηκεν αὐτόν, ὅτι οὐ πεπιστεύκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτυρήκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹²ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

Introduction

The content of the testimony is presented and the witness is non-other than the Holy Spirit because the born again believer possesses the witness. The certainty of God's witness is presented in verses 6-8. It is now John's point to define the content of the testimony. In 1 John 1:1, the witness is defined as never changing; in 1 John 1:2, the witness is said to have been manifested to us; in 1 John 5:6, the witness is found coming directly from God through the manifestation of Jesus Christ in His official office as the Son; now in verses 9-12, the doctrine of the witness cycles around again to highlight the fact that the person of Christ is the central object of our belief and is the all important thing.

Do you know the Son? Do you know He is the God-Man and that He was made a little lower than the angels as He came in the flesh to be the propitiation for our sins? The central truth of this set of verses is that those that believe in Christ possess the One that testifies to our spirit – the Holy Spirit. It is this belief in Christ that is the bases of our new life.

The greater witness – God (5:9-10)

5:9. εἰ την μαρτυριαν τῶν ἀνθρώπων λαμβανομεν, ἡ μαρτυρια τοῦ θεοῦ μείζων ἐστίν (If we receive the witness of men, the witness of God is greater). John now moves the reader to think about these things by introducing the phrase with the conditional εἰ “if.” The use of the conditional particle with the indicative forms the first class conditional clause meaning this is a condition of reality, specifically, if we receive the witness of men (and we do), then is not God’s witness greater than man’s?

John affirms the reality that we naturally accept the testimony of others and in fact he has already commanded us to test the message received because this is a fallen world (cf. 1 John 4:1). There are many people who believe whatever they read or hear and yet they will not believe the witness of God. The testimony μαρτυρία (marturia) a.f.sg., with def. art., we receive has its source from the ἄνθρωπος (anthropos) g.m.pl., with def. art., “the men.” The definite article specifies a particular group of men intent on deception. The idea is that we continually λαμβανῶ (lambano) Pres. Act. Ind. 1pl., “receive” the message. The verb possesses the subject “we,” and most likely speaks of the “we” as humans in general in what is called a “generic we” as opposed to “we” in the narrow sense of “John and the church.” Dr. Barnes writes, “As we are accustomed to do, and as we must do in courts of justice, and in the ordinary daily transactions of life. We are constantly acting on the belief that what others say is true; that what the members of our families, and our neighbors say, is true; that what is reported by travelers is true; that what we read in books, and what is sworn to in courts of justice, is true. We could not get along a single day if we did not act on this belief; nor are we accustomed to call it in question, unless we have reason to suspect that it is false. The mind is so made that it must credit the testimony borne by others; and if this should cease even for a single day, the affairs of the world would come to a pause.”¹⁵⁶

The central and most important point stated here is that “the witness of God is greater [than the men].” Why? Because John has just stated that a plurality of witnesses has testified – the Spirit and the water and the blood. This fact concerning the μαρτυρία (marturia) n.f.sg., with def. art., “the testimony,” or “the witness,” whose source is from θεός (theos) g.m.sg., with def. art., “God,” stands greater than man. The comparative μείζων (meizon) adj.n.f.sg., “greater,” “larger,” or “stronger” implies the comparison is with respect to “men.” If the source of the testimony is from God, and it is, then, is not God’s testimony greater than man’s? Finally, the verb εἰμι (eimi) Pres. Ind. 3sg., “to be,” or “exist” is a present state of being verb that speaks of God’s continuous state of being as a witness, and not only that, but that God’s witness is always greater than man’s. Who would you believe, God or man?

ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτυρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. (for this is the witness of God which he has testified concerning his son). John does not leave the testimony undefined. The content of the testimony concerns His Son in relation to our eternal life. For he now states, ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ (for this is the witness of God). The conjunction ὅτι (hoti) is translated “for.”¹⁵⁷ The near

¹⁵⁶ Albert Barnes, *Barnes’ notes on the Bible* (www.e-Sword.net)

¹⁵⁷ Dr. Lenski labels this a declarative *hoti* “this that” he has been testifying.

demonstrative pronoun οὗτος (houtos) dem. pron., d.f.sg., “this” in the feminine points to the testimony μαρτυρία and is augmented by the superlative μείζων – for this is the greater witness that comes from God. The specific testimony is identified by the subject μαρτυρία (marturia) n.f.sg., with def. art., “the testimony,” or “the witness,” and exists now and forever (εἰμι - Pres. Ind. 3sg., “it is”) as a state of being, and whose source is from τοῦ θεοῦ “God.” The relative pronoun introduces a subordinate clause ὃς (hos) rel. pron. a.f.sg., “which he has testified concerning his son.”

The verb “witness” is now placed in the perfect tense of μαρτυρεῶ (martureo) Perf. Act. Ind. 3sg., “He has testified,” περὶ τοῦ υἱοῦ αὐτοῦ (concerning the Son of Him). The perfect tense stands out, saying, God has testified in the past and that this testimony stands complete. The preposition περὶ is properly genitive meaning “about,” or “concerning,” thus matching the genitive, and possessive nature of υἱός (huios) g.m.sg., with def. art., “the son,” and again of αὐτός (autos) pers. pron. 3g.m.sg., “of him.”

5:10. ὁ πιστευὼν εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, (He that believes in the Son of God has the witness in himself). The testimony goes back to the basics – belief in the death, burial, and resurrection of Jesus as He alone is our substitute for sin; He alone paid the price, and He alone is the only One that could pay the price. Salvation and our testimony echoes Scripture’s testimony concerning salvation and involves the message of Jesus Christ - who He is, what He did, and why He did it. The testimony continues with the fact that He rose from the dead, thus conquering death and is at the right hand of the Father today interceding for us.

The word for believe is the participle of πιστεύω (pisteuo) Pres. Act. Part.n.m.sg., with def. art., “to think to be true,” “to be persuaded of a thing,” “to have faith.” Dr. Vine adds, “to place confidence in, to trust, signifies, in this sense of the word, reliance upon, not mere credence.”¹⁵⁸ The translation of the present participle is rendered, “the one that is believing,” εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν (into the Son of God has the witness). The preposition εἰς, “into,” properly expresses the root meaning of a preposition to mark the direction and relative position of the action; thus, “the one that believes,” moves in trust and reliance from self, to the Son of God, from self-reliance to dependence upon God. The preposition with the accusative gives the direction of the transfer from self to the object of the phrase - τὸν υἱὸν τοῦ θεοῦ (the Son of God).

The subject, namely, “the one that is believing right now,” has or possesses the same testimony as the word of God, indeed, the same as the Spirit of God, for it is God’s testimony. The Spirit testifies to our spirit (Rom. 8:16). Acts 1:8 says, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” What Acts 1:8 says is that apart from the power of the Holy Spirit, there can be no witness to Christ. This work of the Spirit is a new work in this dispensation of the indwelling Spirit. The present indicative of ἔχω (echo) Pres. Act. Ind. 3sg., “to have,” or “hold” means this person right now really has the same testimony. The definite article with the object

¹⁵⁸ W.E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Peabody: Hendrickson), p. 118

μαρτυρία (marturia) a.f.sg., with def. art., “the testimony,” or “the witness” means this person’s testimony is specific and points to the testimony in question – the same testimony that God gave us in the beginning (1 John 1:1). Finally, this testimony is our testimony as it is, ἐν “in” (positionally speaking), this believer himself. The reflective pronoun εαυτου (eautou) ref. pron. 3d.m.sg., “himself,” enforces the direction and position of the preposition by use of the dative case. This is a testimony that is meant to be transferred directly from God, to man, and repeated by the believer himself to all the world. You might say, this testimony is designed by God to be passed down from generation to generation by word of mouth, but must contain and conform to the word of God. The Holy Spirit works together with the word of God to convict of the word of truth. The Holy Spirit teaches, but not apart from the word of God.

ὁ μὴ πιστευων τῷ θεῷ ψευστην πεποιηκεν αὐτον, (he that does not believe in God, has made Him a liar). To make the point clear, the translation is, “he that does not believe in God, he [the unbeliever] has made him [God] a liar.” The two participles mark two very different types of people. The one that right now believes has a correct testimony, but the one that does not believe right now is seen as making God a liar. The negative *μη* is added to the present participle πιστευω (pisteuo) Pres. Act. Part. n.m.sg., with def. art., “the one that does not believe” in God, identifying a person who is influenced by man’s word as opposed to God’s word and who believes man’s word over God’s word. There are many today that preach more of man’s word than God’s word and the result is almost always in error. How many times have you heard a sermon where the presenter inserts an example or object lesson based upon experience, but the logical conclusion of the message or the example falls short of the plain word of God? In this case, the false message concerns Christ and is twisted in such a way as to make the witness of Scripture a lie, and indeed, God, a liar.

The emphasis is placed upon the object of this phrase, namely, ψευστης (pseustes) a.m.sg., “a liar” since it is placed at the head of the phrase. John uses the same kind of blunt language as was used in 1:10, 2:4, 2:22, and 4:20. One is a liar who denies his own sin is sin; One is a liar who denies Jesus is the Christ; One is a liar who hates his fellow brother in Christ. The fruit that the born again person bears is rooted in the basic truth of the word of God; the fruit of the liar is one of deception. Notice the perfect tense of ποιεω (poieo) Perf. Act. Ind. 3sg., “to make,” or “do,” contains the subject, so the translation is, “he has made him a liar.”

Dr. Gill writes, “**he that believeth not God;** does not receive his testimony concerning his Son: the Alexandrian copy, and two of Stephens's, and the Vulgate Latin version read, "he that believeth not the Son"; and the Ethiopic version, his Son; and the Arabic version, "the Son of God"; and so is a direct antithesis to the phrase in the former clause of the verse: **hath made him a liar;** not the Son, but God, as the Arabic version renders it, "hath made God himself a liar"; who is the God, of truth, and cannot lie; it is impossible he should; and as nothing can be, more contumelious and reproachful to the being and nature of God, so nothing can more fully expose and aggravate the sin of unbelief, with respect to Christ, as the Son of God.”¹⁵⁹

Liar - ψευστης

¹⁵⁹ John Gill, *John Gill's Exposition on the Entire Bible*, www.e-Sword.net

The content of the testimony (5:9-12)

Verse		Context of the lie
1:10	If we say that we have not sinned, we make him a liar, and His word is not in us.	If we say, “we have not sinned” (perfect tense)
2:4	He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.	“I know Christ,” yet not walk as He walked (2:6)
2:22	Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.	Denying that Jesus is the Christ (the promised Messiah of the Old Testament)
4:20	If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?	“I love God,” yet hates his brother in Christ
5:10	He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.	Believing that life is not in the Son of God

ὅτι οὐ πεπιστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτυρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. (because he has not believed in the testimony which God bore witness concerning His Son). The reason for this rather harsh statement is introduced by the *οτι* (*hoti*) clause, “because,” or “since,” he has not believed the testimony. The perfect of the verb *πιστευω* (*pisteuo*) Perf. Act. Ind. 3sg., “to think to be true,” or “to believe,” reflects the completed nature of their unbelief. This unbeliever simply does not believe the gospel message concerning the substitutionary death, burial and resurrection of Christ. This gospel message is the *μαρτυρία* (*marturia*) a.f.sg., with def. art., “the testimony,” or “witness” that is given out by all believers, so the belief is directed *εἰς* prep., “into,” His Son.

This gospel message is highlighted by the use of the relative pronoun *ος* (*hos*) rel. pron. a.f.sg., “which,” and serves to point to the subject of the verb that comes from *μαρτυρεω* (*martureo*) Perf. Act. Ind. 3sg., “it [the testimony] has borne witness.” The perfect tense speaks of the completeness of the testimony, that is, that all that is intended to be spoken, has been spoken. Notice the source of the testimony is God Himself as *θεος* (*theos*) n.m.sg., with def. art., “God” is the subject of the phrase and the message concerns *του υιου αυτου* (the Son of Him) – Jesus Christ.

The content of the testimony (5:11-12)

5:11. *Και αὕτη ἐστὶν ἡ μαρτυρία*, (and this is the testimony). After establishing the source of the testimony, John moves to the content of the testimony by declaring *και αυτη εστιν η μαρτυρια* (and this is the testimony). The demonstrative pronoun *ουτος* (*houtos*) dem. pron. n.f.sg., “this” is feminine pointing to the testimony *μαρτυρια*

(marturia) n.f.sg., with def. art., “the testimony,” wherein the definite article further highlights the specific story – the legal testimony.

ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. (that God gave to us eternal life and this life is in His Son). The message is that God is the source of life and He has given life in His Son. What does it mean to have life? John defines eternal life in John 17:1-3 as “Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:1-3).

Here, eternal life is indefinite, meaning that this describes the “character of the life.”¹⁶⁰ The conjunction οτι (hoti) “that,” marks the explanation (or declaration) of the testimony concerning life in the Son. The term *ζωὴν αἰώνιον* (eternal life) is a technical term expressing a new mode or manner of life that the born again person possess now and into eternity. The Greek *ζωή* (zoe) a.f.sg., “life,” represents the Hebrew concept of eternal life that stretches way back into the Old Testament. The prophet Isaiah speaks of the dead that will in due course be raised, some to everlasting life (Isa. 26:19); and the psalmist writes of life containing joy in the presence of God (Ps. 16:11). Jesus criticizes the Jewish leadership for not accepting the witness of Scripture as He says, “You (the Jewish leaders) search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have eternal life” (John 5:39-40). However, the full depth of our knowledge of eternal life comes from the New Testament, as life means knowing Jesus in a Hebrew idiom kind of way, that is, knowledge in an intimate sense. You might say knowledge in a very close face-to-face kind of way and involves fellowship and abiding in the person. A new manner of life and putting on new clothes is all encompassing in the concept of eternal life, that is, a new life as a born again child of God in Christ. No longer will we have this separation from God because of sin, in fact, ultimately, knowing Christ will be experienced in all its glory and fullness in our future glorified state with Christ. The adjective *αἰώνιος* (aionios) adj.a.f.sg., “eternal” modifies life, and in this context simply means, “without end.” Our new life in Christ serves as a new manner of life with Christ without end.

The verb for this clause is the aorist of *δίδωμι* (didomi) Aor. Act. Ind. 3sg., “to give,” or “grant,” and could be identified as an constative aorist, meaning the Son gave us life viewing the action as a whole, without regard to its internal workings. This is the grace concept lived out in reality, as God Himself choose us [believers] in Him before the foundation of the world to be holy and without blame before Him (Eph. 2:4). It is the Son, however, that had been granted all life and judgment on earth (John 5:21-22,27; 10:28). This is the high theology of the unity of the Trinity. God the Father, God the Son, and God the Spirit all participate in the salvation process – God the Father predestined (Eph. 1:4 -5; Rom. 8:29-30), God the Son came in the flesh and paid the price in His death (1 John 4:14), and God the Spirit convicts, transforms, indwells, baptizes, seals, and teaches (John 14:16; 16:7-11; Eph. 1:13). What a blessing it is that God does not leave us orphans, without a helper in this fallen world.

¹⁶⁰ Vincent’s Word Studies, www.e-Sword.net

John uses the first person plural pronoun *εγω* (ego) pers. pron. 1d.pl., “to us” including himself in this great truth in which the dative provides the direction of the gift – life was given to us. Notice *θεος* (theos) n.m.sg., with def. art., “God” is placed at the end of the phrase and eternal life at the head, thus emphasizing the great gift that is eternal life.

John concludes this statement of fact with the phrase *και αυτη η ζωη εν τω υιω αυτου εστιν* (and this life is in His Son). The feminine demonstrative pronoun *ουτος* (houtos) dem. pron. n.f.sg., “this” points to the feminine of *ζωη* (zoe) n.f.sg., with def. art., “the life,” making life specific in the Son. Life is positionally *εν* “in,” the *υιος* (huios) d.m.sg., with def. art., “Son” of Him. The use of the state of being verb *ειμι* (eimi) Pres. Ind. 3sg., is in the present thus emphasizing that life in Jesus Christ is seen as a state of being. You might say that when we are saved, we have a new state of being “in Christ,” we have our being positionally in Him – we are saved and possess a new life in Christ. Legally, we are positionally in Christ, meaning we are legally covered by everything it means to be placed into the family as adopted sons of God with all the rights and responsibilities thereof. It means that once we are placed in Christ we are saved and there is no one and/or nothing that can take away our position in the family – we stand as a child of God. Once we are associated with Christ and truly born again from above, we are legally acquitted of our sin because Christ paid the price as our substitute, satisfying the righteous demands of God in Jesus’ death, burial and resurrection. It means that we are in the family of God now and forever. Eternal life means just that, our new life in Christ is forever. Taking the picture drawn from baptism, we are seen wearing new cloths.

5:12. *ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν* (He that has the son has life). The use of the present participles used here is important. The idea of a present participle with *εχω* (echo) Pres. Act. Part.n.m.sg, with def. art., “to have,” or “to hold,” is that this person is one that right now possesses the Son. This person is known as one that possesses the Son – his or her occupation, you might say, is one of possessing the Son, a Christian. The word moves from a present participle to the present verb of *εχω* (Pres. Act. Ind. 3sg.) “he or she continues to possess life.” Life is specific as the definite article is included with *ζωη* (zoe) a.f.sg., with def. art., “the life,” meaning that eternal life is given by the Son to those who believe in His name.

ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. (he that does not have the son of God does not have life). Knowing who has life is as simple as one acknowledging that eternal life comes only through the Son and only to those that are born from above. Believing that Jesus’ death, burial, and resurrection are essential to believing and trusting in Jesus as one’s personal Savior. So it is that John defines the person who does not have life is one that does not have the Son. Again, the present participle of *εχω* (echo) Pres. Act. Part.n.m.sg, with def. art., “to have,” or “to hold,” is translated, “the one that right now does not possess the Son does not possess the life.”

The object of possession is *τὸν υἱὸν τοῦ θεοῦ* (the Son of God), the Messiah, the anointed One, the Christ. There is no mistaking who this person is – the Son of God who take away the sin of the world (John 1:29). The very one that conquered death in His

The content of the testimony (5:9-12)

resurrection, thus giving ζωη (zoe) a.f.sg., with def. art., “the life” that is in Him to who He wills, to those who believe in Him. If one does not believe in Him and the testimony, then this person does not (οὐ) possess life. The object of the phrase is life ζωη and placed at the head again stressing its significance, whereas the present tense verb of εχω (echo) Pres. Act. Ind. 3sg., “to have,” or “hold” is placed at the end. The all important thing is trusting in Christ for our new life in Christ now and every day – even unto eternity.

Confidence in the testimony (5:13-15)

1 John 5:13-15

¹³These things I wrote to you, to those that believe into the name of the Son of God, in order that you may know that you have eternal life, and that you might believe on the name of the Son of God.

¹⁴And this is the confidence that we have with Him, that if we might ask anything according to the will of Him, He hears us. ¹⁵And if we have known that He hears us, that when we ask, we have known that we have the petitions which we have asked from Him.

¹³Τὰυτὰ ἔγραψα ὑμῖν τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. ¹⁴Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν ὅτι ἐὰν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. ¹⁵καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτῶμεθα, οἶδαμεν ὅτι ἔσομεν τὰ αἰτήματα ἃ ᾠτήκαμεν ἀπ' αὐτοῦ.

Introduction

After defining the content of the testimony, it is now time to define confident living in the testimony. Theology comes first, then practical application. The purpose of writing this letter is not only that we might believe, but that by believing we may know that we have eternal life. This speaks of our eternal security and confidence living a new life in Christ. The two key words in this section are confidence and knowledge. Confidence has to do with our knowledge; knowledge is related to our experience and hence, the indwelling Spirit. A born again person has the basic knowledge and the indwelling Spirit that gives the believer the conviction and motivation needed to be confident when approaching God. Growing in Christ means the believer moves from simple knowledge to wisdom – applying the knowledge that is possessed in our experience and daily walk with Christ.

The Christian can have confidence when approaching God to confess sins (1 John 1:9) and to ask for help in our daily walk. One great difference between Christianity and other religions is in the way we approach the Creator of the universe – we approach Him with everything in our lives because He hears us. This is one aspect of our personal relationship with God. Man is created in the image of God and it is this fact that forms a special relationship between Him and us. We were designed by Him for fellowship and we understand our chief aim is to bring Him glory. God created man with personality, with a mind, a heart, and a will, all of which is meant to line up to God's mind, heart and will. Dr. Pentecost puts our relationship with our Creator this way, "When Adam was made in the likeness and image of God, he was given a mind so that he might know; he was given a heart so that he might love; he was given a will so that he might choose to

obey God. Now, Adam possessed these capacities only to a limited degree, for Adam was not God. But Adam could exercise these capacities Godward.”¹⁶¹

The foundation of our confidence – knowing & believing (5:13)

5:13. Ταῦτα ἔγραψα ὑμῖν τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, (These things I wrote to you, to those that believe into the name of the Son of God) . The neuter plural demonstrative pronoun of οὗτος (houtos) dem. pron. a.n.pl., “these things” reflects the closeness of the message contained in this letter to the Church in Ephesus. That is to say, John is reflecting at the end of the letter upon the entire content of the letter concerning our life in Christ, but particularly pointing to the immediate context – our new life in Christ. John’s use of the aorist for γράφω (grapho) Aor. Act. Ind. 1sg., “I wrote” is usually translated as a culminative aorist (“I have written”), seeing the action from the point of view of its cessation or completion, thus, reflecting back to 1:4 where he writes, “and these things we are writing [Pres. Act. Ind.] to you that your joy might be full.” The contrast between the present tense at the start and the aorist at the end reflects upon knowing the person of Christ. How do we know Christ except by the written record, the written witness that we are given that we call the Holy Scriptures that was written and superintended by the Holy Spirit.

John is careful to record that he has written to the Church as the dative personal pronoun σύ (su) pers. pron. 2d.pl., “you,” used together with the present participle of πιστεύω (pisteuo) Pres. Act. Part.d.m.pl., with def. art., “to those that are believing.” The believers believe εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (into the name of the Son of God). The concept of believing εἰς (eis) prep., “into” the Son of God’s ὄνομα (onoma) a.n.sg., with def. art., “the name” means we trust who He is and what He says He will do. We believe in the authority of Jesus Christ to do what He says He will do. His name is Jesus Christ, the Anointed Savior – the Son of God, the only begotten of the Father (John 1:14-18; 3:16-18; 1 John 4:9). This Savior is none other than the promised Son of God of Psalm 2 - the very term that equates Jesus with God (John 5:18). Not a son of God, but τοῦ υἱοῦ τοῦ θεοῦ (the Son of the God). One can trust only in Jesus, the Son of God because Scripture says Jesus claims to be the Son of God (John 10:36), which means He alone is not only equal with God, but He has life in Himself (John 5:26); He has the power to raise the dead (John 5:25); He gives life (John 5:21); and sets men free from slavery to sin (John 8:36). He alone receives honor equal with the Father (John 5:23), and is the object of our faith (John 6:40), the object of our prayer (John 14:13,14), and has the power to answer our prayers (John 14:13).

There is a textual variant identified here as the NA27 simply has “these things I have written to you so that you might know that you have eternal life”, whereas the Textus Receptus has the longer reading that I have included here. Dr. Metzger writes, “Although one could argue that the shorter reading arose in order to remove the redundancy of τοῖς πιστευουσιν ... ἵνα πιστευήτε, it is more likely that the reading of the

¹⁶¹ J. Dwight Pentecost, *Designed to be like Him* (Grand Rapids: Kregel, 1966), p. 27

earlier witnesses (κ* B syr) is original, especially since ἵνα πιστευητε seems to have arisen as a scribal assimilation to the statement in Jn. 20:31.”¹⁶²

ἵνα εἰδητε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. (in order that you may know that you have eternal life, and that you might believe on the name of the Son of God). The purpose for writing “these things” is introduced by the ἵνα (hina) clause, “in order that,” or “so that,” you might experience eternal life. The perfect subjunctive of εἶδω (eido) Perf. Act. Subj. 2pl., “to see,” or “to know,” has the idea of “to turn the eyes to, to pay attention to, to inspect, examine, to experience any state or condition.” The perfect tense with this subjunctive is important in that it reflects knowledge of a completed state. The possibility exists that we can experience eternal life as it relates to believing in and trusting in the person of the Son of God. This letter highlights the all-important question – who is Jesus Christ? The answer is in His name.

The perfect subjunctive with the *hina* forms the purpose clause wherein our knowledge of eternal life has the possibility of being settled. That is to say, this document is meant to enforce our understanding of ζωὴ (zoe) a.f.sg., “the life” that we currently possess and is in fact eternal αἰώνιος (aionios) adj.a.f.sg., “eternal.” Complete knowledge is understanding and wisdom. Wisdom means we have knowledge applied, and the outworking of our understanding moves to the realm of experience and our fellowship with Christ. Knowledge is perfected, whereas, possession of eternal life is present. You might say, we live a life now possessing life that will never end and is referred to in theology as eternal security. This reflects full and present assurance as it reflects a life of faith, trusting our that our Lord will be with us always – we live by faith. The present of ἔχω (echo) Pres. Act. Ind. 2pl., “to have,” “hold” or “possess” speaks of our current, continuous, everlasting possession of eternal life.

The apostle continues his exhortation with the conjunctions καὶ (kai) with ἵνα (hina) “and so that” you might believe in His name. The subjunctive is now the present tense of πιστεύω (pisteuo) Pres. Act. Subj. 2pl., “you might believe” in the name of the Son of God. The apostle says, “I wrote to you that believe [present part.] so that you might believe [present subj.]” – or “I wrote to you that currently believe in the name of the Son of God, so that you might trust in the name of the Son of God.” The repetitive use of the expression εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (in the name of the Son of God) enforces the trust aspect of living a life knowing and being persuaded that Jesus is the Anointed Savior that has the power to give new life.

The experience of our confidence – prayer (5:14-15)

5:14. Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν (And this is the confidence that we have with Him). One of the incredible confidence builders in the Christian’s new life is our ability to come before God in prayer and seeing a prayer answered. As Dr. McGee writes, “We are not to come to Him with mistrust or in a begging attitude, but we

¹⁶² Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: German Bible Society, 1971), 717

are to come with boldness to ask that God's will be done."¹⁶³ In stressing the point of πιστευω "to believe, trust, or have faith" in our Lord Jesus Christ, John now uses the word confidence. The nominative demonstrative pronoun ουτος (houtos) dem. pron. n.f.sg., "this" confines the nominative noun παρρησια (parrhesia) n.f.sg., with def. art., "freedom in speaking," "fearless confidence," or "boldness," to that which comes from knowing Christ. This confidence we possess is highlighted by the present verb εχω (echo) Pres. Act. Ind. 1pl., "we have," or "we possess." The preposition προς (pros) prep., "towards," "near," or "with regard to" with the accusative has the idea of confidence we have "towards" Him and speaks of togetherness and relationship, furthering the doctrine of fellowship we possess with Him (αυτος). How is your relationship with Christ? If your relationship is strong so will your confidence and boldness be.

παρρησια – confidence, boldness, freedom or unreservedness in speaking		
Verse	Text	Context
2:28	And now, little children, abide in him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.	Exhortation to live (abide) and trust in Him now knowing He is coming.
3:21	Beloved, if our heart condemn us not, then have we confidence toward God.	Putting off sin, abiding in Christ, and overcoming the works of the devil.
4:17	Herein is our love made perfect, that we may have confidence in the day of judgment: because as He is, so are we in this world.	Conforming our new mind to the mind of Christ through the work of the Holy Spirit.
5:14-15	And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.	Living a Spirit filled life in Christ means fellowship with Christ in prayer.

οτι εαν τι αιτωμεθα κατα το θελημα αυτου ακουει ημων. (that if we might ask anything according to the will of Him, He hears us). One of the outworkings of the love of God is our confidence we have in Christ. Our relationship with Christ has to do with knowing His will, and further, knowing His will leads to lining-up our minds to His. The conjunction οτι (hoti) "that," is declarative and the conditional particle εαν (ean) "if," with the present middle subjunctive αιτεω (aiteo) Pres. Mid. Subj. 1pl., "to ask," forms the third class conditional clause meaning there is surety in our petition. The middle voice adds the sense of, "if we ourselves ask." The neuter pronoun τις (tis) pron. a.n.sg., means "anything," or "a certain thing."

However, it should be noted that what is asked is according to (κατα) God's will, κατα το θελημα αυτου (according to the will of Him). In John 9:31 we find God hears prayers done in His will:

¹⁶³ J. Vernon McGee, *Thru the Bible with J. Vernon McGee* (Nashville: Nelson Publishers, 1981), vol. 5, p. 819

We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him (John 9:31)

If we have a relationship with Christ then He will hear us. That is what the present tense of ακουω (akouo) Pres. Act. Ind. 3sg., “to hear” means. We see here a person who believes in the name of Jesus Christ and who himself listens to the word of God, is obedient to His word, and in turn knows what to ask of God in his daily walk. This is sanctification: the experiential part of our salvation where we possess a close walk with our Creator and Savior, and as we listen and grow in Him, our will becomes closer to His will. We can have confidence that God hears us as we struggle in this fallen world when we do His will, and doing His will is not always easy in this world. The world hates Him and likewise will hate those that profess the Son (John 15:8, 24-25; 17:14).

How do we know His will? John has already spoken about obeying the commandments of God (1 John 2:3-4; 3:22-24; 5:2-3). These commandments have to do with knowing Christ and loving Him and His children. The law of Christ is a high standard to live by and involves loving others as yourself, and since this standard is so high, God gives us a helper in the indwelling Holy Spirit. But our new life in Christ does not mean we will not fail Him nor suffer for Him (Job 1:6-22; 1 Pet. 3:17; 4:19). For God is moving in His creation through history with His plan. The truth is God hears us. The genitive personal pronoun εγω (ego) pers. pron. 1g.pl., “from us” emphasizes our personal relationship with the God who is able to move in history to accomplish His will.

It should be mentioned that the occasion of this writing has to do with addressing the heresy of the Gnostic. One philosophical error of the Greek world view has to do with the concept of “fate” and the visiting Greek oracles. The Greeks had three goddesses, Clotho, Lachesis, and Atropos, who control human destiny. These are impersonal goddesses who are appeased by offerings and one knows their fate by visiting oracles. Christianity has to do with a new relationship with God that is personal, caring, and based upon communication and fellowship directly with God. We come before a sovereign, holy God, and He hears us. We do not “read the signs” by cutting open an animal to examine its liver which somehow gives the answer to our question. We do not read the stars (i.e. horoscope), or read cards (i.e., tarot cards). We go before God, He hears us, and our prayers are answered.

5:15. και εαν οίδαμεν οτι ακουει ημων (And if we have known that He hears us). This verse completes the previous verse in that now the conditional εαν (ean) “if,” together with the perfect verb of ειδω (eido) Perf. Act. Ind. 1pl., “to see,” or “know” forms the first class condition – the condition of affirmed reality, meaning “we really have completely known” and have experienced that He hears us. It can be interpreted “if we have known that He hears us, and we do...” ακουω (akouo) Pres. Act. Ind. 3sg., “He hears” is a present tense verb in combination with the perfect “to know” and has the meaning He hears in a full sense. The genitive personal pronoun εγω (ego) pers. pron. 1g.pl., “us” might better be translated “He hears *from* us,” emphasizing our personal relationship with a personal God who really hears us. This is a genitive of source, meaning the prayer has its source from us, but its content has to do with His will!

In essence, we line up our mind with that of Christ and call it like God calls it. There is nothing more frustrating to talk to someone, you see them listening, but you know they are not hearing you in the sense of considering what you have said. Here the sense of hearing implies God answers prayer.

ὁ ἔαν αἰτωμεθα, οἶδαμεν ὅτι ἔξομεν τα αἰτήματα ἃ ἤτηκαμεν ἀπ’ αὐτοῦ. (that when we ask, we have known that we have the petitions which we have asked from Him). The construction *ο αν αιτωμεθα* (whatsoever we might ask) forms the indefinite relative clause with modal *ean*.¹⁶⁴ An indefinite relative clause means this is a general statement of truth concerning a hypothetical condition. The neuter relative pronoun *ος* (hos) rel. pron. a.n.sg., “what,” represents a generic thing that is asked for and, hence, the KJV translates “whatsoever.” The middle subjunctive verb of *αιτεω* (*aiteo*) Pres. Mid. Subj. 1pl., “we might ourselves ask,” speaks of a person whose mind is lined-up with Christ so much so that this person knows in a perfected sense what should be asked. The thing asked for lines up with the commands of Christ (cf., 1 John 3:23), and the will of the Father (John 9:31). The verb *ειδω* (*eido*) Perf. Act. Ind. 1pl., “to see,” or “know” speaks of our knowledge as seen in our minds and, hence, it can be said that this person completely sees the picture, possesses wisdom and experience.

The *οτι* (*hoti*) is descriptive and translated “that” describing what it is that we possess – we possess the petitions that are desired of us and that are desired of God. The present tense of *εχω* (*echo*) Pres. Act. Ind. 1pl., “to have,” or “hold” is repetitive as “we continue to have” time and time again the *αιτημα* (*aitema*) a.n.pl., with def. art., “the petitions,” or “the requests” which we have asked of Him. Notice the neuter relative pronoun *ος* (hos) rel. pron. a.n.pl., “which,” matches the neuter of “whatever” is asked for. Again the perfect tense of *αιτεω* (*aiteo*) Perf. Act. Ind. 1pl., “we have asked” is used in order to express not only the completed act of asking, but the fact that it is God Himself that we line up with. The direction of our petition is from Him¹⁶⁵.

It is important to note that God answers prayer as: (1) yes (Num. 14:20; 1 Kings 17:20-22; Luke 23:43); (2) no (2 Sam. 12:15-20); and (3) not yet (Luke 18:1-7). The Christian should pray in the name of Jesus Christ (John 14:13-14; Eph. 5:20), in (*εν*, in, by, or with) the Holy Spirit (Eph. 6:18; Jude 20), and in the fear of the Lord (Ps. 145:19; Pr. 1:28-29), but in faith (Mark 11:24; James 1:6; 5:15), humility (2 Chron. 7:14; 33:12-13), and in repentance (2 Chron. 6:37; Acts 3:19), with all our heart (Deut. 4:29; Jer. 29:13), and most importantly, with a heart free from sin (Ps. 66:18-19; Isa. 1:15-16; John 9:31), so that one can come in confidence before the Lord (Eph. 3:12; Heb. 10:19, 35; 1 John 3:21-22).

How comforting it is to have these words to close:

If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. (2 Chron. 7:14)

The word confidence has to do with abiding in Christ, which in turn leads to fellowship with Christ. Confidence has to do with confession of sin, putting off sin, and conforming

¹⁶⁴ Robertson’s Word Pictures, www.e-Sword.net

¹⁶⁵ A textural variant is found here as the TR has *παπα* in place of *απ’*.

Confidence in the testimony (5:13-15)

our mind to that of Christ. As a result, our confidence is built up because we came before God with boldness. The word for confidence means boldness, freedom of speaking, and unreservedness in speaking. When we come before God in unreservedness of speech, with our sin confessed, our mind lined-up with Christ, and a heart to do the will of God, we come before Him in confidence.

As He answers prayer our confidence is built up, because we experience God doing what He says He will do. And most importantly, the concept of confidence in First John has to do with the return of the Lord as we face Him face-to-face – one aspect of the blessed hope is that we will see Him face-to-face.

Sin and the believer (5:16-17)

1 John 5:16-17

¹⁶If a certain man sees his brother sin a sin not unto death, he will ask and He will give to him life, to those not sinning unto death. There is sin unto death; I am not speaking about that in order that he might pray. ¹⁷Every unrighteous act is sin, and a sin is not to death.

¹⁶ Εαν τις ἴδῃ τὸν ἀντοῦ ἁμαρτανοντα ἁμαρτιαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτανουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτησῇ. ¹⁷πᾶσα ἀδίκια ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

Introduction

After assuring us that a brother's prayer is always heard, is never unanswered, and is of benefit to the one praying, the apostle moves to intercessory prayer for sin. There is no greater benefit, honor and indeed command than to have a brother or sister in Christ pray for you while you are deep in some sin. This is the heart of intercessory prayer. Moving from self-seeking prayer to praying for others is following the law of love and is most important in the Church today - indeed, it is fulfilling the law of love.

The context cannot be forgotten here – John moves from proclaiming the simple doctrine of salvation and eternal security to knowing and experiencing these doctrines. The apostle moves from doctrine to application, from knowledge to faith, and from faith to confidence. This is Christian maturity; moving from knowing God's will to trusting He will act. Because God truly is God and because the child of God has a personal relationship with Him, the apostle argues that we should go before Him in prayer and see our confidence in your daily walk increase because we are concerned with doing His will, and trust He will do it. Faith and trust is as much a story of the Patriarchs of the Old Testament as it is for us today – trusting God instead of self is a hard thing to do.

The big problem that must be faced has to do with understanding the difference between positional and experiential salvation. While a believer's position is secure in Christ, his or her daily walk involves abiding, obeying and trusting in Christ on a daily bases for not only the small things in life but the big things as well.

In that Church in that day, sin was a big topic, its nature and character was influenced by Greek culture and tradition rather than the Scripture. When culture, tradition and Scripture have equal weight in one's mind then the things of God and Scripture usually are outweighed by the world and the flesh. Approach doctrine with Scripture alone and you end up with a more pure, true and uncorrupted doctrine.

You might say, this short couplet, verses 16 through 17, is the capstone of dealing with sin in the Church and serves as the application side of the greatest commandment –

love your God with all your heart and love your brother as yourself (1 John 13:34; 1John 3:23; 4:21). The great truth to notice here is the fact of the believer's approach to addressing a brother committing *minor* sin is not to approach the person but to approach God in prayer. Confidence in God involves letting God be God and yielding to the Spirit.

Sin and the believer (5:16-17)

5:16. Εαν τις ἴδῃ τον ἀντοῦ ἁμαρτανοντα ἁμαρτιαν μη προς θανατον, (If a certain man sees his brother sin a sin not unto death). The apostle gives this supposed situation in the form of a third-class condition with εαν "if," together with the aorist subjunctive of οραω (horao) 2 Aor. Act. Subj. 3sg., "to see with the eyes or mind." The word οραω has to do with physical sight with a concentration on using the mind to discern what is seen, hence, this sin is physically seen and specifically discerned to be sin. This statement serves as a general statement of fact as the pronoun τις (tis) n.m.sg., "a certain man," or "any man," is the subject of the phrase in conjunction with the aorist verb "to see." The third class condition means this person really does see his brother sin a sin that does not lead to death.

The use of αδελφος (adelphos) a.m.sg., with def. art., "the brother," is metaphoric and means a Christian brother who is in the same family of God as a fellow believer in Christ. The definite article with "brother" highlights the definite nature of their relationship being in the same family together in Christ and means a specific brother. The thing that is seen is an act of sin, not heard from a second source, gossip, or slander, but personally seen or heard by this brother. This sin is an open sin, at least openly seen by this fellow believer. The use of the present participle in the accusative case of αμαρτανω (hamartano) Pres. Act. Part. a.m.sg., "to sin," shows this participle is used in the true sense of a participle – the verbal-adjective of the phrase. That is to say, the object is actively engaging in sin – the brother is presently engaged in sin.

This person is sinning a sin (αμαρτια - a.f.sg.) described as μη προς θανατον (not to death). The preposition in the accusative might better be translated: "not toward death," or "not leading to death;" the idea is *result* and can be translated "not resulting in death." Notice, sin is spoken of in general, that is to say, there is no definite article included, so the sense is a sin in general with no specific single sin in mind.

Simply stated, the penalty for sin is death (Gen. 2:17; Rom. 6:23; James 1:15), but the believer has passed from death to life. There are, however, various consequences or penalties identified for sin in the Bible for the believer. Sin is not all the same, although all sin is transgression. Sin must be punished, and for the believer, Jesus took the penalty in our place so we have passed from death to life; being placed into the family of God. This is our position – we have been saved (Eph. 2:8-9; perfect passive tense). In our daily walk, however, we sin, and it is in this context that John is writing. Sin is a transgression of the law of God and is an attack against Him as the Great Lawgiver. As is common with any law, there are consequences in the form of punishment demanded by a righteous God upon the lawbreaker. All sin is seen as a result of the fall and its corrupting nature affects not only all mankind but the whole of mankind - not only is every one born a

Sin and the believer (5:16-17)

sinner, but also the fall has affected the mind, the conscience, the soul and the environment.

Legally, sin is said to be imputed to all mankind (Rom. 5:12-21; 1 Cor. 15:22), our sins are imputed to Christ (Isa. 53:5-6, 11; 2 Cor. 5:21; 1 Pet. 2:24), and therefore, the legal act of Christ's righteousness and His death penalty and shed blood imputed to believers (Rom. 1:17; 3:22; 10:32 1 Cor. 1:30; 2 Cor. 5:21; Heb. 9:14). So it is that sin can be identified as (1) the sin (singular) we possess as being born into the human race with Adam as the representative head; and (2) personal sins (plural) as we exist as responsible moral agents.

Some personal sins result in a natural outcome of the character of that sin that man cannot escape and man cannot be saved from their consequence by repentance and forgiveness. Dr. Berkhof says, "In some cases they [sins] may be mitigated and even checked by the means which God has placed at our disposal, but in other cases they remain and serve as a constant reminder of past transgressions."¹⁶⁶

What happens when God transforms the sinner is that the person believes God, which is credited to him or her as righteousness (Gen. 15:16; Rom. 4:3; 5:17; Tit. 3:5). That which is believed today is the gospel of Christ (1 Cor. 15:1-5). For the believer, the relationship that is possessed as part of being placed into the family of God with all the benefits and responsibilities thereof moves the Father to punish sin in the believer's life by means of love. Once a person believes, his or her sins are forgiven (Rom. 4:7; Col. 2:13). As the new creature in Christ participates in his or her new life in this fallen world, interacting with others, their sin is forgiven and relationship restored by confession and prayer (1 John 1:9).

There are sins, however, that either we refuse to give up or are unknown to us in our lives. God the Father in righteousness seeks to reform the sinning believer by means of inflicting hardship that results in refining us (Ps. 66:10; Isa. 48:10; Jer. 9:7). The purpose of God's testing is to humble us (Deut 8:2-3), to see if we will obey Him (Gen. 22:1; Ex. 16:4-5), and preserve in our faith (James 1:2-3; Rev. 3:10-11). Testing is viewed by God as a love test – do we love, fear, and trust Him (Deut. 13:3; Ex. 20:18-20)?

Penalties for sin		
Individual	Sin	penalty
Unregenerate	Unbelief – the unpardonable sin (Matt. 12:31-32)	Eternal Death - Eternal torment in the lake of fire (Rev. 20:15) because they are spiritually dead (separated from God) being born by nature into the sinful state of being and not saved from this condemned state (John 3:15-17)
Regenerate	Any	Loss of fellowship (1 John

¹⁶⁶ Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1996), vol. 2, p. 255

Sin and the believer (5:16-17)

		1:3; 6-7)
	Any	Loss of joy (John 15:11; Gal. 5:22)
	Any	Darkened walk (1 John 1:6; 2:10)
	Any	Weak prayer (1 John 3:19-22)
	Any	Chastisement & testing (Heb. 12:5-11)
	Any	Sickness (1 Cor. 11:30)
	Any	Excommunication (Matt. 18:17; 1 Cor. 5)
	Any	Physical death (1 Cor. 11:30; 1 John 5:16)

The question that frequently comes up here is, is this physical or spiritual death? The Scriptural usage of the word θάνατος (thanatos) a.m.s.g., “death,” has the complete range of meaning from physical to spiritual death. Dr. Vine identifies the following usage of the word death, “(a) the separation of the soul (the spiritual part of man) from the body (the material part), the later ceasing to function and turning to dust, e.g., John 11:13; Heb. 2:15; 5:7; 7:23...(b) the separation of man from God; Adam died on the day he disobeyed God, Gen. 2:17, and hence all mankind are born in the same spiritual condition, Rom. 5:12, 14, 17, 21, from which, however, those who believe in Christ are delivered, John 5:24; 1 John 3:14.”¹⁶⁷

The sense of death used here as “a sin not leading to death,” has historically been interpreted to be either physical or spiritual death.

1. For those that take this as “a sin not leading to spiritual death,” the following is thus noted:

The context would suggest that this sin has to do with seeing a brother mixed up in a doctrinal controversy. In this case the immediate context concerns the subject of eternal security (1 John 5:13). Notice, John does not say, go to them and talk to them about their sin. Instead, he says to go to God in prayer concerning their sin and God is faithful to answer your prayer by opening their eyes concerning this matter. This is why it is a sin not leading to death. The Gnostic perversion of personal sin (i.e. the truly enlightened person says, “I have no sin”) and special knowledge outside the written word, breaks down the solid teaching of God, and one area that this affects is the doctrine of eternal security. Those that read the word of God and teach that you can never be sure the believer possesses eternal life is being spiritually manipulated because the word is clear that believers do possess eternal life now and forever. The spiritual battle can only be fought in the spiritual realm, and it is the word of God working with the Spirit of God that we

¹⁶⁷ W.E. Vine, *Vine's Expository Dictionary of New Testament Words*

understand the great truths of God. Here the believer is involved in a heresy that does not lead to spiritual death. These sins involve secondary doctrines that separate us. These sins involve not believing God is big enough to keep us in His family and not big enough to trust Him in overcoming sin.

2. For those that take this as “a sin not leading to physical death,” the following is noted:

The context has shifted from doctrine in 5:6-13, to application in 5:14-17. John is now talking about prayer that builds up confidence in our daily walk. The only sin leading to death is unbelief; John is not talking about that. He is addressing a sin that does not lead to physical death. What is a sin that leads to physical death? Those natural desires of the flesh that the fallen culture glories in – sexual promiscuity, drug and alcohol abuse, want of things, and etc. Sinful activities that lead to an early grave because they affect the body in the form of disease, excess, or personal conflict. The proverbs are full of warnings against this kind of behavior and the consequences thereof. The Ten Commandments give clear guidance against them by use those harrowing warnings “thou shalt not....” In this case, a brother knows of another brother’s sin that is non-life threatening and simply goes before God and prays for him. The brother is to approach God in prayer and ask the sinning brother’s eyes be opened. In this case, where physical life is not in danger, we are to let the Spirit do His work and we do ours. The Spirit teaches and corrects, while fellow believers pray.

αἰτήσει και δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτανουσιν μη προς θανατον. (he will ask and He will give to him life, to those not sinning unto death.) What John is saying is, “he (the brother praying) will ask, and He (the Son of God) will give him (the sinner) life.” The future verb of αἰτεω (aiteo) Fut. Act. Ind. 2sg., “he will ask,” points back to the specific person who sees the sinner and is acting as a imperative future. The sense is “if a man sees a brother sinning a sin that does not lead to death, then ask God who will give the sinner life.” This is a sin that is either physically seen or discerned by what is said by the brother. The instruction for the brother is first to go before the Lord in prayer because the brother’s life is not in danger. If the brother’s life was in danger then it is expected that the brother approach him directly and warn him, but that is not what John is talking about. The brother is to go before God and αἰτεω - ask “with an attitude of petition of one who is in a lower position.” The believer is to come before God with a humble attitude in prayer concerning the brother’s sin.

The future verb of διδωμι (didomi) Fut. Act. Ind. 3sg., “to give,” points to a response to prayer. John has just stated that a prayer done in God’s will, will be heard and answered. This prayer concerns the brother’s sin and his restoration to living a life in the will of God, so the word ζωη (zoe) a.f.sg., “life” will be given. Again, the question is raised: is this physical or spiritual life? The Greek may refer to physical life: “the state of one who is possessed of vitality or is animate,” or spiritual life: “life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new

accessions (among them a more perfect body), and to last for ever.”¹⁶⁸ For those arguing spiritual death, this is usually interpreted as spiritual life; likewise, those arguing for physical death interpret this as physical life.

The present participle of αμαρτανω (hamartano) Pres. Act. Part. d.m.pl., with def. art., “to those that are not actively sinning,” speaks of a group that is not (μη) actively sinning [a sin unto death]; to them, God gives life. What is a sin not leading to death (προς θανατον)? Scripture has said over 150 times that belief in the Son of God saves, while not believing in the Son brings condemnation and judgment (cf. John 3:15-17). In fact, all mankind is described as dead in trespasses, until God makes us alive in Christ (Eph. 2:1). But it is also true that there is sin that leads to physical death. Either way you take it here, this person is a brother who is actively sinning, but the sin is either a minor sin that is a minor doctrinal error, or a sin that is non-life threatening.

The Scriptural concept of life is life in full relationship with God. Fullness of life means a believer experiences the fullness of the benefits of being in the family of God. This person does not grieve the Holy Spirit, but lives a life yielded to God, and overcomes sin. A believer who possesses a new spiritual life may or may not experience fullness of life due to sin. While the Spirit of God regenerates (John 3:3-8; 6:63; Tit. 3:5), indwells (John 14:17; 1 Cor. 3:16; Rom. 8:11), baptizes (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16), and seals the believer (Eph. 1:13; 4:30; 2 Cor. 1:22), the fullness of his new life and walk in Christ is conditioned upon his yieldedness to the Spirit. While our position is secure in Christ, our daily walk involves the continuing work of the Spirit by the filling of the Spirit (Eph. 5:18), the guiding (Gal. 5:16, 25), teaching (John 14:26; 16:13), gifting (1 Cor. 12:4, 7-11; Rom. 12:6-8; Eph. 4:11; 1 Pet. 4:10), and empowering of the Spirit (Rom. 8:13; Gal. 5:17). One cannot walk in the Spirit when sin rules his or her life (Gal. 5:16). For the one that believes this passage teaches physical life and death, God will *spare his physical life*; for the one that believes this passage teaches spiritual life and death, God will give him *fullness of life*.

ἔστιν ἁμαρτια προς θανατον οὐ περι ἐκείνης λεγω ἵνα ἐρωτησῇ. (There is sin unto death, I am not speaking about that in order that he might pray). The verb εἰμι (eimi) Pres. Ind. 3sg., is placed at the head of the phrase thus stressing the fact that there really is a sin that leads to death. The subject αμαρτια (hamartia) n.f.sg., “sin,” is missing the definite article signifying that there is not a single definite sin that leads to death, but sin in general leads *προς θανατον* (to death). The negative particle ου (ou) “not” is placed at the head of this phrase in order to stress the fact that John is not speaking about not praying for someone’s sin. The sense of this phrase is, “There is a sin leading to death, I am not saying you should pray for those who commit it.” Praying for those that are perishing or for those who are involved in a sin that leads to physical death is certainly within the will of God – but that is not what John is speaking about.

John says, ου περι ἐκείνης (not concerning this), the feminine demonstrative pronoun ἐκεῖνος (ekeinos) g.f.sg., “that” is the far demonstrative indicating the farness of this type of sin is in mind. He is now talking about a different kind of sin, a sin that *does* lead to death. The present tense of λεγω (lego) Pres. Act. Ind. 1c.sg., “I am [not] speaking” furthers this thought and narrows the focus to, “a sin that does lead to death.”

¹⁶⁸ Theological Dictionary of the New Testament, www.onlinebible.net

The *hina* clause *ἵνα ἐρωτησῇ* (in order that he might pray) together with the aorist subjunctive of ἐρωτάω (erotao) Aor. Act. Subj. 3sg., “to question,” “ask,” or “pray,” has the sense, “There is a sin leading to death; I do not say that he should make request for this.” The difference in the use of the words for “ask” αἰτέω (aiteo) versus ἐρωτάω (erotao), also points to the great difference in *kind* of sin. We do not come before God and ἐρωτάω “ask a question,” instead we come before God and humbly ask αἰτέω for help.

The apostle is focused upon prayers for brothers and sister in Christ. These prayers are intercessory prayer for restoration of the brother back into the family of God. Sin separates and this brother will experience a fellowship problem with both God and the body of believers. The idea of biblical life has to do with communion and fellowship with God. Sin separates us from God, not in the sense of total separation (death), but in the sense of fellowship (fullness of life). The Christian’s sin has the effect of missing out on the fullness of what it means to live a victorious life in Christ. Living a victorious life means, we have a new capability to listen to God’s word and understand because we have been given the gift of the Spirit. Possessing eternal life means we are safe in the hands of God forever, and that our mind has been transformed – we are no longer enemies of God but we have been reconciled to God and have fellowship with Him. Sin in the believer’s life means loss of fellowship (1 John 1:3; 6-7), loss of joy (John 15:11; Gal. 5:22), a darkened walk (1 John 1:6; 2:10), and a weak prayer life (1 John 3:19-22). Fullness of life means, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Gal. 5:22). Fullness of life also has to do with righteousness and truth since these are said to be the fruit of the Spirit (Eph. 5:9).

5:17. *πᾶσα ἀδικία ἁμαρτία ἐστίν*, (Every unrighteous act is sin). In order to clarify the doctrine of sin and the believer, John adds *πᾶσα ἀδικία ἁμαρτία ἐστίν* (every unrighteous act is sin). The heresy of the Gnostic is clearly in focus here. Just because you are saved, you cannot say you do not sin because every single unrighteous act is called sin. The feminine singular adjective *πας* (pas) adj.n.f.sg., “every” modifies *ἀδικία* (adikia) n.f.sg., “injustice,” or “unrighteousness,” emphasizing every single act of unrighteousness” - not leaving any out. The fact that the word *ἁμαρτία* (hamartia) n.f.sg., “sin,” is in the subject case but functions as the object, highlights the fact of the equality of unrighteousness and sin – unrighteousness is sin and sin is unrighteousness. One cannot separate the two - they are synonymous.

Καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. (and a sin is not to death). This simple phrase finds the verb at the head stressing the fact that there really is a sin that does not lead to death. Notice the present tense of the “to be” verb *εἰμι*. In essence, the apostle says that there continues to be a sin that does not lead to death [in the believer’s life]. This *ἁμαρτία οὐ πρὸς θάνατον* (sin not resulting in death) is expressed as a simple statement for the second time, thus emphasizing its importance in this letter concerning the doctrine of sin. Sin has different degrees, but make no mistake, all unrighteousness is sin. Sin is personified as a lion seeking its pray (Gen. 4:7). Let us not let sin rule us, but let our new life in Christ rule our life.

Sin and the believer (5:16-17)

This letter is written to the Church addressing personal application, specifically, growing in the knowledge of Christ, and seeks to clarify one's attitude toward a brother that is involved in open sin. Whether this sin is doctrinal or not is not the point – the point is this brother is involved in some minor sin that is seen by another brother and the command is to go before a righteous and just God for help. There is no better place to go than to go before the Author of our salvation and ask for help, not only for our sin (1 John 2:1) but for others as well.

Eternal life is knowing Christ (5:18-21)

1 John 5:18-21

¹⁸We have known that every one that has been born from God does not sin, but the one that has been born from God keeps himself and the evil one does not touch him. ¹⁹We have known that we are from God, and the whole world lies in the wicked one. ²⁰But we have known that the Son of God is present and He has given to us understanding, so that we may know the True One, and we are in the True One, in His Son Jesus Christ. This is the true God and the life eternal. ²¹Children, you keep yourselves from idols. Amen.

¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτανεῖ, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. ¹⁹Οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διανοίαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ζὼν αἰώνιος. ²¹Τεκνία, φυλαξάτε ἑαυτὰ ἀπὸ τῶν εἰδωλῶν.

Introduction

The apostle closes his letter to the Church touching two of the major points addressed in the letter, namely, the doctrine of sin in the believer and the person of the Son of God, Jesus Christ. Sin is an offence to God and sin in the believer's life is even more of a personal attack upon the character of God's holiness. Sin separates us from God, but being set apart by God means when a Christian sins he or she is not separated completely from God, as we are members of the family of God. Sin in the Christian affects our fellowship with Him. This section of Scripture emphasizes our understanding that truth comes from God's Word and His Spirit and this is in opposition to the world system that opposes Him. Truth and Jesus Christ, the Word, are synonymous and we who are His possession know this truth because the truth has been given (gifted) to us.

The apostle's final words might be his greatest statement. In essence, he writes – knowing Jesus Christ *is* eternal life (cf. John 17:3; 20:31; 1 John 5:11). The facts of eternal life in John are these: (1) that eternal life is a free gift (John 5:50; 10:28; 17:2; 1 John 5:11); (2) eternal life comes by believing in Jesus Christ (John 3:15-16; 1 John 5:13); and (3) eternal life is in Jesus Christ (1 John 1:1-2; 5:20), because Jesus has life in himself (John 1:4). Though Scripture says that we will receive eternal life in the future and have been promised it (1 Tim. 4:8), and our hope is in it (Titus 1:2), John affirms that we will receive it when we are resurrected (John 5:28-29), but that we have eternal life now (John 3:36; 5:24) and experience His presence now (1 John 1:2; 5:20). The benefits of which are found when we trust Jesus (John 14:1-3) and obey (John 12:50), we will

also drink of Him (John 4:13-14), and eat of him as the bread of life (John 6:48-51). That is, we must take hold of eternal life and live it (1 Tim. 6:12, 19).

This little epistle speaks to the Church and the many problems that arise therein because this is a fallen world where a spiritual battle is taking place and John tells us to abide in Christ and His word in order to mature us as believers. This is not the kingdom. Deception and lies are present in the Church, but it is our responsibility to apply the law of love – to love our Lord, Jesus Christ, and to love our brethren in the body of Christ. It is by this means that we will experience the presence of Christ in our new life. Eternal life will come to fulfillment and completion in the resurrection as we experience Him in a more complete way – separated from this sinful world.

Sin is not characteristic of the believer (5:18-19)

5:18. Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, (We have known that every one that has been born from God does not sin). The closing statements reflect the character of the child of God. This phrase starts with the perfect verb of εἶδω (eido) Perf. Act. Ind. 1pl., meaning, “we have seen,” or “we have known,” at the head of the verse in order to stress the importance of our complete knowledge of the character of the child of God. The ὅτι (hoti) conjunction, “because,” or “since,” is translated as “that” to introduce the fact that every man that has been begotten of God does not *continue* in sin. The adjective πᾶς (pas) adj.n.m.sg., “every man” modifies the perfect participle of γεννᾶω (gennao) Perf. Pas. Part. n.m.sg., with def. art., “the man that has been born,” thus highlighting every one that has been born again. The older translators use “whosoever” for this construction with the definite nominative participle. The richness of the Greek language comes to light as the perfect passive participle speaks of a person that is completely born by an external agent – God Himself has begotten this person and his occupation you might say is as a born again believer – he stands born again from above. This person has a new identity as begotten of God. What a statement this is! The source of the external agent that performs the action is identified by the proposition ἐκ along with the genitive of θεός (theos) g.m.sg., with def. art., “from God,” expressing a genitive of source. The source of our begotten state is God Himself. If God is the source of our salvation, then we will not *continue* in sin.

The present verb of ἁμαρτανῶ (hamartano) Pres. Act. Ind. 3sg., stresses the continuous nature of the sin and is translated “he does not continue sinning.” It is not that the born again person does not sin, but that he will not continue in a sin because God is God and there is no other. He will not let His name be profaned (cf., Isa. 48:9-11; Ezek. 20:14-22), so He will move in the believer to expose the sin and the Spirit will convict. The brother of verses 16 through 17 prays for the sinning brother, and God acts because it is His will that we mature in Him and thus overcome sin that has a grip on us. What a great love God has for us that He would keep us from the evil one and move in us to convict us of our sin (Rev. 3:19).

Eternal life is knowing Christ (5:18-21)

πας + def. art. + nominative participle			
verse	participle		
2:23	πας ο αρνουμενος	Pres. M/P Dep. N.m.sg.	Whosoever denies the Son ...
3:4	πας ο ποιων	Pres. Act. Part. N.m.sg.	Whosoever commits sin ...
3:6	πας ο μενων	Pres. Act. Part. N.m.sg.	Whosoever abides in Him does not sin.
3:9	πας ο γεγεννημενος	Perf. Pas. Part. N.m.sg.	Whosoever is born of God does not commit sin...
3:10	πας ο ποιων	Pres. Act. Part. N.m.sg.	Whosoever does not do righteousness ...
3:15	πας ο μισων	Pres. Act. Part. N.m.sg.	Whosoever hates his brother ...
5:1	πας ο πιστευων ... και πας ο αγαπων	Pres. Act. Part. N.m.sg.	Whosoever believes that Jesus is the Christ is born of God; and whosoever that loves Him that begat loves him also that is begotten of Him.
5:18	πας ο γεγεννημενος	Perf. Pas. Part. N.m.sg.	Whosoever is born of God ...

ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτον και ὁ πονηρος οὐχ ἅπτεται αὐτοῦ. (but the one that has been born from God keeps himself and the evil one does not touch him). There are benefits and responsibilities with being in the family of God. One benefit is that God will protect us from the evil one. One responsibility of being in the family of God is that we must yield to the Spirit and trust that God is big enough to do what He says He will do.

The apostle starts this verse with the contrastive conjunction *ἀλλὰ* “but,” signifying a contrast between the character of the continuous sin that is promoted by the devil and the world system, with the character of a born again person (and by association God). Because the born again person “has been begotten” of God (a completed act with the present result of being born again), he keeps himself by putting off sin. The power and desire to turn from sin has to do with the relationship we have with God. If we love God we will want to turn away from sin in order to please Him. This is the law of love and the heart of abiding and fellowshiping with Him.

The change from perfect to aorist of the verb *γενναω* (gennao) Aor. Pas. Part.n.m.sg., with def. art., “the one that was born” indicates action that is passive, but timeless - this person is still a passive participant in his born again state, but he is in fact begotten. The born again person has the responsibly and freedom to not obey the flesh but to obey God instead. There is a new capability to obey God because the source (genitive of source with *ἐκ*) of our begotten state is from *θεος* (theos) g.m.sg., with def. art. “God.” Dr. Smith writes, “The child of God may fall into sin, but he does not

continue in it; he is not under its dominion. Why? Because, though he has a malignant foe, he has also a vigilant Guardian.”¹⁶⁹

The main verb of the clause is the present tense of τηρεω (tereo) Pres. Act. Ind. 3sg., “to attend to carefully,” or “to keep,” and is translated “he continues to keep himself.” There is a textual variant here as the Textus Receptus (and Majority Text) has the reflexive pronoun εαυτον (heauton) reflex. pron. 3a.m.sg., “himself” whereas the NA27 has the personal pronoun αυτον. It is this author’s opinion that the reflexive is the better word as it has historical precedence in both manuscript usage and usage by John in this letter, and it fits the issue of sin and the believer in 1 John (cf., 1 John 2:29; 3:9; 4:7; 5:1; 5:4; 5:18; and the reflex. 1 John 1:8; 3:3; 5:10; 5:18; 5:21). The reflexive pronoun εαυτον (heauton) highlights the fact that this person who has been born of God is himself able to keep himself from sinning. The new ability that is born in the believer is reflected in his release from slavery to sin and is himself now free (cf. 1 John 3:3; 5:21). However, it is by the convicting power of the Spirit that this is accomplished. It is said of salvation that the Father initiates in predestination, the Son executes in His death, and the Spirit administers. This new freedom together with the indwelling Spirit provides the born again believer everything needed to overcome sin (cf., 1 John 5:4-5). But with this new found freedom comes responsibility and it is the law of love that is at play here with the abiding presence of God that finds our relationship with Him and consequently our freedom and liberty being in this world that is being tested. The question here is “do we love (αγαπη) Him?” or “do we love (φιλεω) Him?”

This final phrase, και ο πονηρος ουχ απτεται αυτου (and the evil one does not touch him) is most revealing considering the extent of the evil one’s control over the unsaved. The devil is describes simply by the adjective πονηρος (poneros) adj.a.m.sg., with def. art., “the evil one,” or “the wicked one,” whose uniqueness is highlighted by the inclusion of the definite article so as to make no mistake who this person is. The adjective describes his character and indeed nature – he is by nature evil. For the world, the evil one attaches himself to them and they become dragged down into the world system deep in sin against God. The action the evil one takes against the unregenerate is described by the verb απτομαι (haptomai) Pres. Mid. Ind. 3sg., “to fasten one’s self to,” “to adhere to,” or “cling to,” the middle voice adds the personal involvement in this crime. The devil fastens himself to the unsaved influencing (Rev. 12:9) and ruling the world (John 12:31; 16:11; 2 Cor. 4:4). He promotes false religions, immorality and the destruction of what is good (Eph. 2:1-3; 1 John 4:1-4). Whereas the born again person is free from the wiles of the devil (Eph. 6:11) and is instead convicted (John 16:7-11), guided (Isa. 63:11-13; Rom. 8:9), enlightened (1 John 4:1-6), and taught (John 14:26; 15:26) the truth by the Spirit of God. What a contrast this verse provides us of the inner-workings of the spiritual world. We understand the things of the spiritual world and spiritual truth only because God has revealed them to us by His Spirit.

This section of scripture wraps-up the doctrine of overcoming the world and the sin therein. The apostle in chapter two describes the various spiritual maturity levels relating to overcoming sin and the evil one (1 John 2:12-14). Chapter three describes sin in relation to the history of the devil’s influence upon Cain and His desire to do the works of the evil one (1 John 3:12). Now, in conclusion, John moves to complete the thought by

¹⁶⁹David Smith, in W. Robertson Nicoll, gen. ed., *The Expositor’s Greek Testament* (Grand Rapids: Eerdmans, 1900), vol. 5, p.198

bringing into the argument personal responsibly in our relationship with God and the family of God. We can and must overcome the evil one because we have everything we need to accomplish the task. The secret to overcoming, as John has stated, is abiding in Christ. There is no greater power in keeping sin down than the Word of God, staying in the word and fellowshiping with Him regularly is necessary.

5:19. οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν (We have known that we are from God). Again the apostle uses the perfect tense of εἶδω (eido) Perf. Act. Ind. 1pl., “we have known,” that we are completely possessed of God. The completeness of the action means we know we are from God – God is our source. The ablative construction ἐκ τοῦ θεοῦ (from God) means its source is from Him – we are out from Him, His workmanship. A literary contrast highlights our two-world system given here. Really, there is a three world system that exists: (1) one is either from God and has been saved; (2) one is from God and has not yet been born again; and (3) one is from the devil. But the contrast here is drawn between the two extremes, one is either from God or from the devil. There are no other options. The character of our life has its origin in either God or the devil.

The reason for our complete knowledge is found in the ὅτι clause “because,” or “since” we exist in a state of being from God, we possess this knowledge. The state of being verb εἰμι (eimi) Pres. Ind. 1pl., “to be,” or “exist,” is expressing our state of being as having its origin from God as we continue to be in a state of being born from God. The doctrine of eternal security of the believer is everywhere found and most convincing in the grammar of the Greek.

καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται. (and the whole world lies in the wicked one). The world is κόσμος (kosmos) n.m.sg., with def. art., and is used in the metaphoric sense meaning “the world with all its opposition to God and opposition to the things of God.” Notice the modifier ὅλος (holos) adj.n.m.sg., “whole,” so the translation “the whole world [system].” The idea is that the whole world system is ruled by the evil one – Satan himself is the ruler of this world (cf. 2 Cor. 4:4) and its character is described as wicked. The preposition ἐν is locative meaning “positionally in,” or, “in the sphere” of the wickedness.

A contrast is drawn between those who know they are from God and those who follow the πονηρός (poneros) adj.d.m.sg., with def. art., “the evil one,” or “the wicked one.” Notice the definite article is used with the word “evil.” Thus the translation is properly “the wicked one,” expressing the major characteristic of the ruler of the world and hence also the major characteristic of the world system. The verb is last in the phrase thus the stress is placed upon ὁ κόσμος in its entirety and highlights the nature of the world system. The verb κείμαι (keimai) Pres. M/P Dep. Ind. 3sg., “to lie,” “of things put or set in any place,” and means here, “the world system lies in the power of evil and is held in subjection by it.” Those that are from God do not lie in evil, but keep themselves from evil because they have a helper, whereas, those of the world system “lie,” “are being fastened to,” or “fasten themselves to” the evil world system. Though the word κείμαι is deponent and normally translated as active, one could just as well translate it as middle or passive, thus completing the idea of themselves defending and living a life of wickedness

in this evil world. Dr. Lenski writes, “In *κειται* there lies the idea of passivity which does not even struggle against the devil.”¹⁷⁰ What a tremendous revelation this is!

The Presence of Christ (5:20)

5:20. οἶδαμεν δε ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει (But we have known that the Son of God is present). In an effort to illustrate the complete nature of our holy estate, that is, being set apart to God for service, the apostle adds complete knowledge of the presence of Jesus Christ with us. This knowledge is also perfected as the perfect tense of *εἶδω* (*eido*) Perf. Act. Ind. 1pl., “we have seen [it],” or “we have known [it]” is used. The use of the contrastive conjunction *δε* means result and may better be translated “since” we have known the Son is present, and [we have known] that He has given us understanding for the reason of knowing the truth. The conjunction *οτι* (*hoti*) “that,” “because,” or “since,” together with *δε* highlights the usage as “reason.” The present tense of *ἔκω* (*heko*) Pres. Act. Ind. 3sg., “to come,” or “be present,” means the great coming of the Son of God (*ο υιος του θεου*) as prophesized in the Old Testament is come but continues to be present as the active voice means He really is present with us. The Greek *ἔκω* (*heko*) is not the common word for the act of “coming,” or “going” (i.e., *ερχομαι*), but is the more specific word stressing, “to come and be present,” “to seek an intimacy with another,” or “to come upon as things endured either good or bad.” Of course, in this context, Jesus comes seeking a close intimate relationship and He is with us to stay.

The ἔκω comings of Christ		
verse	text	tense
Heb. 10:37	For yet a little while, and he that shall come will come, and will not tarry.	Fut. Act. Ind. – Future coming.
1 John 5:20	And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.	Pres. Act. Ind. – present coming = presence.
Rev. 2:25	But that which ye have already hold fast till I come.	Fut. Act. Ind or Aor. Act Subj. – temporal clause.
Rev. 3:3	Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.	Fut. Act. Ind. – future coming.

και δεδωκεν ἡμῖν διανοιαν ἵνα γινωσκωμεν τον ἀληθινον, (and He has given to us understanding, so that we may know the True One). The perfect knowledge expressed in verses 18, 19, and 20 are consistent with the free gift of the understanding spoken of here. The understanding is here also in the perfect tense of *διδωμι* (*didomi*) Perf. Act. Ind.

¹⁷⁰ R.C. H. Lenski, *The Interpretation of the three Epistles of John* (Minneapolis: Augsburg, 1966), p. 539

Eternal life is knowing Christ (5:18-21)

3sg., “He has given.” This understanding is given by the Son and involves knowing and trusting in the person of Jesus Christ.

The Great δίδωμι Gifts of Scripture			
verse	Text	Gift	Speaks of
John 3:16	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	Aor. Act. Ind.	Christ given for the purpose of giving eternal life
John 4:14	But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.	Fut. Act. Ind.	A well overflowing with eternal life
John 6:27	Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.	Fut. Act. Ind.	Everlasting life is given by Christ and sealed by the Father (i.e., eternal security).
John 6:39	And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	Perf. Act. Ind.	The Father has given the Son believers who will all be raised up on the last day (i.e., eternal security).
John 6:65	And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	Perf. Pas. Part.	Coming to Christ is a gift of the Father (i.e., sovereign election)
John 10:28	And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.	Perf. Act. Ind.	Christ gives eternal life forever (i.e., eternal security)
John 14:16	And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;	Fut. Act. Ind.	The gift of the Holy Spirit
John 14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.	Pres. Act. Ind.	The gift of peace.
John 15:16	Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.	Aor. Act. Subj.	The gift of works in the will of the Father.
John 17:8	For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.	Perf. Act. Ind.	The gift of Scripture
1 John 3:24	And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.	Aor. Act. Ind.	The gift of the Holy Spirit.
1 John 5:11	And this is the record, that God hath given to us eternal life, and this life is in his Son.	Aor. Act. Ind.	The gift of eternal life.
1 John 5:20	And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.	Perf. Act. Ind.	The gift of the knowledge that Jesus is God.

The word for understanding is the Greek διανοία (diavoiā) a.f.sg., meaning, “by the mind,” or “understanding,” and comes from the compound of δια (dia) “through, by” and νους (nous) “the mind.” This understanding is gifted to us but the knowledge has come through the mind and we have thought about this truth and have come to a conclusion of its truth. Notice, the absence of the definite article with understanding – He has given us “an understanding” in the general sense. The result of the gifting of understanding is introduced by the ἵνα conjunction “in order that (purpose clause)” or “with the result that (result clause),” we know the True One.

Knowledge is possible and continuous in nature as the present subjunctive of γινώσκω (ginosko) Pres. Act. Subj. 1pl., “we may continue to know” the True One is a result of the gifting. The definite nature of ἀληθινός (alethinos) adj.a.m.sg, with def. art., “the True One” highlights God’s consistent revelation that He alone defines what is true, so the synonyms “light” with “truth.” The True One is used in opposition to the false one – the devil. The True One as opposed to the false gods of the world, and the True One who is the true God.

Καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. (and we are in the True One, in His Son Jesus Christ). The three major clauses of verse 20 provide us with the outline. First is the contrastive, “but” identifying the difference between those that are possessed of the world system with those that are possessed of Christ. Second, those in Christ possess a true understanding of things, as the source of this truth is God alone. Third, those that are of Christ are a part of that truth in Christ.

The conjunction καὶ adds the second truth of those that are “in Christ.” The state of being verb of εἰμι (eimi) Pres. Ind. 1pl., “we are,” or “we exist,” ἐν τῷ ἀληθινῷ (in the True One), meaning we are in a state of being in the True One. The preposition ἐν describes our position both as in the True One and in the Son of God. The definiteness of ἀληθινός (alethinos) adj.d.m.sg, with def. art., “in the true one” points directly to being “in the Son.” In the Son of Him [God] is locative, explaining our position or legal standing; that is to say, one is either standing in Christ or in the world system, but not both, as they are separate and distinct. The apostle John emphasizes the person of Jesus Christ by identifying that He is the Son of God. Is the apostle John here seeking to highlight the difference between the Greek gods in contrast to the “True One,” or is he just expanding on the concept that the Lord Jesus Christ is the True One, i.e. God? Either way, we get by this section of Scripture that Jesus Christ is very God and He has come to establish an intimate relationship with us through His Word and Spirit.

οὗτος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζῶν αἰώνιος. (This is the true God and the life eternal). The near demonstrative pronoun οὗτος (houtos) dem. pron. n.m.sg., “this,” serves to identify the close relationship of being in Christ, being a possession of God and having eternal life. The fact of possessing eternal life is identified by our state of being in the True God. Again the state of being verb εἰμι (eimi) Pres. Ind. 3sg., is used to identify that the True One is the True God and that we are in a state of eternal life – safe in Christ.

The statement of fact is presented with the subject case as being in Christ and is equivalent to being in a state of eternal life. All the nouns and adjectives of the phrase ὁ ἀληθινὸς θεὸς καὶ ἡ ζῶν αἰώνιος (the true God and the eternal life) signifying the character of this life. The adjective ἀληθινός (alethinos) adj.n.m.sg, with def. art., “true”

that modifies θεός (theos) n.m.sg., “God,” highlights the fact that Jesus Christ is the true God. Finally, eternal life is defined to be our life. The apostle John opens this letter describing the “the life” which was manifested to us in the form of the “Word of God,” Jesus Christ who had come in the flesh (1 John 1:1-2). We understand eternal life as personified in the person of Christ. ζωή (zoe) n.f.sg., with def. art. “the life” is definite signifying a specific life that we now live in Christ and is the life that is given to us as a gift from God and its extent is αἰώνιος (aionios) adj.n.f.sg., “eternal,” - without end.

5:21. Τεκνία, φυλάξατε ἑαυτά ἀπο τῶν εἰδωλῶν. (Children, you keep yourselves from idols. Amen). John’s final words to the Church in Ephesus have to do with keeping themselves from partaking in the activities that characterize the world system. The idol in the Greek culture and in particular Ephesus was an integrated cultural-social activity. Holidays, feasts, and celebrations all centered around the Greek gods and their idols which dominated daily life. So effective was this very plea by the apostle Paul and others in the book of Acts, that a riot broke out in the city because of the growth of Christianity that resulted in the lack of idol worship thus causing an uproar among the citizens. This heritage of abstaining from the city’s pagan cultural celebrations is strong among the Ephesian Christians and John intends to exhort them to keep it that way.

As an old man, the apostle John, calls out to them in the vocative of τέκνιον (teknon) voc. n.pl., “little children” as they are his spiritual children as he continues to feed and tend them as Jesus had commanded Peter in John 21:15-17. As with the discourse in chapter two, John uses the term “little children” as a general term of spiritual maturity and used here to represent all those collectively in the Ephesian Church and includes “babes,” “young men,” and “mature fathers.”

John exhorts them with the aorist imperative of φυλάσσω (phulasso) Aor. Act. Impv. 2pl., “to guard,” “keep,” or “watch,” together with the reflexitive pronoun ἑαυτοῦ (heautou) pron. 2a.m.pl., meaning, “guard yourselves,” or “keep yourselves” from idols. The aorist tense has a timeless aspect so as to mean “keep yourselves from idols always.”

The preposition ἀπο (apo) prep., “away from,” together with the ablative of εἰδωλῶν (eidolon) g.n.pl., “an image,” “likeness,” or “idol,” means “separation;” there shall be no part of the world system with them – they are set apart to God, separate from the world, though in the world. John closes with the Hebrew particle ἀμήν (amen) part., of Hebrew origin אָמֵן (amen) amen, verily, truly. When ἀμήν is found at the end of the discourse, it is translated, “so it is, so be it, may it be fulfilled.”

Detailed Analysis

1:1 - ο ην απ αρχης ο ακηκοαμεν ο εωρακαμεν τοις οφθαλμοις ημων (That which was from [the] beginning, which we have heard, which we have seen by the eye of us) : ος (hos) rel. pron., a.n.sg., who, which, what, that; ειμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it was; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin; ος (hos) rel. pron., a.n.sg., who, which, what, that; ακουω (akouo) Perf. Act. Ind. 1pl., to hear: we have heard; ος (hos) rel. pron., a.n.sg., who, which, what, that; οραω (horao) Perf. Act. Ind. 1pl., to see: we have seen; οφθαλμος (ophthalmos) d.m.pl., with def. art., the eye, from the verb οπτανομαι (optanomai) to look at, behold; εγω (ego) pers. pron. 1g.pl., I.

ο εθεασαμεθα και αι χειρες ημων εψηλαφησαν περι του λογου της ζωης (which we looked upon and our hands, they touched and felt concerning the word of life) : ος (hos) rel. pron., a.n.sg., who, which, what, that; θεαομαι (theaomai) Aor. Mid. Dep. Ind. 1pl., to behold, look upon, view attentively: we looked upon; και (kai) conj., and, even, also, indeed; χειρ (cheir) n.f.pl., with def. art., hand, by the help or agency of any one; εγω (ego) pers. pron. 1g.pl., I; ψηλαφω (pselaphao) Aor. Act. Ind. 3pl., to handle, touch and feel, from the base of ψαλλω (psallo) to pluck off, pull out: they touched and felt; περι (peri) prep., about, concerning, on account of, because; λογος (logos) g.m.sg., with def. art., word, saying; ζωη (zoe) g.f.sg., with def. art., life.

1:2 - και η ζωη εφανερωθη (Indeed the life had been made known) : και (kai) conj., and, even, also, indeed; ζωη (zoe) n.f.sg., with def. art., life; φανερωω (phaneroo) Aor. Pas. Ind. 3sg., to make manifest or visible or known what has been hidden or unknown: he/she/it had been made known.

και εωρακαμεν και μαρτυρουμεν και απαγγελλομεν υμιν την ζων την αιωνιον (and we have seen and we are testifying and we are proclaiming to you the eternal life) : και (kai) conj., and, even, also, indeed; οραω (horao) Perf. Act. Ind. 1pl., to see: we have seen; και (kai) conj., and, even, also, indeed; μαρτυρεω (martureo) Pres. Act. Ind. 1pl., to be a witness, to bear witness, testify, from μαρτυς (martus) a witness, martyr: we are witnesses; και (kai) conj., and, even, also, indeed; απαγγελλω (apaggello) Pres. Act. Ind. 1pl., to bring word, report, to proclaim, make known, from the compound of απο (apo) from, out of and αγγελος (aggelos) a messenger, envoy, angel: we are proclaiming; συ (su) pers. pron. 2d.pl., you; ζωη (zoe) a.f.sg., with def. art., life; αιωνιος (aionios) adj.a.f.sg., with def. art., without beginning and end, without beginning, without end, eternal, everlasting.

ητις ην προς τον πατερα και εφανερωθη ημιν (which was from the father and had been made manifest to us) : οστις (hostis) rel. pron. n.f.sg., whoever, whatever, from the

compound of ος (hos) who, which, that, what, and τις (tis) a certain one, some; εἰμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it was; προς (pros) prep., unto, at, near; πατήρ (pater) a.m.sg., with def. art., father; και (kai) conj., and, even, also, indeed; φανερώω (phanerōō) Aor. Pas. Ind. 3sg., to make manifest or visible, make known, from φαίνω (phainō) to bring forth into the light: he/she/it had been made manifest; ἐγώ (ego) pres. pron. 1d.pl., I, me.

1:3 - ο εώρακαμεν και ακηκοαμεν απαγγελλομεν υμιν (What we have seen and heard, we are making known to you) : ος (hos) rel. pron. a.n.sg., who, which, that, what; οραώ (horao) Perf. Act. Ind. 1pl., to see with the eyes, mind: we have seen; και (kai) conj., and, even, also, indeed; ακουώ (akouo) Perf. Act. Ind. 1pl., to hear: we have heard; απαγγέλλω (apaggello) Pres. Act. Ind. 1pl., to bring tidings, proclaim, to make known: we are making known; συ (su) pers. pron. 2d.pl., you.

ἵνα και υμεις κοινωνιαν εχητε μεθ ημων (and in order that you might have fellowship with us) : ἵνα (hina) conj., in order that, that, so that; και (kai) conj., and, even, also, indeed; συ (su) pers. pron. 2n.pl., you; κοινωνία (koinonia) a.f.sg., fellowship, association, community, communion, from the adj. κοινός (koinos) common; ἔχω (echo) Pres. Act. Subj. 2pl., to have, hold: you all might have; μετὰ (meta) prep., with, after, behind; ἐγώ (ego) pers. pron. 1g.pl., I, me.

και η κοινωνια δε η ημετερα μετὰ του πατρος και μετὰ του υιου αυτου ιησου (and moreover our fellowship [is] with the father and with the Son of Him, Jesus Christ) : και (kai) conj., and, even, also, indeed; κοινωνία (koinonia) n.f.sg., with def. art., fellowship, association, from κοινός (koinos) common; δε (de) conj., but, moreover; η (he) pron.n.f.sg., that; ημετερός (hemeteros) adj. n.f.pl., our; μετὰ (meta) prep., with, after, behind; πατήρ (pater) g.m.sg., with def. art., father; και (kai) conj., and, even, also, indeed; μετὰ (meta) prep., with, after, behind; υἱός (huios) g.m.sg., with def. art., a son; αὐτός (autos) pres. pron. 3m.sg., him; Ἰησοῦς (Iesous) g.m.sg., Jesus of Hebrew origin from (Yehoshua) Joshua or Jehoshua “Jehovah is salvation”; Χριστός (Christos) adj.g.m.sg., Christ from χρίω (chrío) to anoint.

1:4 - και ταυτα γραφομεν υμιν (And these things we are writing to you) : και (kai) conj., and, even, also, indeed; ταυτα (tauta) dem. pron. a.n.pl., these; γράφω (grapho) Pres. Act. Ind. 1pl., to write: we are writing; συ (su) pers. pron. d.2.pl., you.

ἵνα η χαρα ημων η πεπληρωμενη (in order that our joy might be made complete) : ἵνα (hina) conj., that, in order that; χαρά (chara) n.f.sg., with def. art., joy, gladness; ἐγώ (ego) pers. pron. g.1.pl., us; εἰμι (eimi) Pres. Subj. 3sg., to be, exist: he/she/it might be; πληροώ (plerōō) Perf. Pas. Part. n.f.sg., to make full, to fill up, to complete: having been made complete.

1:5 - και αυτη εστιν η επαγγελια ην ακηκοαμεν απ αυτου και αναγγελλομεν υμιν (And this is the message that we have heard from him and we are bringing back to you) : και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. n.f.sg., this; εστι (esti) Pres. Ind. 3sg., he/she/it is; επαγγελια (epaggelia) n.f.sg., with def. art., announcement, promise, from the compound of επι (epi) upon, on, over, and αγγελος (aggelos) a messenger, envoy, one who is sent, angel; ος (hos) rel. pron. a.f.sg., who, which, that, what; ακουω (akouo) Perf. Act. Ind. 1pl., to hear: we have heard; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg., him; και (kai) conj., and, even, also, indeed; αναγγελλω (anaggello) Pres. Act. Ind. 1pl., to announce, make known, report, bring back tidings, from the compound of ανα (ana) down, and αγγελος (aggelos) a messenger, envoy, one who is sent, angel: we are bringing back; συ (su) pers. pron. 2d.pl., you.

οτι ο θεος φως εστιν και σκοτια εν αυτω ουκ εστιν ουδεμια (that God is light and there is no darkness in him - none) : οτι (hoti) conj., that, because, since; θεος (theos) n.m.sg., with def. art., a god, God; φως (phos) n.n.sg., light; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; και (kai) conj., and, even, also, indeed; σκοτια (skotia) n.f.sg., darkness; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; ουκ (ouk) neg. part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ουδεις (oudeis) adj.n.f.sg., no one, nothing, from the compound of ου (ou) not and εις (eis) one.

1:6 - εαν ειπωμεν οτι κοινωνιαν εχομεν μετ αυτου (If we say that we continue to have fellowship with him) : εαν (ean) conj., if, in case; λεγω (lego) 2 Aor. Act. Subj. 1pl., to say, speak: we might say; οτι (hoti) conj., that, because, since; κοινωνια (koinonia) a.f.sg., fellowship, association, communion, from κοινος (koinos) common; εχω (echo) Pres. Act. Ind. 1pl., to have, hold, possess: we are having; μετα (meta) prep., with, after, behind; αυτος (autos) pers. pron. 3g.m.sg., him.

και εν τω σκοτει περιπατωμεν ψευδομεθα (and we walk in the darkness, we lie) : και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; σκοτος (skotos) d.n.sg., with def. art., darkness (metaph. of persons in whom darkness becomes visible and holds sway); περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the compound of περι (peri) about, around, near, and πατεω (pateo) to tread, from an unused root meaning a path: we might walk; ψευδομαι (pseudomai) Pres. M/P Ind. 1pl., to lie, to speak deliberate falsehoods, to deceive by a lie: we lie.

και ου ποιουμεν την αληθειαν (and continue not doing the truth) : και (kai) conj., and, even, also, indeed; ου (ou) neg. part., not; ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do: we are doing; αληθεια (aletheia) a.f.sg., truth.

1:7 - εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι κοινωνιαν εχομεν μετ αλληλων (But if we continue to walk in the light as he is in the light we continue to have fellowship with one another) : εαν (ean) conj., if, in case; δε (de) conj.,

but, moreover, and; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light, from an obsolete word meaning to shine on; περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the compound of περι (peri) about, around, near, and πατεω (pateo) to tread, from an unused root meaning a path: we might walk; ως (hos) adv., as, like, even as; αυτος (autos) pers. pron. 3n.m.sg., him; ειμι (eimi) Pres. Ind. 3sg., to be, exist; he/she/it is; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light, from an obsolete word meaning to shine on; κοινωνια (koinonia) a.f.sg., fellowship, association, communion, from κοινος (koinos) common; εχω (echo) Pres. Act. Ind. 1pl., to have, hold, possess: we are having; μετα (meta) prep., with, after, behind; αλληλων (allelon) g.m.pl., one another, mutually.

και το αιμα ιησου χριστου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας (and the blood of Jesus Christ the Son of Him cleanses us from all sin) : και (kai) conj., and, even, also, indeed; αιμα (haima) n.m.sg., with def. art., blood; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua') Joshua or Jehoshua "Jehovah is salvation"; Χριστος (Christos) adj.g.m.sg., Christ from χριω (chrio) to anoint; υιος (huios) g.m.sg., with def. art., son; αυτος (autos) pers. pron. 3g.m.sg., him; καθαριζω (katharizo) Pres. Act. Ind. 3sg., to make clean, cleanse, to pronounce clean in a levitical sense; εγω (ego) pers. pron. 1a.pl., I, we; απο (apo) prep., from, out of; πας (pas) adj.g.m.sg., all, every; αμαρτια (hamartia) g.f.sg., sin, from the compound of the negative particle α (a) not, and μέρος (meros) a part., one of the constituent parts of a whole.

1:8 — εαν ειπωμεν οτι αμαρτιαν ουκ εχομεν (If we might say that we have no sin) : εαν (ean) conj., if, in case; λεγω (lego) 2 Aor. Act. Subj. 1pl., to say, speak: we might say (this is a third class condition) ; οτι (hoti) conj., that, because, since; αμαρτια (hamartia) a.f.sg., sin, from the compound of the negative particle α (a) not, and μέρος (meros) a part., one of the constituent parts of a whole; ουκ (ouk) neg. part., not; εχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have.

εαυτους πλανωμεν (we are deceiving ourselves) : εαυτου (heauton) pron. 3a.m.pl., themselves; πλαναω (planao) Pres. Act. Ind. 1pl., to cause to stray, lead astray, deceive: we are deceiving.

και η αληθεια ουκ εστιν εν ημιν (and the truth is not in us) : και (kai) conj., and, even, also, indeed; αληθεια (aletheia) n.f.sg., with def. art., truth, from the compound of the neg. part., a and λανθανω (lanthano) to be hidden; ουκ (ouk) neg. part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., I.

1:9 — εαν ομολογωμεν τας αμαρτιας ημων (If we confess our sins) : εαν (ean) conj., if, in case; ομολογεω (homologeō) Pres. Act. Subj. 1pl., to say the same thing as

another, to agree, concede, profess, from the compound of ομου (homou) together, and λογος (logos) saying: we might confess (this is a third class condition); αμαρτια (hamartia) a.f.pl., with def. art., sin; εγω (ego) pers. pron. 1g.pl., I, me.

πιστος εστιν και δικαιος ινα αφη ημιν τας αμαρτιας (He is faithful and righteous in order that he might forgive our sins) : πιστος (pistos) adj.n.m.sg., trusty, faithful, persuaded; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; και (kai) conj., and, also, even, indeed; δικαιος (dikaios) adj.n.m.sg, righteous, just, observing divine laws; ινα (hina) conj., in order that, that, so that; αφημι (aphiemi) 2 Aor. Act. Subj. 3sg., to send away, forgive, to permit, allow, not to hinder, to leave, go away from one: he/she/it might forgive; εγω (ego) pers. pron. 1d.pl., I, me; αμαρτια (hamartia) a.f.pl., with def. art., sin.

και καθαριση ημας απο πασης αδικιας (and he might cleanse us from all unrighteousness) : και (kai) conj., and, also, even, indeed; καθαριζω (katharizo) Aor. Act. Subj. 3sg., to make clean, cleanse, to pronounce clean in a levitical sense: he/she/it might make clean; εγω (ego) pers. pron. 1a.pl., I, me; απο (apo) prep., from, out of; πας (pas) adj.g.f.sg., each, every, all; αδικια (adikia) g.f.sg., injustice, unrighteousness, iniquity.

1:10 — εαν ειπωμεν οτι ουχ ημαρτηκαμεν ψευστην ποιουμεν αυτον (If we might say that we have not sinned, we are making a liar of him) : εαν (ean) conj., if, in case; λεγω (lego) 2 Aor. Act. Subj. 1pl., to say, speak: we might say (this is a ? so the better translation is “we said”); οτι (hoti) conj., that, because, since; ου (ou) neg. part., not; αμαρτανω (hamartano) Perf. Act. Ind. 1pl., to be without a share, to miss the mark, sin, trespass, from the compound of the neg. α “not” and μερος (meros) a part, portion, lot: we have sinned; ψευστης (pseustes) a.m.sg., a liar, one who breaks faith, a false and faithless man, from the verb ψευδομαι (pseudomai) to lie; ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do: we are making; αυτος (autos) pers. pron. 3g.m.sg., him.

και ο λογος αυτου ουκ εστιν εν ημιν (and the word of him is not in us) : και (kai) conj., and, also, even, indeed; λογος (logos) n.m.sg., with def. art., word, saying; αυτος (autos) pers. pron. 3g.m.sg., him; ου (ou) neg. part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl. I, me.

2:1 — τεκνια μου ταυτα γραφω υμιν ινα μη αμαρτητε (My children, I write these things to you in order that you may not sin) : τεκνιον (teknon) v.n.pl., a little child (in the NT used as a term of kindly address by teachers to their disciples); εγω (ego) pers. pron. 1g.sg., I, me; ουτος (houtos) dem. pron. a.n.pl., this; γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you; ινα (hina) conj., that, in order that; μη (me) part., not; αμαρτανω (hamartano) 2 Aor. Act. Subj. 2pl., to be without a share, to miss the mark, sin, trespass: you sinned.

και εαν τις αμαρτη παρακλητον εχομεν προς τον πατερα ιησουν χριστον δικαιον (and if a certain one sins, we have an advocate with the Father, [the] righteous Jesus Christ) : και (kai) conj., and, also, even, indeed; εαν (ean) conj., if, in case; τις (tis) pron. n.m.sg., a certain one, some; αμαρτανω (hamartano) 2 Aor. Act. Sub. 3sg., to be without a share, to miss the mark, sin, trespass: he/she/it might sin; παρακλητος (parakletos) a.m.sg., summoned, called to one's side; comforter, advocate; εχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have; προς (pros) prep., to, towards, at, near, by; πατηρ (pater) a.m.sg., with def. art., father; Ιησους (Iesous) a.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua') Joshua or Jehoshua "Jehovah is salvation"; Χριστος (Christos) adj.a.m.sg., Christ from χριω (chrio) to anoint; δικαιος (dikaios) adj.a.m.sg., righteous, just.

2:2 — και αυτος ιλασμος εστιν περι των αμαρτιων ημων (And he is the propitiation for the sins of us) : και (kai) conj., and, also, even, indeed; αυτος (autos) pers. pron. 3n.m.sg., him; ιλαμος (hilasmos) n.m.sg., propitiation, a means of appeasing; ειμι (eimi) Pres. Ind. 3sg., to be, exist; he/she/it is; περι (peri) prep., about, concerning, around, near; αμαρτια (hamartia) g.f.pl., with def. art., sin, to miss the mark, to be without a share; εγω (ego) pers. pron. 1g.pl., I, me.

ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου (not for our sins only, but also for all the world) : ου (ou) part., not; περι (peri) prep., about, concerning, around, near; ημετερος (hemeteros) pron. 1g.f.pl., our, your; δε (de) conj., but, moreover, and; μονον (monon) adv., only, alone; αλλα (alla) conj., but; και (kai) conj., and, even, indeed, also; περι (peri) prep., about, concerning, around, near; ολος (holos) adj.g.m.sg., all, whole, completely; κοσμος (kosmos) g.m.sg., with def. art., world, from the primary verb komeo "to take care of," "tend."

2:3 — και εν τουτω γινωσκομεν οτι εγνωκαμεν αυτον (And in his we continue knowing that we have known him) : και (kai) conj., and, also, even, indeed; εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, learn to know: we are knowing; οτι (hoti) conj., that, in order that; γινωσκω (ginosko) Perf. Act. Ind. 1pl., to now, to learn to know: we have known; αυτος (autos) pers. pron. 3a.m.sg., him.

εαν τας εντολας αυτου τηρωμεν (if we might attend carefully to his comandments) : εαν (ean) conj., if, in case; εντολη (entole) a.f.pl., with def. art., an order, command, charge, commandment, from the compound of εν (en) prep., in, with, by, and τελος (telos) end, custom; αυτος (autos) pers. pron. 3g.m.sg., him; τηρεω (tereo) Pres. Act. Subj. 1pl., to attend to carefully, take care of, keep, reserve: we might attend to carefully.

2:4 — ο λεγων εγνωκα αυτον και τας εντολας αυτου μη τηρων ψευστης εστιν και εν τωτω η αληθεια ουκ εστιν (The one who says that I have known him and the commands of him are not kept, he is a liar and in this the truth is not) : λεγω (lego) Pres. Act. Part. n.m.sg., with def. art., to say, speak: the one who speaks; γινωσκω (ginosko) Perf. Act. Ind. 1sg., to learn to know, to know, understand, perceive: I have known; αυτος (autos) pers. pron. 3a.m.sg., him; και (kai) conj., and, also, even, indeed; εντολη (entole) a.f.pl., with def. art., an order, command, charge, commandment; αυτος (autos) pers. pron. 3g.m.sg., him; μη (me) part., not; τηρεω (tereo) Pres. Act. Part. n.m.sg., to attend to carefully take care of, keep, guard; ψευστης (pseustes) n.m.sg., a liar; ειμι (eimi) Pres. Ind. 3sg., to be, exist; και (kai) conj., and, also, even, indeed; εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; αληθεια (aletheia) n.f.sg., with def. art., truth; ου (ou) part., no; ειμι (eimi) Pres. Ind. 3sg., to be, exist.

2:5 — ος δ αν τηρη αυτου τον λογον αληθως εν τωτω η αγαπη του θεου τετελειωται (But whoever might keep the word of him, in this truly the love of God has been made perfect) : ος (hos) rel. pron. n.m.sg., who, which, what, that; δε (de) conj., but, moreover, and; αν (an) part., has no exact English equivalent; τηρεω (tereo) Pres. Act. Subj. 3sg., to attend to carefully, take care of; keep, guard: he/she/it might keep; αυτος (autos) pers. pron. 3g.m.sg., him; λογος (logos) a.m.sg., with def. art., word, of speech; αληθως (alethos) adv., truly, of truth, in reality, most certainly; εν (en) prep., by, with; ουτος (houtos) dem. pron. d.n.sg., this; αγαπη (agape) n.f.sg., with def. art., brotherly love, affection, love feasts; θεος (theos) g.m.sg., with def. art., a god, God; τελειωω (teleioo) Perf. Pas. Ind. 3sg., to make perfect, complete, to bring to an end (goal), to accomplish: he/she/it have been made perfect.

εν τωτω γινωσκομεν οτι εν αυτω εσμεν (in this we know that we are in him) : εν (en) prep., by, with; ουτος (houtos) dem. pron. d.n.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, learn to know, understand: we know; οτι (hoti) conj., that, because, since; εν (en) prep., by, with; αυτος (autos) pers. pron. 3d.m.sg., him; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are.

2:6 — ο λεγων εν αυτω μενειν οφειλει καθως εκεινος περιπατησεν και αυτος ουτως περιπατειν (The one who says, in him abides, he owes himself also to walk even as he walked) : λεγω (lego) Pres. Act. Part. n.m.sg., with def. art., to say, speak: the one who says; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Inf. to remain, abide; οφειλω (opheilo) Pres. Act. Ind. 3sg., to owe: he/she/it owes; καθως (kathos) adv., according as, just as, even as, a compound of κατα (kata) down, according to, and ως (hos) as, like, even as; εκεινος (ekeinos) dem. pron. n.m.sg., that; περιπατεω (peripateo) Aor. Act. Ind. 3sg., to walk, from the compound of περι (peri) about, concerning, on account of, and πατεω (pateo) to tread: he/she/it walked; και (kai) conj., and, even, also, indeed; αυτος (autos) pers. pron. 3n.m.sg., him;

ουτω (houto) adv., in this manner, thus, so; περιπατεω (peripateo) Pres. Act. Inf., to walk.

2:7 — αδελφοι ουκ εντολην καινην γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης (Brothers, I am writing to you no new commandment, but a commandment an old commandment which you had from [the] beginning) : αδελφος (adelphos) v.m.pl., brother, brethren; ουκ (ouk) part., not; εντολη (entole) a.f.sg., an order, command, charge, commandment; καινος (kainos) adj.a.f.sg., new; γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (pers. pron. 2d.pl., you; αλλα (alla) conj., but, nevertheless; εντολη (entole) a.f.sg., an order, command, charge, commandment; παλαιος (palaios) adj., a.f.sg., old, ancient; ος (hos) rel. pron. a.f.sg., who, which, what, that; εχω (echo) Impf. Act. Ind. 2pl., to have, hold: you were having; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin.

η εντολη η παλαια εστιν ο λογος ον ηκουσατε απ αρχης (the old commandment is the word which you heard from [the] beginning) : εντολη (entole) n.f.sg., an order, command, charge, commandment; παλαιος (palaios) adj., n.f.sg., old, ancient; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; λογος (logos) n.m.sg., with def. art., word, saying; ος (hos) rel. pron. a.m.sg., who, which, what, that; ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin.

2:8 — παλιν εντολην καινην γραφω υμιν (Again, I am writing a new command to you) : παλιν (palin) adv., again; εντολη (entole) a.f.sg., an order, command, commandment; καινος (kainos) adj.a.f.sg., new; γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you.

ο εστιν αληθες εν αυτω και εν υμιν (which is true in him and in you) : ος (hos) rel. pron. a.n.sg., who, which, what, that; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αλητης (alethes) adj.a.n.sg., true; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3dm.sg., him; και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; συ (su) pers. pron. 2d.pl., you.

οτι η σκοτια παραγεται και το φως το αληθινον ηδη φαινει (because the darkness itself is passed by and the true light is now brought forth in the light) : οτι (hoti) conj., that, because, since; σκοτια (skotia) n.f.sg., with def. art., darkness; παραγω (parago) Pres. Mid. Ind. 3sg., to pass by, go by, from the compound of παρα (para) from, besides, near, and αγω (ago) to lead, take with one: he/she/it self is passed by; και (kai) conj., and, even, also, indeed; φως (phos) n.n.sg., with def. art., light; αληθινος (alethinos) adj.n.n.sg., true; ηδη (ede) adv., now, already; φαινω (phaino) Pres. Act. Ind. 3sg., to bring forth into the light, to appear, shine, he/she/it is bringing forth in the light.

2:9 — ο λεγων εν τω φωτι ειναι και τον αδελφον αυτου μισων εν τη σκοτια εστιν εως αρτι (The one who says he is in the light and hates his brother, he is in at this moment in the darkness) : λεγω (lego) Pres. Act. Part. n.m.sg, with def. art., to say, speak: the one who is speaking; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light; ειμι (eimi) Pres. Inf. to be, exist; και (kai) conj., and, even, also, indeed; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him; μισεω (miseo) Pres. Act. Part. n.m.sg, to hate, pursue with hatred: he who hates; εν (en) prep., in, by, with; σκοτια (skotia) d.f.sg., with def. art., darkness; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εως (hōes) conj., till, until; αρτι (adv., just now, this moment, now at this time, at this very moment.

2:10 — ο αγαπων τον αδελφον αυτου εν τω φωτι μενει και σκανδαλον εν αυτω ουκ εστιν (The one who loves his brother remains in the light and a trap is not in him) : αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: the one who loves; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide: he/she/it remains; και (kai) conj., and, even, also, indeed; σκανδαλον (skandalon) n.n.sg., the movable stick or trigger of a trap, a person or thing which one is drawn (entrapped) into error or sin; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; ου (ou) neg. part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

2:11 — ο δε μισων τον αδελφον αυτου εν τη σκοτια εστιν (And the one who hates him his brother, he is in darkness) : δε (de) conj., but, moreover, and; μισεω (miseo) Pres. Act. Part.n.m.sg., with def. art., to hate, pursue with hatred: the one who hates; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him; εν (en) prep., in, by, with; σκοτια (skotia) d.f.sg., with def. art., darkness; ειμι (eimi) Pres. Ind. 3sg., he/she/it is.

και εν τη σκοτια περιπατει και ουκ οιδεν που υπαγει οτι η σκοτια ετυφλωσεν τους οφθαλμους αυτου (and in the darkness he walks and has not seen where he goes because in the darkness he is blind in his eyes) : και (kai) conj., and, also, even, indeed; εν (en) prep., in, by, with; σκοτια (skotia) d.f.sg., with def. art., darkness; περιπατεω (peripateo) Pres. Act. Ind. 3sg., to walk, from the compound of περι (peri) about, around, and πατεω (pateo) to tread: he/she/it walks; και (kai) conj., and, also, even, indeed; ου (ou) part., not; ειδω (eido) Perf. Act. Ind. 3sg., to see, know: he/she/it has known; που (pou) part., where? In what place? υπαγω (hupago) Pres. Act. Ind. 3sg., to lead under, bring under, to withdraw one's self, to go away, from the compound of υπο (hupo) by, under, and αγω (ago) to lead, bring, go: he/she/it goes away; οτι (hoti) conj., that, since, because; σκοτια (skotia) d.f.sg., with def. art., darkness; τυφλωω (tuphloo) Aor. Act. Ind. 3sg., to blind, make blind: he/she/it blinded; οφθαλμος (ophthalmos) a.m.pl., with def. art., the eye; αυτος (autos) pers. pron. 3g.m.sg., him.

2:12 — γραφω υμιν τεκνια οτι αφεωνται υμιν αι αμαρτια δια το ονομα αυτου (Little children, I am writing to you, because the sins by you have been sent away by His name) : γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you; τεκνιον (teknion) v.n.pl., a little child; οτι (hoti) conj., that, since, because; αφημι (aphoemi) Perf. Pas. Ind. 3pl., to send away, leave, go away from one: they have been sent away; συ (su) pers. pron. 2d.pl., you; αμαρτια (hamartia) n.f.pl., with def. art., sin; δια (dia) prep., through, by; ονομα (onoma) a.n.sg., with def. art., name; αυτος (autos) pers. pron. 3g.n.sg., him.

2:13 — γραφω υμιν πατερες οτι εγνωκατε τον απ αρχης (Fathers, I am writing to you because you have known Him from [the] beginning) : γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you; πατηρ (pater) v.m.pl., father; οτι (hoti) conj., that, because, since; γινωσκω (ginosko) Perf. Act. Ind. 2pl., to know, understand: you have known; τον (tov) def. art. a.m.sg., stand alone usage; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin.

γραφω υμιν νεανισκοι οτι νενικηκατε τον πονηρον (Young men, I am writing to you because you have overcome the wicked one) : γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you; νεανισκος (neaniskos) v.m.pl., a young man, youth; οτι (hoti) conj., that, because, since; νικαω (nikao) Perf. Act. Ind. 2pl., to conquer, overcome, from the noun νικη (nike) victory: you have overcome; πονηρος (poneros) adj., a.m.sg., with def. art., full of labors, hardships, bad, evil, wicked.

γραφω υμιν παιδια οτι εγνωκατε τον πατερα (Little children, I am writing to you because you have known the father) : γραφω (grapho) Pres. Act. Ind. 1sg., to write: I am writing; συ (su) pers. pron. 2d.pl., you; παιδιον (paidion) v.n.pl., a young child, infant; οτι (hoti) conj., that, because, since; γινωσκω (ginosko) Perf. Act. Ind. 2pl., to know, understand: you have known; πατηρ (pater) a.m.sg., with def. art., father.

2:14 — εγραψα υμιν πατερες οτι εγνωκατε τον απ αρχης (Fathers, I wrote to you because you have known Him from the start) : γραφω (grapho) Aor. Act. Ind. 1sg., to write: I wrote; συ (su) pers. pron. 2d.pl., you; πατηρ (pater) v.m.pl., father (NA27 textural variant παιδια (paidia) v.m.pl., children); οτι (hoti) conj., that, because, since; γινωσκω (ginosko) Perf. Act. Ind. 2pl., to know, understand: you have known; ο (ho) def. art., a.m.sg., stand alone usage; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin (NA27 textural variant πατηρ (pater) a.m.sg., father).

εγραψα υμιν νεανισκοι οτι ισχυροι εστε και ο λογος του θεου εν υμιν μενει και νενικηκατε τον πονηρον (Young men, I wrote to you because you are mighty and the word of God abides in you and you have conquered the evil one) : γραφω (grapho) Aor.

Act. Ind. 1sg., to write: I wrote; συ (su) pers. pron. 2d.pl., you; νεανισκος (neaniskos) v.m.pl., a young man, youth; οτι (hoti) conj., that, because, since; ισχυρος (ischuros) adj.n.m.pl., strong, mighty; ειμι (eimi) Pres. Ind. 2pl., to be, exist: you are; και (kai) conj., and, even, also, indeed; λογος (logos) n.m.sg., with def. art., word, saying; θεος (theos) g.m.sg., with def. art., god, God; εν (en) prep., in, by, with; συ (su) pers. pron. 2d.pl., you; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide: he/she/it remains; και (kai) conj., and, even, also, indeed; νικαω (vikao) Perf. Act. Ind. 2pl., to conquer: you have conquered; πονηρος (poneros) adj.a.m.sg., with def. art., evil, bad, wicked, hardships.

2:15 — μη αγαπατε τον κοσμον μηδε τα εν τω κοσμω (Do not love the world nor the things in the world) : μη (me) neg. part., not, not; αγαπαω (agapao) Pres. Act. Impv., 2pl., love: love!; κοσμος (kosmos) a.m.sg., with def. art., world; μηδε (mede) part., and not, but not, nor, from the compound of μη (me) no, and δε (de) but, moreover, and; ο (ho) def. art., a.n.pl., stand alone usage; εν (en) prep., in, by, with; κοσμος (kosmos) d.m.sg., with def. art., world.

εαν τις αγαπα τον κοσμον ουκ εστιν η αγαπη του πατρος εν αυτω (if any one loves the world, the love of the Father is not in him) : εαν (ean) conj., if, in case; τις (tis) pron., n.m.sg., a certain one, some; αγαπαω (agapao) Pres. Act. Subj. 3sg., to love; he/she/it might love; κοσμος (kosmos) n.m.sg., with def. art., world; ου (ou) neg. part.,not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αγαπη (agape) n.f.sg., with def. art., love; πατηρ (pater) g.m.sg., with def. art., father; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him.

2:16 — οτι παν το εν τω κοσμω η επιθυμια της σαρκος (Because all that [is] in the world, the lust of the flesh) : οτι (hoti) conj., that, because, since; πας (pas) adj.a.n.sg., all, every; εν (en) prep., in, by, with; κοσμος (kosmos) d.m.sg., with def. art., world; επιθυμια (epithumai) n.f.sg., with def. art., desire, craving, lust, from the compound of επι (epi) upon, over, and θυμος (thumos) passion, heat, angry; σαρξ (sarx) g.f.sg., with def. art., flesh, the body.

και η επιθυμια των οφθαλμων (and the lust of the eyes) : και (kai) conj., and, even, indeed, also; επιθυμια (epithumai) n.f.sg., with def. art., desire, craving, lust, from the compound of επι (epi) upon, over, and θυμος (thumos) passion, heat, angry; οφθαλμος (ophthalmas) g.m.pl., with def. art., the eye.

και η αλαζονεια του βιου ουκ εστιν εκ του πατρος αλλ εκ του κοσμου εστιν (and the pride of life, is not from the Father, but it is from the world) : και (kai) conj., and, even, indeed; αλαζονεια (alazoneia) n.f.sg., with def art., empty, braggart talk, an empty assurance, boasting, pride; βιος (bios) g.m.sg., with def. art., life; ου (ou) neg. part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εκ (ek) prep., from, out of; πατηρ (pater) g.m.sg., with def. art., father; αλλα (alla) conj., but, yea, yet; εκ (ek)

prep., from, out of; **κοσμος** (kosmos) g.m.sg., with def. art., world; **ειμι** (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

2:17 — **και ο κοσμος παραγεται και η επιθυμια αυτου** (And the world is passing away and the lust of him) : **και** (kai) conj., and, even, indeed; **κοσμος** (kosmos) n.m.sg., with def. art., world; **παραγω** (parago) Pres. Pas. Ind. 3sg., to pass by, pass away, from the compound of **παρα** (para) from, by, and **αγω** (ago) to lead, take with one, bring: he/she/it is passes away; **και** (kai) conj., and, even, indeed; **επιθυμια** (epithumia) n.f.sg., with def. art., desire, lust; **αυτος** (autos) pers. pron. 3g.m.sg., him;

ο δε ποιων το θελημα του θεου μενει εις τον αιωνα (but he that does the will of God remains into eternity) : **δε** (de) conj., but, moreover, and; **ποιεω** (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he that does; **θελημα** (thelema) a.n.sg., with def. art., what one wishes, will, choice, inclination, desire; **θεος** (theos) g.m.sg., with def. art., god, God; **μενω** (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it remains; **εις** (eis) prep., into, to, towards; **αιων** (aion) a.m.sg., with def. art., forever, an unbroken age, perpetuity of time, eternity, world, universe, age.

2:18 — **παιδια εσχατη ωρα εστιν και καθως ηκουσατε οτι ο αντιχριστος ερχεται** (Little children, it is the last season, and just as you heard that the Antichrist comes) : **παιδιον** (paidion) v.n.pl., a young child, little child (metaph. like a child in intellect); **εσχατως** (eschatos) adj.n.f.sg., extreme, the last; **ωρα** (hora) n.f.sg., a certain definite time or season, an hour (the twelfth part of the day-time); **ειμι** (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; **και** (kai) conj., and, even, also, indeed; **καθως** (kathos) adv., according as, even as, from the compound of **κατα** (kata) according to, down, and **ως** (hos) as, like, even as; **ακουω** (akouo) Aor. Act. Ind. 2pl., to hear: you heard; **οτι** (hoti) conj., that, because, since; **αντιχριστος** (antichristos) n.m.sg., with def. art., antichrist (the adversary of the Messiah), a compound of **αντι** (anti) over against, opposite to, instead of, and **Χριστος** (Christos) Christ “anointed”; **ερχομαι** (erchomai) Pres. M/P Dep. 3sg., to come, go: he/she/it comes.

και νυν αντιχριστοι πολλοι γεγονασιν οθεν γινωσκομεν οτι εσχατη ωρα εστιν (even now many antichrists have appeared from which we know that [the] last hour is coming) : **και** (kai) conj., and, even, also, indeed; **νυν** (nun) adv., at this time, the present, now; **αντιχριστος** (antichristos) n.m.pl., antichrist from the compound of **αντι** (anti) over against, opposite to, instead of, and **Χριστος** (Christos) Christ “anointed”; **πολυς** (polus) adj.n.m.pl., many, much, large; **γινομαι** (ginomai) Perf. Act. Ind. 3pl., to become, come into existence: they have become; **οθεν** (hothen) adv., from which, whence, wherefore; **γινωσκω** (ginosko) Pres. Act. Ind. 1pl., to know, understand, perceive: we are knowing; **οτι** (hoti) conj., that, because, since; **εσχατως** (eschatos) adj.n.f.sg., extreme, the last; **ωρα** (hora) n.f.sg., hour; **ειμι** (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

2:19 — ἐξ ἡμῶν ἐξηλθον ἀλλ οὐκ ἦσαν ἐξ ἡμῶν (They went out from us, but they were not from us) : ἐκ (ek) prep., out of, from; ἐγώ (ego) pers. pron. 1g.pl., we; ἐξέρχομαι (exerchomai) 2 Aor. Act. Ind. 3pl., to go or come forth, to go out, depart, from the compound of ἐκ (ek) out of, from and ἐρχομαι (erchomai) to come, go: they went out; ἀλλὰ (alla) conj., but, yet, nevertheless; οὐ (ou) part., not; εἰμι (eimi) Impf. Ind. 3pl., to be, exist: they were; ἐκ (ek) prep., out of, from; ἐγώ (ego) pers. pron. 1g.pl., us.

εἰ γὰρ ἦσαν ἐξ ἡμῶν μεμενηκείσαν ἀν μεθ ἡμῶν (for if they were from us, they would have remained with us) : εἰ (ei) cond., if, whether; γὰρ (gar) conj., for; εἰμι (eimi) Impf. Ind. 3pl., to be, exist: they were; ἐκ (ek) prep., out of, from; ἐγώ (ego) pers. pron. 1g.pl., us; μένω (meno) Plup. Act. Ind. 3pl., to remain, abide: they would have remained; ἀν (an) part., has not exact English equivalent; μετὰ (meta) prep., with, after, behind; ἐγώ (ego) pers. pron. 1g.pl., us.

ἀλλ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν πάντες ἐξ ἡμῶν (but so that they might be made visible because they are not all from us) : ἀλλὰ (alla) conj., but, moreover; ἵνα (hina) conj., that, in order that; φανερώω (phaneroō) Aor. Pas. Subj. 3pl., to make manifest, make known, make visible: they might be made visible; ὅτι (hoti) conj., that, because, since; οὐ (ou) neg. part., not; εἰμι (eimi) Pres. Ind. 3pl., to be, exist: they are; πᾶς (pas) adj.n.m.pl., all, every; ἐκ (ek) prep., out of, from; ἐγώ (ego) pers. pron. 1g.pl., I, me.

2:20 — καὶ ὑμεῖς χρίσμα ἐχετε ἀπο τοῦ ἁγίου καὶ οἰδατε πάντα (And you, you continue to have an anointing from the Holy One and you have known all things) : καὶ (kai) conj., and, even, also, indeed; σύ (su) pers. pron. 2n.pl., you; χρίσμα (chrisma) a.n.sg., anything smeared on, anointing; ἔχω (echo) Pres. Act. Ind. 2pl., to have, hold: you continue to have; ἀπο (apo) prep., from, out of; ἅγιος (hagios) adj.g.m.sg., with def. art., holy, saint; καὶ (kai) conj., and, even, also, indeed; εἶδω (eido) Perf. Act. Ind. 2pl., to see, know: you have seen; πᾶς (pas) adj.a.n.pl., all, every.

2:21 — οὐκ ἐγράψα ὑμῖν ὅτι οὐκ οἰδατε τὴν ἀληθειαν (I did not write to you because you have not known the truth) : οὐ (ou) neg. part., not; γράφω (grapho) Aor. Act. Ind. 1sg., to write: I wrote; σύ (su) pres. pron. 2d.pl., you; ὅτι (hoti) conj., that, because, since; οὐ (ou) neg. part., not; εἶδω (eido) Perf. Act. Ind. 2pl., to see, know: you have known; ἀληθεια (aletheia) a.f.sg., with def. art., truth.

ἀλλ ὅτι οἰδατε αὐτὴν καὶ ὅτι πᾶν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστὶν (but because you have known it, and that any lie is not from the truth) : ἀλλὰ (alla) conj., but, moreover; ὅτι (hoti) conj., that, because, since; εἶδω (eido) Perf. Act. Ind. 2pl., to see, know: you have seen; αὐτός (autos) pers. pron. 3a.f.sg., her; καὶ (kai) conj., and, even, also; ὅτι (hoti) conj., that, because, since; πᾶς (pas) adj.n.n.sg., all, every; ψευδὸς (pseudos) n.n.sg., a lie; ἐκ (ek) prep., from, out of; ἀληθεια (aletheia) g.f.sg., with def. art., truth; οὐ (ou) part., not; εἰμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

2:22 — τις εστιν ο ψευστης ει μη ο αρνουμενος οτι ιησους ουκ εστιν ο χριστος (Who is the liar if not the one who denies that Jesus is the Christ) : τις (tis) pron. n.m.sg., who, which, what; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ψευστης (pseustes) n.m.sg., with def. art., a liar; ει (ei) cond., if, whether; μη (me) part., not; αρνεομαι (arneomai) Pres. M/P Part. n.m.sg., with def. art., to deny, reject: he who denies; οτι (hoti) conj., that, because, since; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua') Joshua or Jehoshua "Jehovah is salvation"; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3sg., he/she/it is; Χριστος (Christos) adj.n.m.sg., with def. art., Christ from χριω (chrío) to anoint.

ουτος εστιν ο αντιχριστος ο αρνουμενος τον πατερα και τον υιον (the Antichrist, the one that is denying the Father and the Son) : ουτος (houtos) dem. pron. n.m.sg., this, that; ειμι (eimi) Pres. Ind. 3sg., he/she/it is; αντιχριστος (antichristos) n.m.sg., with def. art., antichrist, from the compound of αντι (anti) over against, opposite to, instead of, in place of, and Χριστος (Christos) Christ; αρνεομαι (arneomai) Pres. M/P Part. n.m.sg., with def. art., to deny, reject, refuse, from the compound of the neg "a" not and ρεω (rheo) to speak, utter: the one who denies; πατηρ (pater) a.m.sg., with def. art., father; και (kai) conj., and, even, also; υιος (huios) a.m.sg., with def. art., son.

2:23 — πας ο αρνουμενος τον υιον ουδε τον πατερα εχει (Whoever denies the Son neither does he have the Father) : πας (pas) adj.n.m.sg., all, every; αρνεομαι (arneomai) Pres. M/P Dep. Part. n.m.sg., with def. art., to deny, refuse: the one that denies; υιος (huios) a.m.sg., with def. art., son; ουδε (oude) conj., but not, neither; πατηρ (pater) a.m.sg., with def. art., father; εχω (echo) Pers. Act. Ind. 3sg., to have, hold: he/she/it has.

ο ομολογων τον υιον και τον πατερα εχει. (The one who confesses the Son has the Father also). ομολογεω (homologeō) Pres. Act. Part. n.m.sg., with def. art., "to say the same thing as another," "to confess"; υιος (huios) a.m.sg., with def. art., son; και (kai) conj., and, even, also, indeed; πατηρ (pater) a.m.sg., with def. art., father; εχω (echo) Pers. Act. Ind. 3sg., "to have."

2:24 — υμεις ουν ο ηκουσατε απ αρχης εν υμιν μενετω (Therefore, what you heard from the start let it remain in you) : συ (su) pers. pron. 2n.pl., you; ουν (oun) conj., then, therefore; ακουω (akouō) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, the extremity of a thing, the first place; συ (su) pers. pron. 2d.pl., you; μενω (meno) Pres. Act. Impv. 3sg., to remain, abide: let him/her/it remain; εαν (ean) cond., if, in case; εν (en) prep., in; συ (su) pers. pron. 2d.pl., you; μενω (meno) Aor. Act. Subj. 3sg., to remain, abide; he/she/it might remain; ος (hos) rel. pron., a.n.sg., who, which, what, that; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, the extremity of a thing, the first place.

εαν εν υμιν μεινη ο απ αρχης ηκουσατε και υμεις εν τω υιω και εν τω πατρι μενειτε (If what you heard from the start remains in you, indeed you will remain in the Son and in the Father) : ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; και (kai) conj., and, even, also; συ (su) pron. 2n.pl., you; εν (en) prep., in, by, with; υιος (huios) d.m.sg., with def. art., son; και (kai) conj., and, even, also; εν (en) prep., in, by, with; πατηρ (pater) d.m.sg., with def. art., father; μενω (meno) Fut. Act. Ind. 2pl., to remain, abide: you will remain.

2:25 — και αυτη εστιν η επαγγελια ην αυτος επηγγειλατο ημιν την ζωην την αιωνιον (And this is the promise that He is promising us – eternal life) : και (kai) conj., and, even, also; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; επαγγελια (epaggelia) n.f.sg., with def. art., announcement, promise; ος (hos) rel. pron. a.f.sg., who, which, what, that; αυτος (autos) prep., 3n.m.sg., him; επαγγελω (epaggello) Aor. Mid. Dep. Ind. 3sg., to announce that one is about to do something, promise, profess, from the counpound of επι (epi) upon, on, at, before, over, and αγγελος (aggelos) a messenger, angel, one who is sent: he/she/it is promised; εγω (ego) pron. 1.d.pl., us; ζωη (zoe) a.f.sg., with def. art., life; αιωνιος (aionios) adj.a.f.sg., with def. art., without beginning and end, eternal, without end.

2:26 — ταυτα εγραψα υμιν περι των πλανωντων υμας (I wrote these [things] to you concerning those who lead you astray) : ουτος (houtos) dem. pron. a.n.pl., these; γραφω (grapho) Aor. Act. Ind. 1sg., to write: I wrote; συ (su) pers. pron. 2d.pl., you; περι (peri) prep., about, concerning, on account of; πλαναω (planao) Pres. Act. Part. g.m.pl., with def. art., to cause to stray, to lead astray, deceive, err: those who lead astray; συ (su) pers. pron. 2a.pl., you.

2:27 — και υμεις το χρισμα ο ελαβετε απ αυτου εν υμιν μενει (And you, the anointing which you received from Him, it abides in you) : και (kai) conj., and, even, also; συ (su) pers. pron. 2n.pl., you; χρισμα (chrisma) n.n.sg., with def. art., anything smeared on, anointing, ointment; ος (hos) rel. pron. n.n.sg., who, which, that; λαμβανω (lambano) 2Aor. Act. Ind. 2pl., to take, receive: you received; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg., of/from him; εν (en) prep., in, by, with; συ (su) pers. pron. 2d.pl., to/in/by you; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it is remaining.

και ου χρειαν εχετε ινα τις διδασκη υμας (and you do not need [to] hold to that a certain one is teaching you) : και (kai) conj., and, even, also; ου (ou) part., not; χρεια (chreia) n.f.sg., need, duty, business; εχω (echo) Pres. Act. Ind. 2pl., to have, hold: you are holding; ινα (hina) conj., that, in order that, so that; τις (tis) pron. n.m.sg., a certain one, some; διδασκω (didasko) Pres. Act. Ind. 3sg., to teach: he/she/it is teaching; συ (su) pres. pron. 2a.pl., you.

αλλ ως το αυτο χρισμα διδασκει υμας περι παντων (but as the same Anointing is teaching you about all things) : αλλα (alla) conj., but; ως (hos) adv., as, like, even as; αυτος (autos) pers. pron. 3n.n.sg., him; χρισμα (chrisma) n.n.sg., anything smeared, anointing; διδασκω (didasko) Pres. Act. Ind. 3sg., to teach: he/she/it is teaching; συ (su) 2a.pl., you; περι (peri) prep., about, concerning, on account of; πας (pas) adj.g.n.pl., all, every.

και αληθες εστιν και ουκ εστιν ψευδος και καθως εδιδαξεν υμας μενετε εν αυτω (and is truth and is no lie, and even as it taught you, you remain in Him) : και (kai) conj., and, even, also; αλητης (alethes) adj.n.n.sg., true, a compound from the neg. “a” not and λανθανω (lanthano) to be hidden; ειμι (eimi) Pres. Ind.3sg., to be, exist: he/she/it is; και (kai) conj., and, even, also; ου (ou) neg. part., no; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ψευδος (pseudos) n.n.sg., a lie; και (kai) conj., and, even, also; καθως (kathos) adv., according as, since, seeing that, when, after that; διδασκω (didasko) Aor. Act. Ind.3sg., to teach: he/she/it taught; συ (su) pers. pron. 2a.pl., you; μενω (meno) Pres. Act. Ind. 2pl., to remain, abide: you remain (textural variant TR has μενειτε Fut. Act. Ind.); αυτος (autos) pers. pron. 3d.m.sg., him.

2:28 — και νυν τεκνια μενετε εν αυτω ινα οταν φανερωθη εχωμεν παρρησιαν (And now, little children, abide in Him in order that when He appears, we might have confidence) : και (kai) conj., and, even, also; νυν (nun) adv., now, at this time; τεκνιον (teknion) v.n.pl., a little child; μενω (meno) Pres.Act.Impv. 2pl., to remain, abide: (you) abide; εν (en) prep., in; αυτος (autos) pers. pron. 3d.m.sg., him; ινα (hina) conj., that, in order that; οταν (hotan) conj., when, whenever; φανερωω (phaneroo) Aor. Pas. Subj. 3sg., to make manifest, make known, be visible: he might be made visible; εχω (echo) Aor. Act. Subj. 1pl., to have, hold: we might have; παρρησια (parrhesia) a.f.sg., freedom in speaking; boldness, confidence, a compound of πας (pas) all, every, and ρεω (rheo) speak.

και μη αισχυνθωμεν απ αυτου εν τη παρουσια αυτου (and we may not be ashamed before him in his coming) : και (kai) conj., and, even, also; μη (me) part., not; αισχυνω (aischuno) Aor. Pas. Subj. 1pl., to disfigure, dishonor, shame: we might be ashamed; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg., him; εν (en) prep., in, by, with; παρουσια (parousia) d.f.sg., with def. art., presence, the coming, arrival; αυτος (autos) pers. pron. 3g.m.sg., him.

2:29 — εαν ειδητε οτι δικαιος εστιν γινωσκετε οτι πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται (If you have come to know that He is righteous, you know that every one that does righteousness has been born from Him) : εαν (ean) cond., if, in case; ειδω (eido) Perf. Act. Subj. 2pl., to see, know: you might have known; οτι (hoti) conj., that, because, since; δικαιος (dikaios) adj.n.m.sg., righteous, observing divine laws, just; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; γινωσκω (ginosko) Pres. Act. Ind. 2pl., to know, come to know, understand: you are knowing; οτι (hoti) conj., that, because, since; πας (pas) adj.n.m.sg., every, all; ποιεω (poieo) Pres. Act.

Part.n.m.sg., with def. art., to make, do: doing; δικαιοσύνη (dikaiousune) a.f.sg., righteousness; ἐκ (ek) prep., out of, from; αὐτός (autos) pers. pron. 3g.m.sg., of him; γεννάω (gennao) Perf. Pas. Ind. 3sg., of men who fathered children, begat, be born, metaph., to engender, in a Jewish sense, of one who brings others over to his way of life, to convert someone: he/she/it has been born.

3:1 — ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ (See what manner of love the father had granted to us) : ὁράω (horaō) Aor. Act. Impv. 2pl., to see with the eyes: See!; ποταπός (potapos) adj.a.f.sg., what manner of; ἀγάπη (agape) a.f.sg., love, brotherly love, affection, good will; δίδωμι (didomi) Perf. Act. Ind. 3sg., to give, grant, put: he/she/it had been granted; ἐγώ (ego) pers. pron. 1d.pl., to/in/by us; πατήρ (pater) n.m.sg., with def. art., father.

ἵνα τέκνα θεοῦ κληθώμεν διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἐγνώαυτον (in order that we might be called children of God, through this, the world does not know us because it knew him not) : ἵνα (hina) conj., that, in order that; τέκνον (teknon) a.n.pl., children; θεός (theos) g.m.sg., god, God; καλέω (kaleō) Aor. Pas. Subj. 1pl., to call, name: we might be called; διὰ (dia) prep., through, by; οὗτος (houtos) dem. pron. a.n.sg., this; κόσμος (kosmos) n.m.sg., with def. art., world; οὐ (ou) part., not; γινώσκω (ginosko) Pres. Act. Ind. 3sg., to know: he/she/it knows; ἐγώ (ego) pers. pron. 1a.pl., I, me; ὅτι (hoti) conj., that, because, since; οὐ (ou) part., not; γινώσκω (ginosko) 2 Aor. Act. Ind. 3sg., to know: he/she/it knew; αὐτός (autos) pers. pron. 3a.m.sg., him.

3:2 — ἀγαπητοὶ νῦν τέκνα θεοῦ ἐσμεν (Beloved, now we are children of God) : ἀγαπητός (agapetos) adj.v.m.pl., beloved; νῦν (nun) adv., now, at this time; τέκνον (teknon) n.n.pl., children, offspring; θεός (theos) g.m.sg., god, God; εἰμι (eimi) Pres. Ind. 1pl., to be, exist: we are.

καὶ οὐπω ἐφανερώθη τι ἐσομεθα οἰδαμεν (and it is not yet made manifest what we are) : καὶ (kai) conj., and, also, even, indeed; οὐπω (oupo) adv., not yet; φανερώω (phaneroō) Aor. Pas. Ind. 3sg., to make manifest or visible: he/she/it was made manifest; τις (tis) pron., n.n.sg., who, which, what; εἰμι (eimi) Fut. Mid. Dep. Ind. 1pl., to be, exist: we are.

οἰδαμεν δὲ ὅτι ἐὰν φανερώθῃ ὁμοιοὶ αὐτῷ ἐσομεθα ὅτι ὁνομεθα αὐτὸν καθὼς ἐστίν (but we have seen that when he appears we will be like him, because we see him even as he is) : εἶδω (eido) Perf. Act. Ind. 1pl., to see, know: we have seen; δὲ (de) conj., but, and; ὅτι (hoti) conj., that, because, since; ἐὰν (ean) conj., if, in case; φανερώω (phaneroō) Aor. Pas. Subj. 3sg., to make manifest, visible, known: he might be made known (this is a third class condition so the better translation is “when he appears”); ὁμοῖος (homoios) adj.n.m.pl., like, similar; αὐτός (autos) pers. pron. 3d.m.sg., him; εἰμι (eimi) Fut. Mid. Ind. 1pl., to be, exist: we are; ὅτι (hoti) conj., that, because, since; ὁράω (horaō) Fut. Mid. Dep. Ind. 1pl., to see with the eyes: we see; αὐτός (autos) pers. pron. 3a.m.sg., him; καθὼς (kathos) adv., as, according as, even as; εἰμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

3:3 — και πας ο εχων την ελπιδα ταυτην επ αυτω αγνιζει εαυτον καθως εκεινος αγνος εστιν (and every one who has this hope upon him purifies himself even as he is clean) : και (kai) conj., and, even, also, indeed; πας (pas) adj.n.m.sg., all, every; εχω (echo) Pres. Act. Part. n.m.sg., with def. art., to have, hold: those who have; ελπις (elpos) a.f.sg., with def. art., hope, expectation for good or evil; ουτος (houtos) dem. pron. a.f.sg., this; επι (epi) prep., upon, on, over; αυτος (autos) pers. pron. 3d.m.sg., him; αγνιζω (hagnizo) Pres. Act. Ind. 3sg., purify: he/she/it is purify; εαυτου (heautou) reflex. pron. 2a.m.sg., himself; καθως (kathos) adv., even as; εκεινος (ekeinos) pron., n.m.sg., those; αγνος (hagnos) adj.n.m.sg., pure, clean; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

3:4 — πας ο ποιων την αμαρτιαν και την ανομιαν ποιει και η αμαρτια εστιν η ανομια (Everyone who does sin indeed the transgression is made and the sin is the transgression) : πας (pas) adj.a.m.sg., all, every; ποιεω (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he who does; αμαρτια (hamartia) a.f.sg., with def. art., sin, miss the mark; και (kai) conj., and, also, even, indeed; ανομια (anomia) a.f.sg., with def. art., the condition of without law, iniquity, unrighteousness, transgression; ποιεω (poieo) Pres. Act. Ind. 3sg., to make, do: he/she/it is doing; και (kai) conj., and, also, even, indeed; αμαρτια (hamartia) n.f.sg., with def. art., sin, miss the mark; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ανομια (anomia) n.f.sg., with def. art., the condition of without law, iniquity, unrighteousness, transgression.

3:5 — και οιδατε οτι εκεινος εφανερωθη ινα τας αμαρτιας ημων αρη (And you have known that he was made manifest so that he took away our sins) : και (kai) conj., and, even, also, indeed; ειδω (eido) Perf. Act. Ind. 2pl., to see, know: you have seen; οτι (hoti) conj., that, because, since; εκεινος (ekeinos) dem. pron. n.m.sg., that; φανερωω (phaneroo) Aor. Pas. Ind. 3sg., to make manifest, visible, known: he was made known; ινα (hina) conj., that, in order that, so that; αμαρτια (hamartia) a.f.pl., with def. art., sin, to miss the mark; εγω (ego) pers. pron. 1g.pl., us; αιρω (airo) Aor. Act. Subj. 3sg., to raise up, elevate, to take upon one's self, to bear away what has been raised: he took away.

και αμαρτια εν αυτω ουκ εστιν (and sin is not in him) : και (kai) conj., and, even, also, indeed; αμαρτια (hamartia) n.f.sg., sin, miss the mark; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

3:6 — πας ο εν αυτω μενων ουχ αμαρτανει (Everyone that abides in Him does not sin) : πας (pas) adj.n.m.sg., all, every; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Part. n.m.sg., with def. art., to remain,

abide, dwell: he who remains; ου (ou) part., not; αμαρτανω (hamartano) Pres. Act. Ind. 3sg., to sin, miss the mark.

πας ο αμαρτανων ουχ εωρακεν αυτον ουδε εγνωκεν αυτον (everyone who continues to sin has not seen him neither has known him) : πας (pas) adj.n.m.sg., all, every; αμαρτανω (hamartano) Pres. Act. Part. n.m.sg., with def. art., to sin, miss the mark: he who sins; ου (ou) part., not; οραω (horao) Perf. Act. Ind. 3sg., to see with the eyes, see with the mind: he/she/it has seen; αυτος (autos) pers. pron. 3a.m.sg., him; ουδε (oude) conj., but not, neither, nor, a compound of ου (ou) not and δε (de) but, and; γινωσκω (ginosko) Perf. Act. Ind. 3sg., to know, understand: he/she/it has known; αυτος (autos) pers. pron. 3a.m.sg., him.

3:7 — τεκνια μηδεις πλανατω υμας (Little children, let no one deceive you) : τεκνιον (teknion) voc.n.pl., a little child; μηδεις (medeis) adj.n.m.sg., no one, nothing, from the compound of μη (ne) not and εις (heis) one; πλαναω (planao) Pres. Act. Impv. 3sg., to cause to stray, lead astray, deceive from πλανος (planos) wandering, misleading; he/she/it deceive; συ (su) pers. pron. 2a.pl., you.

ο ποιων την δικαιοσυνην δικαιος εστιν καθως εκεινος δικαιος εστιν (he who does the righteousness is righteous even as that one is righteous) : ποιεω (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he who does; δικαιοσυνη (dikaiosune) a.f.sg., with def. art., righteousness, justice; δικαιος (dikaios) adj.n.m.sg., righteous, just; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; καθως (kathos) adv., as, even as, since, when, after that, a compound of κατα (kata) according to, down and ως (hos) as, like; εκεινος (ekeinos) dem. pron. n.m.sg., that; δικαιος (dikaios) adj.n.sg., righteous, just; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

3:8 — ο ποιων την αμαρτιαν εκ του διαβολου εστιν (He who does sin is from the Devil) : ποιεω (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he who does; αμαρτια (hamartia) a.f.sg., with def. art., sin, miss the mark; εκ (ek) prep., from, out of; διαβολος (diabolos) adj.g.m.sg., devil, false accuser, slanderer, from the compound of δια (dia) through, by and βαλλω (ballo) to throw, put, thrust; ειμι (eimi) Pres. Ind. 3sg., to be, exists: he/she/it is.

οτι απ αρχης ο διαβολος αμαρτανει (because the Devil sins from the [the] start) : οτι (hoti) conj., that, since, because; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin; διαβολος (diabolos) adj.n.m.sg., devil, false accuser, slanderer, from the compound of δια (dia) through, by and βαλλω (ballo) to throw, put, thrust: αμαρτανω (hamartano) Pres. Act. Ind. 3sg., to sin, miss the mark: he sins.

εις τουτο εφανερωθη ο υιος του θεου ινα λυση τα εργα του διαβολου (into this the son of God was made manifest in order that he might break the works of the Devil) : εις (eis) prep., into, towards; ουτος (houtos) dem. pron. a.n.sg., this; φανερωω (phaneroo) Aor. Pas. Ind. 3sg., to make manifest, visible, appear, from the verb φαινω (phaino) to

bring forth into the light: he/she/it was made manifest; υιος (huios) n.m.sg., with def. art., a son; θεος (theos) g.m.sg., with def. art., god, God; ινα (hina) conj., that, in order that; λυω (luo) Aor. Act. Subj. 3sg., to loose: he/she/it might break; εργον (ergon) a.n.pl., with def. art., business, work, deed; διαβολος (diabolos) adj.g.m.sg., with def. art., devil, false accuser, slanderer, from the compound of δια (dia) through, by and βαλλω (ballo) to throw, put, thrust.

3:9 — πας ο γεγεννημενος εκ του θεου αμαρτιαν ου ποιει (whosoever has been born of God, he does not continue in sin) : πας (pas) adj.n.m.sg., all, every; γενναω (gennao) Perf. Pas. Part. n.m.sg., with def. art., to beget, be born: he who has been born; εκ (ek) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; αμαρτια (hamartia) a.f.sg., sin, miss the mark; ου (ou) part., not; ποιεω (poieo) Pres. Act. Ind. 3sg., to make, do: he/she/it is doing.

οτι σπερμα αυτου εν αυτω μενει (because his seed remains in him) : οτι (hoti) conj., that, because, since; σπερμα (sperma) n.n.sg., seed, from which a plant germinates, the semen virile; αυτος (autos) pers. pron. 3g.m.sg., him; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it remains.

και ου δυναται αμαρτανειν οτι εκ του θεου γεγεννηται (and is not able to sin because he is born of God) : και (kai) conj., and, even, also, indeed; ου (ou) part., not; δυναμαι (dunamai) Pres. M/P Dep. Ind. 3sg., to be able, have power, to be able to do something: he/she/it is able; αμαρτανω (hamartano) Pres. Act. Inf., sin, miss the mark; οτι (hoti) conj., that, because, since; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god, God; γενναω (gennao) Perf. Pas. Ind. 3sg., beget, be born: he/she/it is born.

3:10 — εν τουτω φανερα εστιν τα τεκνα του θεου και τα τεκνα του διαβολου (By this is the children of God and the children of the Devil manifested) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; φανερος (phaneros) adj.n.n.pl., manifest, apparent, evident, known, from the verb φαινω (phaino) to bring forth into the light, appear; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; τεκνον (teknon) n.n.pl., with def. art., child, offspring; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; τεκνον (teknon) n.n.pl., with def. art., offspring, child; διαβολος (diabolos) adj.g.m.sg., with def. art., Devil, slanderous, false accuser.

πας ο μη ποιων δικαιοσυνην ουκ εστιν εκ του θεου και ο μη αγαπων τον αδελφον αυτου (whosoever is not doing righteousness is not from God and whosoever is not loving his brother) : πας (pas) adj.n.m.sg., all, every; μη (me) part., not; ποιεω (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he who is doing; δικαιοσυνη (dikaiosune) a.f.sg., righteousness; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3sg., he/she/it is; εκ (ek) prep., form, out of, away from; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; μη (me) part., not; αγαπαω (agapao) Pres. Act.

Part. n.m.sg., with def. art., love: he who is loving; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him.

3:11 — οτι αυτη εστιν η αγγελια ην ηκουσατε απ αρχης ινα αγαπωμεν αλληλους (For this is the message that you heard from [the] beginning, that we should love one another) : οτι (hoti) conj., that, because, since; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αγγελια (aggelia) n.f.sg., with def. art., message, announcement, news, proclamation; ος (hos) rel. pron. a.f.sg., who, which, what, that; ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, first in place; ινα (hina) conj., that, in order that, so that; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might love; αλληλων (allelon) a.m.pl., one another, themselves.

3:12 — ου καθως καιν εκ του πονηρου ην και εσφαξεν τον αδελφον αυτου (Not as Cain, he was from the evil one, and he slaughtered his brother) : ου (ou) neg. part., not; καθως (kathos) adv., as, even as, a compound of κατα (kata) prep., down from , through out, according to and ως (hos) as, like; Καιν (Kain) pr.n., Cain of Hebrew origin; εκ (ek) prep., out of, from; πονηρος (poneros) adj.g.m.sg., with def. art., full of labours, annoyances, bad, evil, wicked; ειμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it were; και (kai) conj., and, eve, also, indeed; σφαζω (sphazo) Aor. Act. Ind. 3sg., to slay, slaughter, butcher, to put to death by violence, kill: he/she/it slaughtered; αδελφος (adelphos) n.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3a.m.sg., him.

και χαριν τινος εσφαξεν αυτον οτι τα εργα αυτου πονηρα ην τα δε του αδελφου αυτου δικαια (And why [did] he kill him? Because his works were evil but his brother's righteous) : και (kai) conj., and, even, also, indeed; χαριν (charin) adv., for, for the sake of, on this account; τις (tis) pron. g.n.sg., who, which, what; σφαζω (sphazo) Aor. Act. Ind. 3sg., to slay, kill, butcher: he/she/it killed; αυτος (autos) pers. pron. 3a.m.sg., him; οτι (hoti) conj., that, because, since; εργον (ergon) n.n.pl., with def. art., business, employment, work, deed; αυτος (autos) pers. pron. 3g.m.sg., him; πονηρος (poneros) adj.n.n.pl., full of labors, evil, wicked; ειμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it was; δε (de) conj., but, moreover, and; αδελφος (adelphos) g.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him; δικαιος (dikaios) adj.n.n.pl., righteous, just.

3:13 — μη θαυμαζετε αδελφοι μου ει μισει υμας ο κοσμος (Do not marvel my brothers if the world hates you) : μη (me) neg. part., no; θαυμαζω (thaumazo) Pres. Act. Impv. 2pl., to wonder, marvel: wonder!; αδελφος (adelphos) v.m.pl., brother; εγω (ego) pers. pron. 1g.sg., I, me; ει (ei) cond. part., if, whether; μισεω (miseo) Pres. Act. Ind. 3sg., to hate, pursue with hatred, detest: he/she/it hates; συ (su) pers. pron. 2a.pl., you; κοσμος (kosmos) n.m.sg., with def. art., world.

3:14 – ημεις οιδαμεν οτι μεταβεβηκαμεν εκ του θανατου εις την ζωην (We have known that we have passed over from death to life because we are loving the brethren) : εγω (ego) pers. pron. 1n.pl., I, me; ειδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; οτι (hoti) conj., that, because, since; μεταβαινω (metabaino) Perf. Act. Ind. 1pl., to pass over from one place to another, to remove, depart: we have passed over; εκ (ek) prep., from; θανατος (thanatos) g.m.sg., with def. art., death; εις (eis) prep., into; ζωη (zoe) a.f.sg., with def. art., life.

οτι αγαπωμεν τους αδελφους ο μη αγαπων τον αδελφον μενει εν τω θανατω (He who does not love the brother remains in death) : οτι (hoti) conj., that, because, since; αγαπαω (agapao) Pres. Act. Ind. 1pl., love: we are loving; αδελφος (adelphos) a.m.pl., with def. art., brother; μη (ne) part., not; αγαπαω (agapao) Pres. Act. Part. n.m.sg. with def. art., love: he who loves; αδελφος (adelphos) a.m.sg., with def. art., brother; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it remains; εν (en) prep., in, by, with; θανατος (thanatos) d.m.sg., with def. art., death.

3:15 – πας ο μισων τον αδελφον αυτου ανθρωποκτονος εστιν (Whosoever hates his brother is a murderer) : πας (pas) adj.n.m.sg., all, every; μισεω (miseo) Pres. Act. Part. n.m.sg., with def. art., to hate, pursue with hatred, to be hated, detested: he who hates; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg, him; ανθρωποκτονος (anthropoktonos) adj.n.m.sg., a manslayer, murderer, from the compound of ανθρωπος (anthropos) man, and κτενε (ktene) to kill; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

και οιδατε οτι πας ανθρωποκτονος ουκ εχει ζωην αιωνιον εν αυτω μενουσαν (and you have known that every murderer does not have eternal life abiding in him) : και (kai) conj., and, even, also, indeed; ειδω (eido) Perf. Act. Ind. 2pl., to see, know: you have known; οτι (hoti) conj., that, because, since; πας (pas) adj.n.m.sg., all, every; ανθρωποκτονος (anthropoktonos) adj.n.m.sg., a manslayer, murderer, from the compound of ανθρωπος (anthropos) man, and κτενε (ktene) to kill; ου (ou) neg. part., not; εχω (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has; ζωη (zoe) a.f.sg., life; αιωνιος (aionios) adj.a.f.sg., eternal, everlasting; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Part. a.f.sg., to remain, abide, dwell: those who remaining.

3:16 – εν τουτω εγνωκαμεν την αγαπην οτι εκεινος υπερ ημων την ψυχην αυτου εθηκεν (By this we have known the love, because on behalf of us, He placed His life) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; γινωσκω (ginosko) Perf. Act. Ind. 1pl., to learn to know, come to know, to know, perceive, understand: we have known; αγαπη (agape) a.f.sg., with def. art., love; οτι (hoti) conj., that, because, since; εκεινος (ekeinos) dem. pron. n.m.sg., that; υπερ (huper) prep., in behalf of, for the sake of, over, beyond, more than; εγω (ego) pers. pron. 1g.pl., I, me;

ψυχη (psuche) a.f.sg., with def. art., breath, life; αυτος (autos) pers. pron. g.m.sg., him; τιθημι (tithemi) Aor. Act. Ind. 3sg., to set, put, place: he put.

και ημεις οφειλομεν υπερ των αδελφων τας ψυχας τιθεναι (and we, we ought to for the sake of the brethren, to place the lives) : και (kai) conj., and, even, also, indeed; εγω (ego) pers. pron. 1n.pl., I, me; οφειλω (opheilo) Pres. Act. Ind. 1pl., to owe, ought: we owe; υπερ (hyper) prep., in behalf of, for the sake of; αδελφος (adelphos) g.m.pl., with def. art., a brother; ψυχη (psuche) a.f.pl., with def. art., soul, life, mind, breath of life; τιθημι (tithemi) Pres. Act. Inf., to set, place, put: to place.

3:17 – ος δ αν εχη τον βιον του κοσμου (But whosoever has the life's resources of the world) : ος (os) rel. pron. n.m.sg., who, which, what, that; δε (de) conj., but, moreover, and; αν (an) part., has no exact English equivalent; εχω (echo) Pres. Act. Subj. 3sg., to have, hold: he/she/it might have; βιος (bios) a.m.sg., with def. art., life, that by which life is sustained, the period or course of life; κοσμος (kosmos) g.m.sg., with def. art., world.

και θεωρη τον αδελφον αυτου χρειαν εχοντα και κλειση τα σπλαγχνα αυτου απ αυτου πως η αγαπη του θεου μενει εν αυτω (and he sees his brother having a need and he shuts his intestines from him, in what way does the love of God dwell in him?) : και (kai) conj., and, even, also, indeed; θεωρω (theoreo) Pres. Act. Subj. 3sg., to be a spectator, look at, behold, to see: he/she/it might see; αδελφος (adelphos) a.m.sg., with def. art., a brother; αυτος (autos) pers. pron. 3g.m.sg., him; χρεια (chreia) a.f.sg., necessity, need, duty, business; εχω (echo) Pres. Act. Part. a.m.sg., to have, hold: having; και (kai) conj., and, even, also, indeed; κλειω (kleio) Aor. Act. Subj. 3sg., to shut, shut up: he/she/it might shut; σπλαγχνον (splagchnon) a.n.pl., with def. art., bowels, intestines, from σπλεν (splen) spleen; αυτος (autos) pers. pron. 3g.m.sg., him; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg., him; πως (pos) adv., how, in what way; αγαπη (agape) n.f.sg., with def. art., brotherly love, affection, love; θεος (theos) g.m.sg., god, God; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it is remaining; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him.

3:18 – τεκνια μου μη αγαπωμεν λογω μηδε γλωσση αλλ εργω και αληθεια (My little children let us not love in word and not in speech but in deed and in truth) : τεκνιον (teknon) v.n.pl., a little child; εγω (ego) pers. pron. 1g.sg., I, me; μη (me) part., not; αγαπαω (agapao) Pres. Act. Sub. 1pl., love: we might love (this is the hortatory subjunctive with the 1st pl., so the better translation is “let us love”); λογος (logos) d.m.sg., word, saying; μηδε (mede) part., and not, but not, nor, from the compound of μη (me) not and δε (de) and, but; γλωσσα (glossa) d.f.sg., the tongue, a language; αλλα (alla) conj., but, yea (an objection, exception, restriction); εργον (ergon) d.n.sg., work, deed, business, employment, that which one is occupied; και (kai) conj., and, even, also, indeed; αληθεια (aletheia) d.f.sg., truth.

3:19 – και εν τούτω γινωσκομεν οτι εκ της αληθειας εσμεν (And in this we know that we are from the truth) : και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; ουτος (houtos) dem. pron. n.m.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand: we are knowing (Textural variant: NA has Fut. Mid. Ind. 1pl.); οτι (hoti) conj., that, because, since; εκ (ek) prep., out of, from; αληθεια (aletheia) g.f.sg., with def. art., truth; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are.

και εμπροσθεν αυτου πεισομεν τας καρδιας ημων (and we will assure our hearts in front of Him) : και (kai) conj., and, even, also, indeed; εμπροσθεν (emprosthen) prep., in front, before; αυτος (autos) pers. pron. g.m.sg., him; πειθω (peitho) Fut. Act. Ind. 1pl., persuade, trust, have confidence in: we will trust; καρδια (kardia) a.f.pl., with def. art., the heart; εγω (ego) pers. pron. 1g.pl., I, me.

3:20 – οτι εαν καταγινωσκη ημων η καρδια (That if our heart condemns us) : οτι (hoti) conj., that, because, since; εαν (ean) conj., if, in case; καταγινωσκω (kataginosko) Pres. Act. Subj. 3sg., to find fault with, blame, to accuse, condemn, from the compound of κατα (kata) down from, according to and γινωσκω (ginosko) to know, understand; εγω (ego) pers. pron. 1g.pl., I, me; καρδια (kardia) n.f.sg., with def. art., the heart.

οτι μειζων εστιν ο θεος της καρδιας ημων και γινωσκει παντα (that God is greater than our heart and He knows all things) : οτι (hoti) conj., that, because, since; μειζων (meizon) adj.n.m.sg., greater, longer; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; θεος (theos) n.m.sg., with def. art., god, God; καρδια (kardia) g.f.sg., with def. art., the heart; εγω (ego) pers. pron. 1g.pl., I, me; και (kai) conj., and, even, also, indeed; γινωσκω (ginosko) Pres. Act. Ind. 3sg., to know, understand: he/she/it knows; πας (pas) adj.a.n.pl., all, every.

3:21 – αγαπητοι εαν η καρδια ημων μη καταγινωσκη ημων παρρησιαν εχομεν προς τον θεον (Beloved, if our heart does not condemn us, we have confidence toward God) : αγαπητος (agapetos) adj.v.m.pl., beloved, esteemed, dearly beloved; εαν (ean) conj., if, in case; καρδια (kardia) n.f.sg., with def. art., heart; εγω (ego) pers. pron. 1g.pl., I, me; μη (me) neg. part., not; καταγινωσκω (kataginosko) Pres. Act. Subj. 3sg., to find fault with, blame, to accuse, condemn, from the compound of κατα (kata) down, according to and γινωσκω (ginosko) to know, understand: he/she/it might condemn; εγω (ego) pers. pron. 1g.pl., I, me; παρρησια (parrhesia) a.f.sg., freedom in speaking, unreservedness in speech, boldness, from the compound of πας (pas) all, every and ρεω (rheo) to pour forth, utter; εχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have; προς (pros) prep., to the advantage of, at, near, by, to, towards; θεος (theos) a.m.sg., with def. art., god, God.

3:22 – και ο εαν αιτωμεν λαμβανομεν παρ αυτου οτι τας εντολας αυτου τηρουμεν (And whatever we might ask, we continue to receive from him, because we continue to keep his commandments) : και (kai) conj., and, even, also, indeed; ος (hos) rel. pron.a.n.sg., who, which, what, that; εαν (ean) cond., if, in case; αιτεω (aiteo) Pres. Act. Subj. 1pl., to ask, beg, call for, crave, desire: we might ask (this is a ?? condition so the better translation is “we ask”); λαμβανω (lambano) Pres. Act. Ind. 1pl., to take, receive: we are receiving; παρα (para) prep., from, besides, near; αυτος (autos) pers. pron. 3g.m.sg., him; οτι (hoti) conj., that, because, since; εντολη (entole) a.f.pl., with def. art., an order, command, charge, commandment; αυτος (autos) pers. pron. 3g.m.sg., him; τηρεω (tereo) Pres. Act. Ind. 1pl., to attend to carefully, take care of, keep, from the primary teros meaning to watch: we are keeping;

και τα αρεστα ενωπιον αυτου ποιουμεν (and we continue to do pleasing things in His sight) : και (kai) conj., and, even, also, indeed; αρεστος (arestos) adj.a.n.pl., with def. art., pleasing, agreeable; ενωπιον (enopion) adv., in the presence of, before, from the compound of εν (en) in, and οπτανομαι (optanomai) to look at, behold; αυτος (autos) pers. pron. 3g.m.sg., him; ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do: we are making.

3:23 – και αυτη εστιν η εντολη αυτου (And this is His commandment) : και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εντολη (entole) n.f.sg., with def. art., an order, command, charge, commandment; αυτος (autos) pers. pron. 3g.m.sg., him.

ινα πιστευσωμεν τω ονοματι του υιου αυτου ιησου χριστου (that we should believe in the name of His Son Jesus Christ) : ινα (hina) conj., that, in order that, so that; πιστευω (pisteuo) Aor. Act. Subj. 1pl., to think to be true, to believe, to be persuaded: we might believe; ονομα (onoma) d.n.sg., with def. art., name; υιος (huios) g.m.sg., with def. art., a son; αυτος (autos) pers. pron. 3g.m.sg., him; Ιησους (Iesous) g.m.sg., Jesus, from the Hebrew יְהוֹשֻׁעַ (Yehoshua) Joshua “Jehovah is salvation”; Χριστος (Christos) adj.g.m.sg., Christ “ from χριω (chrio) to anoint.

και αγαπωμεν αλληλους καθως εδωκεν εντολην ημιν (and we should love one another just as he gave to us [the] command) : και (kai) conj., and, even, also, indeed; αγαπαω (agapao) Pres. Act. Subj. 1pl., love, beloved: we might love; αλληλων (allelon) a.m.pl., one another, reciprocally, mutually, from αλλος (allos) another, other; καθως (kathos) adv., according as, just as, since, seeing that, when, after that, from the compound of κατα (kata) down, according to, and ως (hos) as, like, even as; διδωμι (didomai) Aor. Act. Ind. 3sg., to give, grant: he/she/it gave; εντολη (entole) a.f.sg., an order, command, charge, commandment; εγω (ego) pers. pron. 1d.pl., I, me.

3:24 – και ο τηρων τας εντολας αυτου εν αυτω μενει (And the one who keeps his commandments abides in Him and He in him) : και (kai) conj., and, even, also, indeed; τηρεω (tereo) Pres. Act. Part.n.m.sg., with def. art., to attend to carefully, keep, reserve,

watch, guard: the one who keeps; εντολη (entole) a.f.sg., with def. art., an order, command, charge, commandment; αυτος (autos) pers. pron.3g.m.sg., him; εν (en) prep., in, by, with; αυτος (autos) pers. pron.3d.m.sg., him; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide: he/she/it is remaining.

και αυτος εν αυτω και εν τουτω γνωσκομεν οτι μενει εν ημιν εκ του πνευματος ου ημιν εδωκεν (and by this we continue to know that He remains in us by the Spirit which he gave us) : και (kai) conj., and, even, also, indeed; αυτος (autos) pers. pron.3n.m.sg., him; εν (en) prep., in, by, with; αυτος (autos) pers. pron.3d.m.sg., him; και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; γνωσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand: we continue to know; οτι (hoti) conj., that, because, since; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide: he/she/it is remaining; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., us; εκ (ek) prep., out of, from; πνευμα (pneuma) g.n.sg., with def. art., spirit, breath; ος (hos) rel. pron. g.n.sg., who, which, that, what; εγω (ego) pers. pron. 1d.pl., us; διδωμι (didomi) Aor. Act. Ind. 3sg., to give, grant: he/she/it gave.

4:1 – αγαπητοι μη παντι πνευματι πιστευετε (Beloved, do not believe every spirit) : αγαπητος (agapetos) adj.v.m.pl., beloved, esteemed; μη (me) part., not; πας (pas) adj.d.n.sg., all, every; πνευμα (pneuma) d.n.sg., spirit, breath; πιστευω (pisteuo) Pres. Act. Impv. 2pl., to think to be true, to believe, be persuaded of a thing: believe!

αλλα δοκιμαζετε τα πνευματα ει εκ του θεου εστιν (but examine the spirits whether he is from God) : αλλα (alla) conj., but, nevertheless; δοκιμαζω (dokimazo) Pres. Act. Impv. 2pl., to test, examine, prove, try, scrutinize, to recognize as genuine after examination: examine!; πνευμα (pneuma) a.n.pl., with def. art., spirit, breath; ει (ei) cond., if, whether; εκ (ek) prep., out of, from, away from; θεος (theos) g.m.sg., with def. art., god, God; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

οτι πολλοι ψευδοπροφηται εξεληλυθασιν εις τον κοσμον (because many false prophets have gone into the world) : οτι (hoti) conj., that, because, since; πολλος (polus) adj.n.m.pl., many, much, large; ψευδοπροφητης (pseudoprophetes) n.m.pl., one who acts the part, a false prophet from the compound of ψευδης (pseudes) lying, deceitful, false, and προφητης (prophetes) prophet; εξερχομαι (exerchomai) Perf. Act. Ind. 3pl., to go or come forth, from the compound of εκ (ek) out from, and ερχομαι (erchomai) to come, go: they have gone; εις (eis) prep., into; κοσμος (kosmos) a.m.sg., with def. art., world.

4:2 – εν τουτω γνωσκετε το πνευμα του θεου (By this you know the Spirit of God) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. dn.sg., this; γνωσκω (ginosko) Pres. Act. Ind. 2pl., or Pres. Act. Impv. 2pl., to know, understand: you know (or know!); πνευμα (pneuma) a.n.sg., spirit, breath; θεος (theos) g.m.sg., with def. art., god, God.

παν πνευμα ο ομολογει ιησουν χριστον εν σαρκι εληλυθοτα εκ του θεου εστιν (Every spirit that confesses Jesus Christ has come in the flesh is from God) : πας (pas) adj.n.n.sg., all, every; πνευμα (pneuma) n.n.sg., spirit, breath; ος (hos) rel. pron. n.n.sg., who, which, what, that; ομολογω (homologeō) Pres. Act. Ind. 3sg., to say the same thing as another, confess, concede, profess: he/she/it is confessing; Ιησους (Iesaus) a.m.sg., Jesus “Jehovah is salvation”; Χριστος (Christos) adj.a.m.sg., Christ “anointed”; εν (en) prep., in, by, with; σαρξ (sarx) d.f.sg., flesh, the body, the flesh; ερχομαι (erchomai) Perf. Act. Part. a.m.sg., to come, go: he/it has come; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., a god, God; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

4:3 – και παν πνευμα ο μη ομολογει τον ιησουν [χριστον εν σαρκι εληλυθοτα] εκ του θεου ουκ εστιν (And every spirit that is not confessing Jesus Christ, the One who has come in the flesh, is not from God) : και (kai) conj., and, even, also, indeed; πας (pas) adj.n.n.sg., all, every; πνευμα (pneuma) n.n.sg., spirit, breath; ος (hos) rel. pron. n.n.sg., who, which, what, that; μη (me) part., not; ομολογω (homologeō) Pres. Act. Ind. 3sg., to say the same thing as another, confess, concede, profess: he/she/it is confessing; Ιησους (Iesaus) a.m.sg., with def. art., Jesus “Jehovah is salvation”; Textual variant: The Textus Receptus adds [Χριστος (Christos) adj.a.m.sg., Christ “anointed”; εν (en) prep., in, by, with; σαρξ (sarx) d.f.sg., flesh, the body, the flesh; ερχομαι (erchomai) Perf. Act. Part. a.m.sg., to come, go: he/it has come;] εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., a god, God; ουκ (ouk) part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

και τουτο εστιν το του αντιχριστου (and this one is from the Antichrist) : και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. n.m.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αντιχριστος (antichristos) g.m.sg., with def. art., antichrist, from the compound of αντι (anti) over against, opposite to, for, and Χριστος (Christos) Christ “anointed”.

ο ακηκοατε οτι ερχεται και νυν εν τω κοσμω εστιν ηδη (which you have heard that it comes and at this time it is in the world already) : ος (hos) rel. pron. n.n.sg., who, which, what, that; ακουω (akouō) Perf. Act. Ind. 2pl., to hear: you have heard; οτι (hoti) conj., that, because, since; ερχομαι (erchomai) Pres. Ind. 3sg., to come, go: he/she/it comes; και (kai) conj., and, even, also, indeed; νυν (nun) conj., at this time, now; εν (en) prep., in, by, with; κοσμος (kosmos) d.m.sg., world; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ηδη (ede) adv., now, already.

4:4 – υμεις εκ του θεου εστε τεκνια και νενικηκατε αυτους (You are from God, little children, and you have overcome them) : συ (su) pers. pron. 2n.pl., you; εκ (ek) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; ειμι (eimi) Pres. Ind. 2pl., to be, exist: you are; τεκνιον (teknion) voc.n.pl., little child; και (kai) conj., and, even, also, indeed; νικαω (vikao) Perf. Act. Ind. 2pl., to conquer, to carry off the victory, overcome: you have conquered; αυτος (autos) pers. pron., 3a.m.pl., them.

οτι μειζων εστιν ο εν υμιν η ο εν τω κοσμω because greater is He that [is] in you, than he that [is] in the world) : οτι (hoti) conj., that, because, since; μειζων (meizon) adj.n.m.sg., greater, larger, elder, stronger; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, buy, with; συ (su) pers. pron. 2d.pl., you; η (e) part., either, or, than; εν (en) prep., in, by, with; κοσμος (kosmos) d.m.sg., with def. art., world.

4:5 – αυτοι εκ του κοσμου εισιν (They are from the world) : αυτος (autos) per. pron. 3n.m.pl., them; εκ (ek) prep, from, out of; κοσμος (kosmos) g.m.sg., with def. art., world; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are.

δια τουτο εκ του κοσμου λαλουσιν (out from this they are speaking from the world) : δια (dia) prep., through, by; ουτος (houtos) dem. pron. a.n.sg., this; εκ (ek) prep, from, out of; κοσμος (kosmos) g.m.sg., with def. art., world; λαλεω (laleo) Pres. Act. Ind. 3pl., to speak, say: they are speaking.

και ο κοσμος αυτων ακουει (and the world hears them) : και (kai) conj., and, even, also, indeed; κοσμος (kosmos) n.m.sg., with def. art., world; αυτος (autos) pers. pron. 3g.m.pl., them; ακουω (akouo) Pres. Act. Ind. 3sg., to hear: he/she/it hears.

4:6 – ημεις εκ του θεου εσμεν ο γινωσκων τον θεον ακουει ημων ος ουκ εστιν εκ του θεου ουκ ακουει ημων (We, we are from God. The one who knows God hears us. He that is not from God does not hear us) : εγω (ego) pers. pron. 1n.pl., I, me; εκ (ek) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are; γινωσκω (ginosko) Pres. Act. Part., n.m.sg., with def. art., to know, understand: the one who is knowing; θεος (theos) a.m.sg., with def. art., god, God; ακουω (ahouo) Pres. Act. Ind. 3sg., to hear: he/she/it is hearing; εγω (ego) pers. pron. 1g.pl., us; ος (hos) rel. pron. n.m.sg., who, which, that; ου (ou) neg. part., not, not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εκ (ek) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; ου (ou) neg. part., not, not; ακουω (akouo) Pres. Act. Ind. 3sg., to hear: he/she/it is hearing; εγω (ego) pers. pron. 1n.pl., I, me.

εκ τουτου γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης (From this we know the spirit of truth and the spirit of deception) : εκ (ek) prep., out of, from; ουτος (houtos) dem. pron. g.n.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand: we are knowing; πνευμα (pneuma) a.n.sg., with def. art., spirit, breath, wind; αληθεια (aletheia) g.f.sg., with def. art., truth; και (kai) conj., and, also, even; πνευμα (pneuma) a.n.sg., with def. art., spirit, breath, wind; πλανη (plane) g.f.sg., with def. art., a wandering, straying, error, deceive, delusion.

4:7 – αγαπητοι αγαπωμεν αλληλους (Beloved, let us love one another) : αγαπητος (agapetos) adj.voc.m.pl., beloved; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might

love (this is a horatory so the better translation is “let us love”); αλληλων (allelon) a.m.pl., one another, reciprocally, mutually.

οτι η αγαπη εκ του θεου εστιν (Since the love is from God) : οτι (hoti) conj., that, because, since; αγαπη (agape) n.f.sg., with def. art., love; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

και πας ο αγαπων εκ του θεου γεγεννηται και γνωσκει τον θεον (and everyone who is loving has been born from God and knows God) : και (kai) conj., and, also, even; πας (pas) adj.n.m.sg., all, every; αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: the one who is loving; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god, God; γενναω (gennao) Perf. Pas. Ind. 3sg., to beget, be born: he/she/it has been born; και (kai) conj., and, also, even; γνωσκω (ginosko) Pres. Act. Ind. 3sg., to know, understand: he/she/it is knowing.

4:8 – ο μη αγαπων ουκ εγνω τον θεον οτι ο θεος αγαπη εστιν (the one who is not loving does not know God, because God is love) : μη (me) neg. part., no; αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: the one who is loving; ου (ou) neg. part., not; γνωσκω (ginosko) 2 Aor. Act. Ind. 3sg., to know, understand: he/she/it knew; θεος (theos) a.m.sg., with def. art., god, God; οτι (hoti) conj., that, because, since; θεος (theos) n.m.sg., with def. art., god, God; αγαπη (agape) n.f.sg., love; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

4:9 – εν τουτω εφανερωθη η αγαπη του θεου εν ημιν (By this the love of God was manifested in us) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; φανερωω (phaneroo) Aor. Pas. Ind. 3sg., to make manifest, to appear, know: he/she/it being manifested; αγαπη (agape) n.f.sg., with def. art., love; θεος (theos) g.m.sg., with def. art., god, God; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., I, me.

οτι τον υιον αυτου τον μονογενη απεσταλκεν ο θεος εις τον κοσμον ινα ζησωμεν δι αυτου (because the Son of him, the one of a kind, God has sent into the world) : οτι (hoti) conj., that, because, since; υιος (huios) a.m.sg., with def. art., a son; αυτος (autos) pers. pron. 3g.m.sg., him; μονογενης (monogenes) adj. a.m.sg., with def. art., single of its kind, only, from the compound of μονος (monos) alone, only, and γινομαι (ginomai) to become, come to pass; αποστελλω (apostello) Perf. Act. Ind. 3sg., to order (one) to go to a place, send, dismiss from the compound of απο (apo) from and στελλω (stello) to set, place, set in order, to contract, bring together: he/she/it has sent; θεος (theos) n.m.sg., with def. art., god, God; εις (eis) prep., into; κοσμος (kosmos) a.m.sg., with def. art., world..

ινα ζησωμεν δι αυτου (in order that we might live through him) : ινα (hina) conj., that, in order that; ζαω (zao) Aor. Act. Subj. 1pl., to live, breathe, be alive: we might live; δια (dia) prep., through, by; αυτος (autos) pers. pron. 3g.m.sg., him.

4:10 – εν τούτω εστιν η αγαπη (By this is love) : εν (en) part., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αγαπη (agape) n.f.sg., with def. art., love;

ουχ οτι ημεις ηγαπησαμεν τον θεον αλλ οτι αυτος ηγαπησεν ημας και απεστειλεν τον υιον αυτου ιλασμον περι των αμαρτιων ημων (not that we loved God, but that he, he loved us and he sent his son, a propitiation concerning our sins) : ου (ou) neg. part., not; οτι (hoti) conj., that, because, since; εγω (ego) pers. pron. 1n.pl., we; αγαπαω (agapao) Aor. Act. Ind. 1pl., love: we loved [Textural variant: NA27 has Perf Act. Ind. 1pl.]; θεος (theos) a.m.sg., with def. art., god, God; αλλα (alla) conj., but; οτι (hoti) conj., that, because, since; αυτος (autos) pers. pron. 3n.m.sg., him; αγαπαω (agapao) Aor. Act. Ind. 3sg., love: he/she/it loved; εγω (ego) pers. pron. 1a.pl., I; και (kai) conj., and, also, even, indeed; αποστελλω (apostello) Aor. Act. Ind. 3sg., to send, to order (one) to go to a appointed place: he/she/it sent; υιος (huios) a.m.sg., with def. art., a son; αυτος (autos) pers. pron. 3g.m.sg., him; ιλαμος (hilasmos) a.m.sg., an appeasing, propitiating; περι (peri) prep., about, concerning, around, near; αμαρτια (hamartia) g.f.pl., with def. art., sin; εγω (ego) pers. pron. 1g.pl., we.

4:11 – αγαπητοι ει ουτως ο θεος ηγαπησεν ημας (Beloved ones! If in this manner God loved us) : αγαπητος (agapetos) adj.voc.m.pl., beloved; ει (ei) cond., if, whether; ουτω (houto) adv., in this manner, thus, so; θεος (theos) n.m.sg., with def. art., god, God; αγαπαω (agapao) Aor. Act. Ind. 3sg., love: he/she/it loved; εγω (ego) pers. pron. 1a.pl., us.

και ημεις οφειλομεν αλληλους αγαπαν (we, we ought also to love one another) : και (kai) conj., and, also, even, indeed; εγω (ego) pers. pron. 1n.pl., us; οφειλω (opheilo) Pres. Act. Ind. 1pl., to owe, ought: we are owing; αλληλων (allelon) a.m.pl., one another, reciprocally; αγαπαω (agapao) Pres. Act. Inf. love.

4:12 – θεον ουδεις πωποτε τεθεαται (No one has ever looked upon God) : θεος (theos) a.m.sg., god, God; ουδεις (oudeis) adj.n.m.sg., no one, nothing, from the compound of ουδε (oude) neg. art., and not, and εις (eis) num., one; πωποτε (popote) adv., ever, at any time, from the compound of πω (po) yet, even and ποτε (pote) once, in time past; θεαομαι (theaomai) Perf. Mid/Pas Dep. Ind. 3sg., to behold, look upon, to view, learn: he/she/it looked upon.

εαν αγαπωμεν αλληλους ο θεος εν ημιν μενει (If we might love one another, God dwells in us) : εαν (ean) conj., if, in case; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might love; αλληλων (allelon) a.m.pl., one another; θεος (theos) n.m.sg., with def. art., god, God; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., us; μενω (neon) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it remains.

και η αγαπη αυτου τετελειωμενη εστιν εν ημιν (and the love of him has been made perfect [and] is in us) : και (kai) cond., and, also, even, indeed; αγαπη (agape) n.f.sg., with def. art., love; αυτος (autos) pers. pron. 1g.m.sg., him; τελειωω (teleioo) Perf. Pas. Part.n.f.sg., to make perfect, complete, bring to an end, accomplish: she has been made complete; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., us.

4:13 – εν τουτω γινωσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν (By this we continue to know that we remain in him and He in us) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand: we know; οτι (hoti) conj., that, because, since; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Ind. 1pl., to remain, abide, dwell: we remain; και (kai) conj., and, also, even, indeed; αυτος (autos) pers. pron. 3n.m.sg., him; εν (en) prep., in, by, with; εγω (ego) pres. pron. 1d.pl., us.

οτι εκ του πνευματος αυτου δεδωκεν ημιν (because He has given to us from His Spirit) : οτι (hoti) conj., that, because, since; εκ (ek) prep., from, out of; πνευμα (pneuma) g.n.sg., with def. art., spirit, breath, wind; αυτος (autos) pers. pron. 3g.m.sg., him; διδωμι (didomi) Perf. Act. Ind. 3sg., to give, grant: he/she/it has given; εγω (ego) pres. pron. 1d.pl., us.

4:14 – και ημεις τεθεαμεθα και μαρτυρουμεν οτι ο πατηρ απεσταλκεν τον υιον σωτηρα του κοσμου (And we, we have beheld and we testify that the Father has sent the Son – the Savior of the world) : και (kai) conj., and, also, even, indeed; εγω (ego) pers. pron. 1n.pl., we; θεαομαι (theaomai) Perf. Mid/Pas Dep. Ind. 1pl., to behold, look upon, view: we have beheld; και (kai) conj., and, also, even, indeed; μαρτυρεω (martureo) Pres. Act. Ind. 1pl., to be a witness, bear witness, testify: we testify; οτι (hoti) conj., that, because, since; πατηρ (pater) n.m.sg., with def. art., father; αποστελλω (apostello) Perf. Act. Ind. 3sg., to order (one) to go to a place, to send away: he/she/it has sent; υιος (huios) a.m.sg., with def. art., a son; σωτηρ (soter) a.m.sg., savior, deliverer; κοσμος (kosmos) g.m.sg., with def. art., world.

4:15 – ος αν ομολογηση οτι ιησους εστιν ο υιος του θεου (Whosoever might confess that Jesus is the Son of God) : ος (hos) rel. pron. n.m.sg. who, which, that; αν (an) part., has no exact English equivalent; ομολογεω (homologeō) Aor. Act. Subj. 3sg., to say the same thing as another, confess, to consede, profess, from the compound of ομου (homou) together and λογος (logos) word, speech: he/she/it confessed; οτι (hoti) conj., that, because, since; Ιησους (Iesous) n.m.sg., Jesus, from the Hebrew יְהוֹשֻׁעַ (Yehoshua') Joshua "Jehovah saves"; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; υιος (huios) n.m.sg., with def. art., a son; θεος (theos) g.m.sg., with def. art., god, God.

ο θεος εν αυτω μενει και αυτος εν τω θεω (God remains in him and he in God) : θεος (theos) n.m.sg., with def. art., god, God; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide: he/she/it remains; εν (en) prep., in, by, with; θεος (theos) d.m.sg., with def. art., god, God.

4:16 – και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν (And we have known and have believed the love that God has with us) : και (kai) conj., and, also, even, indeed; εγω (ego) pers. pron. 1n.pl., I; γινωσκω (ginosko) Perf. Act. Ind. 1pl., to know, understand: we have known; και (kai) conj., and, also, even, indeed; πιστευω (pisteuo) Perf. Act. Ind. 1pl., to think to be true, believe, be persuaded of: we have believed; αγαπη (agape) a.f.sg., with def. art., love; ος (hos) rel. pron. a.f.sg., who, which, that; εχω (echo) Pres. Act. Ind. 3sg., to have. hold: he/she/it will have; θεος (theos) n.m.sg., with def. art., god, God; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., I.

ο θεος αγαπη εστιν και ο μενων εν τη αγαπη εν τω θεω μενει και ο θεος εν αυτω (God is love, and the one who remains in the love remains in God, and God in him) : θεος (theos) n.m.sg., with def. art., god, God; αγαπη (agape) n.f.sg., love; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; και (kai) conj., and, even, also, indeed; μενω (meno) Pres. Act. Part. n.m.sg., with def. art., to remain, abide, dwell: he that dwells; εν (en) prep., in, by, with; αγαπη (agape) d.f.sg., with def. art., love; εν (en) prep., in, by, with; θεος (theos) d.m.sg., with def. art., god, God; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell; he/she/it remains; και (kai) conj., and, even, also, indeed; θεος (theos) n.m.sg., with def. art., god, God; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him.

4:17 – εν τούτω τετελειωται η αγαπη μεθ ημων, ινα παρρησιαν εχωμεν εν τη ημερα της κρισεως (By this the love has been made perfect with us in order that we may have boldness in the day of judgment) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.m.sg., this; τελειωω (teleioo) Perf. Pas. Ind. 3sg., to make perfect, complete, bring to an end: he/she/it has been made perfect; αγαπη (agape) n.f.sg., with def. art., love; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 1g.pl., I; ινα (hina) conj., that, in order that, so that; παρρησια (parrhesia) a.f.sg., freedom in speaking, boldness, confidence, from the compound of πας (pas) all, every, and ρεω (rheo) to pour forth, utter; εχω (echo) Pres. Act. Subj. 1pl., to have, hold: we might have; εν (en) prep., in, by, with; ημερα (hemera) d.f.sg., with def. art., day; κρισις (krisis) g.f.sg., with def. art., a separating, selection, judgment.

οτι καθως εκεινος εστιν και ημεις εσμεν εν τω κοσμω τούτω (because, even as that One is, also we, we are in the world) : οτι (hoti) conj., that, because, since; καθως (kathos) conj., according as, since, when, a compound of κατα (kata) down from, and ως (hos) as, like, even as; εκεινος (ekeinos) dem. pron. n.m.sg., that; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; και (kai) conj., and, even, also, indeed; εγω (ego) pers.

pron. 1n.pl., we; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are; εν (en) prep., in, by, with; κοσμος (kosmos) d.m.sg., with def. art., world; ουτος (hotos) dem. pron. d.m.sg., this.

4:18 – φοβος ουκ εστιν εν τη αγαπη αλλ η τελεια αγαπη εξω βαλλει τον φοβον (Fear is not in love but the perfect love is casting out fear) : φοβος (phobos) n.m.sg., fear, dread, terror; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it will be; εν (en) prep., in, by, with; αγαπη (agape) d.f.sg., with def. art., love; αλλα (alla) conj., but, moreover; τελειος (teleios) adj.n.f.sg., with def. art., brought to its end, finished, perfect; αγαπη (agape) n.f.sg., love; εξω (exo) adv., without, out; βαλλω (ballo) Pres. Act. Ind. 3sg., to throw, cast: he/she/it is throwing; φοβος (phobos) a.m.sg., with def. art., fear, dread, terror.

οτι ο φοβος κολασιν εχει ο δε φοβουμενος ου τετελειωται εν τη αγαπη (because the fear has a punishment but he that does fear, he has not been made complete in love) : οτι (hoti) conj., that, because, since; φοβος (phobos) n.m.sg., with def. art., fear, dread, terror; κολασις (kolasis) a.f.sg., correction, punishment, penalty; εχω (echo) Pres. Act. Ind. 3sg., to have, hold; he/she/it has; δε (de) conj., but, and; φοβεω (phobeo) Pres. Mid/Pas. Dep. Part. n.m.sg., to fear, be afraid, to put to flight by terrifying: he that fears; ου (ou) neg. part., not; τελειωω (teleioo) Perf. Pas. Ind. 3sg., to make perfect, complete, to bring to an end, accomplish: he/she/it has been made complete; εν (en) prep., in, by, with; αγαπη (agape) d.f.sg. with def. art., love.

4:19 – ημεις αγαπωμεν [αυτον] οτι αυτος πρωτος ηγαπησεν ημας (We, we love Him because he first loved us) : εγω (ego) pers. pron. 1n.pl., I; αγαπαω (agapao) Pres. Act. Ind. 1pl., or Subj., love: we love; αυτος (autos) pers. pron. 3a.m.sg., him; οτι (hoti) conj., that, because, since; αυτος (autos) pers. pron. 3n.m.sg., him; πρωτος (protos) adj.n.m.sg., first in time, place or rank; αγαπαω (agapao) Aor. Act. Ind. 3sg., love: he/she/it loved; εγω (ego) pers. pron. 1a.pl., I.

4:20 – εαν τις ειπη οτι αγαπω τον θεον και τον αδελφον αυτου μιση, ψευστης εστιν ο γαρ μη αγαπων τον αδελφον αυτου ον εωρακεν, τον θεον ον ουχ εωρακεν πως δυναται αγαπαν (If anyone says, “I love God,” and hates his brother, he is a liar; for the one not loving his brother whom he has seen, God, whom he has not seen, how is he able to love?) : εαν (ean) conj., if, in case; τις (tis) pron. n.m.sg., a certain one, some; λεγω (lego) 2 Aor. Act. Subj. 3sg., to say, speak: he/she/it said; οτι (hoti) conj., that, because, since; αγαπαω (agapao) Pres. Act. Ind. 1sg., love: I love; θεος (theos) a.m.sg., with def. art., god, God; και (kai) conj., and, also, even, indeed; αδελφος (adelphos) a.m.sg., with def. art., a brother; αυτος (autos) pers. pron. 3g.m.sg., him; μισεω (miseo) Pres. Act. Subj. 3sg., to hate, pursue with hatred: he/she/it might hate; ψευστης (pseutes) n.m.sg., a liar; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; γαρ (gar) conj., for; μη (me) part., not; αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: he who is loving; αδελφος (adelphos) a.m.sg., with def. art., a brother; αυτος

(autos) pers. pron. 3g.m.sg., him; ος (hos) rel. pron. a.m.sg., who, which, that; οραω (horao) Perf. Act. Ind. 3sg., to see: he/she/it has seen; θεος (theos) a.m.sg., with def. art., god, God; ος (hos) rel. pron. a.m.sg., who, which, that; ου (ou) neg. part., not; οραω (horao) Perf. Act. Ind. 3sg., to see: he/she/it has seen; δυναμαι (dunamai) Pres. Mid/Pas. Dep. Ind. 3sg., to be able, have power: he/she/it is able; αγαπαω (agapao) Pres. Inf., love.

4:21 – και ταυτην την εντολην εχομεν απ αυτου (And this [is] the commandment we have from him) : και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. a.f.sg., this; εντολη (entole) a.f.sg., with def. art., an order, commandment, charge; εχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have; απο (apo) prep., from; αυτος (autos) pers. pron. 3g.m.sg., him.

ινα ο αγαπων τον θεον αγαπα και τον αδελφον αυτου (that the one that loves God also loves his brother) : ινα (hina) conj., that, in order that, so that; αγαπαω (agapao) Pres. Act. Part.n.m.sg., with def. art., love: that he who loves; θεος (theos) a.m.sg., with def. art., god, God; αγαπαω (agapao) Pres. Act. Subj. 3sg., love: he/she/it might love; και (kai) conj., and, also, even, indeed; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him.

5:1 – πας ο πιστευων οτι ιησους εστιν ο χριστος εκ του θεου γεγεννηται (Whosoever believes that Jesus is the Christ, he has been begotten from God) : πας (pas) adj.n.m.sg., all, every; πιστευω (pisteuo) Pres. Act. Part. n.m.sg., with def. art., to believe, to be persuaded: that he who believes; οτι (hoti) conj., that, because, since; Ιησους (Iesous) n.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua') Joshua or Jehoshua "Jehovah is salvation"; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; Χριστος (Christos) adj.n.m.sg., with def. art., Christ from χριω (chrío) to anoint; εκ (ek) prep., from, out from; θεος (theos) g.m.sg., with def. art., god, God; γενναω (gennao) Perf. Pas. Ind. 3sg., begat, be born (in a Jewish sense, of one who brings others over to his way of life, to convert someone): he/she/it has been begotten.

και πας ο αγαπων τον γεννησαντα αγαπα και τον γεγεννημενον εξ αυτου (and every one who is loving him that begot, he also loves him that has been begotten from him) : και (kai) conj., and, also, even, indeed; πας (pas) adj.n.m.sg., all, every; αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: he who loving; γενναω (gennao) Aor. Act. Part. a.m.sg., with def. art., beget, be born (in a Jewish sense, of one who brings others over to his way of life, to convert someone): him that begat; αγαπαω (agapao) Pres. Act. Ind. 3sg., or Pres. Act. Subj. 3sg., love: he/she/it loves; και (kai) conj., and, also, even, indeed; γενναω (gennao) Perf. Pas. Part. a.m.sg., with def. art., begot, be born: him that has been begotten; εκ (ek) prep., from; αυτος (autos) pers. pron. 3g.m.sg., him.

5:2 – εν τούτω γινωσκομεν οτι αγαπωμεν τα τεκνα του θεου (By this we know that we love the children of God) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; γινωσκω (ginosko) Pres. Act. Ind. 1pl., to know, understand: we know; οτι (hoti) conj., that, because, since; αγαπαω (agapao) Pres. Act. Ind. 1pl., love: we love; τεκνον (teknon) a.n.pl., with def. art., offspring, children; θεος (theos) g.m.sg., with def. art., god, God.

οταν τον θεον αγαπωμεν και τας εντολας αυτου τηρωμεν (when we love God and we keep his commands) : οταν (hotan) conj., when, whenever, as long as; θεος (theos) a.m.sg., with def. art., god, God; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might love; και (kai) conj., and, also, even, indeed; εντολη (entole) a.f.pl., an order, command, charge; αυτος (autos) pers. pron. 3g.m.sg., him; τηρεω (tereo) Pres. Act. Subj. 1pl., to attend to carefully, keep, reserve: we might keep.

5:3 – αυτη γαρ εστιν η αγαπη του θεου (For this is the love of God) : ουτος (houtos) dem. pron. n.f.sg., this; γαρ (gar) conj., for; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αγαπη (agape) n.f.sg., with def. art., love; θεος (theos) g.m.sg., with def. art., god, God.

ινα τας εντολας αυτου τηρωμεν (that we keep his commands) : ινα (hina) conj., that, in order that, so that; εντολη (entole) a.f.pl. with def. art., an order, command; αυτος (autos) pers. pron. 3g.m.sg., him; τηρεω (tereo) Pres. Act. Subj. 1pl., to attend to carefully, keep: we might keep;

και αι εντολαι αυτου βαρειαι ουκ εισιν (and the commands of Him are not burdensome) : και (kai) conj., and, also, even, indeed; εντολη (entole) n.f.pl. with def. art., an order, command; αυτος (autos) pers. pron. 3g.m.sg., him; βαρυς (barus) adj.n.f.pl., heavy in weight, burdensome, severe, grievous; ου (ou) neg. part., not; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are.

5:4 – οτι παν το γεγεννημενον εκ του θεου νικα τον κοσμον (Because every thing that has been begotten of God overcomes the world) : οτι (hoti) conj., that, because, since; πας (pas) adj.n.n.sg., all, every; γενναω (gennao) Perf. Pas. Part. n.n.sg., with def. art., beget, be born: the one having been begotten; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god, God; νικαω (nikao) Pres. Act. Ind. 3sg., to conquer, to carry off the victory: he/she/it conquers; κοσμος (kosmos) a.m.sg, with def. art., world.

και αυτη εστιν η νικη η νικησασα τον κοσμον η πιστις ημων (and this is the victory, our faith that conquers the world) : και (kai) conj., and, also, even, indeed; ουτος (houtos) dem.pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; νικη (nike) n.f.sg., with def. art., victory; νικαω (nikao) Aor. Act. Part. n.f.sg., with def.

art., to conquer: she that conquered; κόσμος (kosmos) a.m.sg, with def. art., world; πιστις (pistis) n.f.sg., with def. art., faith, conviction of the truth of anything, belief.

5:5 – τις εστιν ο νικων τον κοσμον ει μη ο πιστευων οτι ιησους εστιν ο υιος του θεου (Who is the one who overcomes the world, if not the one who believes that Jesus is the Son of God?) : τις (tis) pron., n.m.sg., who, which, what; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; νικαω (nikao) Pres. Act. Part. n.m.sg., with def. art., to conquer, overcome: the one who overcomes; κόσμος (kosmos) a.m.sg., with def. art., world; ει (ei) cond., if, whether; μη (me) part., not; πιστευω (pisteuo) Pers. Act. Part. n.m.sg., with def. art., to think to be true, be persuaded, believe; οτι (hoti) conj., that, because, since; Ιησους (Iesous) n.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua') Joshua or Jehoshua “Jehovah is salvation”; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; υιος (huios) n.m.sg., with def. art., a son; θεος (theos) g.m.sg., with def. art., god; God.

5:6 – ουτος εστιν ο ελθων δι υδατος και αιματος (This is the One that came by water and blood) : ουτος (hotos) dem. pron. n.m.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; ερχομαι (erchomai) 2 Aor. Act. Part. n.m.sg., with def. art., to come, go: the one that came; δια (dia) prep., through, by; υδωρ (hudor) g.n.sg., water; και (kai) conj., and, also, even, indeed; αιμα (haima) g.n.sg., blood.

ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και εν τω αιματι (Jesus the Christ, not by the water only, but by the water and the blood) : Ιησους (Iesous) n.m.sg., Jesus of Hebrew origin from יהושוע (Yehoshua') Joshua or Jehoshua “Jehovah is salvation”; Χριστος (Christos) adj.n.m.sg., with def. art., Christ from χριω (chrío) to anoint; ου (ou) part., not; εν (ev) part., in, by, with; υδωρ (hudor) d.n.sg., with def. art., water; μονον (monon) adv., only, alone; αλλα (alla) conj., but; εν (ev) part., in, by, with; υδωρ (hudor) d.n.sg., with def. art., water; και (kai) conj., and, even, also, indeed; αιμα (haima) d.n.sg., with def. art., blood.

και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια (And the Spirit is the one that is testifying because the Spirit is the truth) : και (kai) conj., and, even, also, indeed; πνευμα (pneuma) n.n.sg., with def. art., spirit, wind, breath; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; μαρτυρεω (martureo) Pres. Act. Part.n.n.sg., with def. art., bear witness, testify: the one who is testifying; οτι (hoti) conj., that, because, since; πνευμα (pneuma) n.n.sg., with def. art., spirit, wind, breath; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αληθεια (aletheia) n.f.sg., with def. art., truth.

5:7 – οτι τρεις εισιν οι μαρτυρουντες (For there are three who are testifying) : οτι (hoti) conj., that, because, since; τρεις (treis) adj.n.m.pl., three; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are; μαρτυρεω (martureo) Pres. Act. Part., n.m.pl., with def. art., to be a witness, bear witness, testify: those who are testifying.

5:8 – το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν (the Spirit and the water and the blood and the three are in one) : πνευμα (pneuma) n.n.sg., with def. art., spirit, wind, breath; και (kai) conj., and, also, even, indeed; υδωρ (hudor) n.n.sg., with def. art., water; και (kai) conj., and, also, even, indeed; αιμα (haima) n.n.sg., with def. art., blood; και (kai) conj., and, also, even, indeed; τρεις (treis) adj.n.m.pl., three; εις (eis) prep., into; εις (eis) num., with def. art., one; ειμι (eimi) Pres. Ind. 3pl., to be, exist: they are.

5:9 – ει την μαρτυριαν των ανθρωπων λαμβανομεν η μαρτυρια του θεου μειζων εστιν (If we receive the witness of men, the witness of God is greater) : ει (ei) cond., if, whether; μαρτυρια (marturia) a.f.sg., with def. art., a testifying, witness; ανθρωπος (anthropos) g.m.pl., with def. art., man, mankind; λαμβανω (lambano) Pres. Act. Ind. 1pl., to take, receive: we receive; μαρτυρια (marturia) n.f.sg., with def. art., a testifying, witness; θεος (theos) g.m.sg., with def. art., god, God; μειζων (meizon) adj.n.f.sg., greater, larger, elder, stronger; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

οτι αυτη εστιν η μαρτυρια του θεου ην μεμαρτυρηκεν περι του υιου αυτου (that this is the witness of God which he has testified concerning his son) : οτι (hoti) conj., that, because, since; ουτος (houtos) dem. pron., d.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; μαρτυρια (marturia) n.f.sg., with def. art., a testifying, witness; θεος (theos) g.m.sg., with def. art., god, God; ος (hos) rel. pron. a.f.sg., who, which, what; μαρτυρεω (martureo) Perf. Act. Ind. 3sg., to be a witness, bear witness: he/she/it has bore witness; περι (peri) prep., about, concerning, on account of, around; υιος (huios) g.m.sg., with def. art., a son; αυτος (autos) pers. pron. 3g.m.sg., him.

5:10 – ο πιστευων εις τον υιον του θεου εχει την μαρτυριαν εν εαυτω (He that believes in the Son of God has the witness in himself) : πιστευω (pisteuo) Pers. Act. Part.n.m.sg., to think to be true, be persuaded of, believe, have faith: he that believes; εις (eis) prep., into; υιος (huios) a.m.sg., with def. art., son; θεος (theos) g.m.sg., with def. art., god, God; εχω (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has; μαρτυρια (maarturia) a.f.sg., with def. art., a testifying, witness; εν (en) prep., in, by, with; εαυτου (eautou) ref. pron. 3d.m.sg., himself.

ο μη πιστευων τω θεω ψευστην πεποιηκεν αυτον (he that does not believe in God, he has made him a liar) : μη (me) part., no; πιστευω (pisteuo) Pres. Act. Part. n.m.sg., with def. art., to think to be true, be persuaded, believe, have faith in: he that believes; θεος (theos) d.m.sg., with def. art., god, God; ψευστης (pseustes) a.m.sg., a liar; ποιεω (poieo) Perf. Act. Ind. 3sg., to make, do: he/she/it has made; αυτος (autos) pers. pron. 3a.m.sg., him.

οτι ου πεπιστευκεν εις την μαρτυριαν ην μεμαρτυρηκεν ο θεος περι του υιου αυτου (because he has not believed in the testimony which God bore witness concerning

his son) : **οτι** (hoti) conj., that, because, since; **ου** (ou) part., not; **πιστευω** (pisteuo) Perf. Act. Ind. 3sg., to think to be true, believe, be persuaded of, have faith in: he/she/it has believed; **εις** (eis) prep., into; **μαρτυρια** (marturia) a.f.sg., with def. art., a testifying, witness; **ος** (hos) rel. pron. a.f.sg., who, which, that; **μαρτυρεω** (martureo) Perf. Act. Ind. 3sg., to be a witness, bear witness, testify: he/she/it has bore witness; **θεος** (theos) n.m.sg., with def. art., god, God; **περι** (peri) prep., about, concerning, on account of; **υιος** (huios) g.m.sg., with def. art., a son; **αυτος** (autos) pers. pron. 3g.m.sg., him.

5:11 – **και αυτη εστιν η μαρτυρια** (and this is the testimony) : **και** (kai) conj., and, also, even, indeed; **ουτος** (houtos) dem. pron. n.f.sg., this; **ειμι** (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; **μαρτυρια** (marturia) n.f.sg., with def. art., a testifying, witness.

οτι ζων η αιωνιον εδωκεν ημιν ο θεος και αυτη η ζωη εν τω υιω αυτου εστιν (that God gave eternal life and this life is in his son) : **οτι** (hoti) conj., that, because, since; **ζωη** (zoe) a.f.sg., life; **αιωνιος** (aionios) adj.a.f.sg., without beginning and end, eternal; **διδωμι** (didomi) Aor. Act. Ind. 3sg., to give, grant: he/she/it gave; **εγω** (ego) pers. pron. 1d.pl., I, me; **θεος** (theos) n.m.sg., with def. art., god, God; **και** (kai) conj., and, also, even, indeed; **ουτος** (houtos) dem. pron. n.f.sg., this; **ζωη** (zoe) n.f.sg., with def. art., life; **εν** (en) prep., in, by, with; **υιος** (huios) d.m.sg., son; **αυτος** (autos) pers. pron. 3g.m.sg., him; **ειμι** (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

5:12 – **ο εχων τον υιον εχει την ζωην** (He that has the son has life) : **εχω** (echo) Pres. Act. Part.n.m.sg, with def. art., to have, hold: he that has; **υιος** (huios) a.m.sg., with def. art., son; **εχω** (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has; **ζωη** (zoe) a.f.sg., with def. art., life.

ο μη εχων τον υιον του θεου την ζωην ουκ εχει (he that does not have the son of God he does not have life) : **μη** (me) part., not; **εχω** (echo) Pres. Act. Part.n.m.sg, with def. art., to have, hold: he that has; **υιος** (huios) a.m.sg., with def. art., son; **θεος** (theos) g.m.sg., with def. art., god, God; **ζωη** (zoe) a.f.sg., with def. art., life; **ου** (ou) part., not; **εχω** (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has.

5:13 – **ταυτα εγραψα υμιν τοις πιστευουσιν εις το ονομα του υιου του θεου** (These things I wrote to you, to those that believe into the name of the Son of God) : **ουτος** (houtos) dem. pron. a.n.pl., this; **γραφω** (grapho) Aor. Act. Ind. 1sg., to write: I wrote; **συ** (su) pers. pron. 2d.pl., you; **πιστευω** (pisteuo) Pres. Act. Part.d.m.pl., with def. art., to believe, have faith: those that believe; **εις** (eis) prep., into; **ονομα** (onoma) a.n.sg., with def. art., name; **υιος** (huios) g.m.sg., with def. art., son; **θεος** (theos) g.m.sg., with def. art., god, God. [There is a textural variant here. The NA27 has *Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰῶνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.*]

ἵνα εἰδητε ὅτι ζῶν ἐχετε αἰώνιον καὶ ἵνα πιστευῇτε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (in order that you may know that you have eternal life, and that you might believe on the name of the Son of God) : ἵνα (hina) conj., that, in order that, so that; εἶδω (eido) Perf. Act. Subj. 2pl., to see, know: you (all) might see ; ζῶη (zoe) n.f.sg., a.f.sg., life; ἔχω (echo) Pres. Act. Ind. 2pl., to have, hold: you have; αἰώνιος (aionios) adj.a.f.sg., eternal, without beginning and end; καὶ (kai) conj., and, also, even, indeed; ἵνα (hina) conj., that, in order that, so that; πιστεύω (pisteuo) Pres. Act. Subj. 2pl., to think to be true, believe, have faith in: you (all) might believe; εἰς (eis) prep., into; ὄνομα (onoma) a.n.sg., with def. art., name; υἱός (huios) g.m.sg., with def. art., son; θεός (theos) g.m.sg., with def. art., god, God.

5:14 – καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἐχομεν πρὸς αὐτὸν (And this is the confidence that we have with Him) : καὶ (kai) conj., and, also, even, indeed; οὗτος (houtos) dem. pron. n.f.sg., this; εἰμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; παρρησία (parrhesia) n.f.sg., with def. art., freedom in speaking, fearless confidence, boldness, confidence, from the compound of πᾶς (pas) all, every and ῥέω (rheo) to pour forth, to utter; ὅς (hos) rel. pron. a.f.sg., who, which, that; ἔχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have; πρὸς (pros) prep., to, towards, near; αὐτός (autos) pers. pron. 3a.m.sg., him.

ὅτι ἐὰν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν (that if we might ask according to the will of Him, He hears us) : ὅτι (hoti) conj., that, because, since; ἐὰν (ean) conj., if, in case; τις (tis) pron. a.n.sg., a certain one, some; αἰτέω (aiteo) Pres. Mid. Subj. 1pl., to ask, beg, call for, crave, desire: we might ask; κατὰ (kata) prep., down, according to; θέλημα (thelema) a.n.sg. with def. art., will, desire, choice; αὐτός (autos) pers. pron. 3g.m.sg., him; ἀκούω (akouo) Pres. Act. Ind. 3sg., to hear: he/she/it hears; ἐγώ (ego) pers. pron. 1g.pl., I.

5:15 – καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν (And if we have known that He hears us) : καὶ (kai) conj., and, even, also, indeed; ἐὰν (ean) cond., if, in case; εἶδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; ὅτι (hoti) conj., that, because, since; ἀκούω (akouo) Pres. Act. Ind. 3sg., to hear: he/she/it hears; ἐγώ (ego) pers. pron. 1g.pl., us.

ὅταν αἰτῶμεθα οἶδαμεν ὅτι ἐχομεν τὰ αἰτήματα ἃ ἡτήκαμεν παρ' αὐτοῦ (that when we ask, we have known that we have the petitions which we have asked from Him) : ὅς (hos) rel. pron. a.n.sg., who, which, that; ἂν (an) part., has no exact English equivalent; αἰτέω (aiteo) Pres. Mid. Subj. 1pl., to ask, beg, call for, desire: we might ask ourselves; εἶδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; ὅτι (hoti) conj., that, because, since; ἔχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have; αἶτημα (aitema) a.n.pl., with def. art., petition, request; ὅς (hos) rel. pron. a.n.pl., who, which, that; αἰτέω (aiteo) Perf. Act. Ind. 1pl., to ask, beg, call for, desire: we have asked; παρὰ (para) prep., from, near, besides; αὐτός (autos) pers. pron. 3g.m.sg., him.

5:16 – εαν τις ιδη τον αδελφον αυτου αμαρτανοντα αμαρτιαν μη προς θανατον (If a certain man sees his brother sin a sin not unto death) : εαν (ean) conj., if, in case; τις (tis) pron. n.m.sg., a certain one, some; οραω (horao) 2 Aor. Act. Subj. 3sg., to see with the eyes; he/she/it might see; αδελφος (adelphos) a.m.sg., with def. art., a brother; αυτος (autos) pers. pron. 3g.m.sg., him; αμαρτανω (hamartano) Pres. Act. Part. a.m.sg., to sin, miss the mark: he who sin; αμαρτια (hamartia) a.f.sg., sin, miss the mark; μη (me) part., no; προς (pros) prep., to, towards, at, near; θανατος (thanatos) a.m.sg., death.

αιτησει και δωσει αυτω ζωην τοις αμαρτανουσιν μη προς θανατον (he will ask and He will give to him life, to those not sinning unto death.) : αιτεω (aitéo) Fut. Act. Ind. 3sg., to ask, beg, call for: he will ask; και (kai) conj., and, even, also, indeed; διδωμι (didomi) Fut. Act. Ind. 3sg., to give, put: he/she/it will give; αυτος (autos) pers. pron. 3d.m.sg., him; ζωη (zoe) a.f.sg., life; αμαρτανω (hamartano) Pres. Act. Part. d.m.pl., with def. art., to sin, miss the mark, be without a share: to those sinning; μη (me) part., no; προς (pros) prep., to, at, near; θανατος (thanatos) a.m.sg., death.

εστιν αμαρτια προς θανατον ου περι εκεινης λεγω ινα ερωτηση (There is sin unto death, I am not speaking about that in order that he might pray.) : ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αμαρτια (hamartia) n.f.sg., sin, to miss the mark; προς (pros) prep., to, at, near; θανατος (thanatos) a.m.sg., death; ου (ou) neg. part., not; περι (peri) prep., about, concerning, on account of, around; εκεινος (ekeinos) pron., g.f.sg., that; λεγω (lego) Pres. Act. Ind. 1c.sg., to say, speak: I am saying; ινα (hina) conj., that, in order that, so that; ερωταω (erotao) Aor. Act. Subj. 3sg., to question, ask: he/she/it might request.

5:17 – πασα αδικια αμαρτια εστιν (Every unrighteous act is sin) : πας (pas) adj.n.f.sg., all, every; αδικια (adikia) n.f.sg., injustice, unrighteousness, iniquity, a wrong, from the compound of the neg. “a” and δικη (dike) right, just, custom (not right); αμαρτια (hamartia) n.f.sg., sin, miss the mark; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

και εστιν αμαρτια ου προς θανατον (and a sin is not to death) : και (kai) conj., and, also, even, indeed; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αμαρτια (hamartia) n.f.sg., sin, miss the mark; ου (ou) part., not; προς (pros) prep., to, towards, near; θανατος (thanatos) a.m.sg., death.

5:18 – οιδαμεν οτι πας ο γεγεννημενος εκ του θεου ουχ αμαρτανει (We have known that every one that has been born from God does not sin) : ειδω (eido) Perf. Act. Ind. 1pl., to see, know: we have seen; οτι (hoti) conj., that, because, since; πας (pas) adj.n.m.sg., all, every; γενναω (gennao) Perf. Pas. Part. n.m.sg., with def. art., to beget, be born, to engender (in a Jewish sense, of one who brings others over to his way of life, to convert someone): those who have been born; εκ (ek) prep., out of, from; θεος (theos)

g.m.sg., with def. art., god, God; ου (ou) part., not; αμαρτανω (hamartano) Pres. Act. Ind. 3sg., to sin, miss the mark: he/she/it sins.

αλλ ο γεννηθεις εκ του θεου τηρει εαυτον και ο πονηρος ουχ απτεται αυτου (but the one that has been born from God keeps himself and the evil one does not touch him) : αλλα (alla) conj., but; γενναω (gennao) Aor. Pas. Part.n.m.sg., with def. art., begot, be born: those who have been born; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god, God; τηρεω (tereo) Pres. Act. Ind. 3sg., to attend to carefully, take care of, keep, reserve: he/she/it keeps; εαυτου (heautou) reflex. pron. 3a.m.sg., himself; και (kai) conj., and, also, even, indeed; πονηρος (poneros) adj.a.m.sg., with def. art., evil, wicked; ου (ou) part., not; απτομαι (haptomai) Pres. Mid. Ind. 3sg., to fasten one's self to, adhere to, cling to, touch: him/her/it self adhere to; αυτος (autos) pers. pron. 3g.m.sg., him.

5:19 – οιδαμεν οτι εκ του θεου εσμεν (We have known that we are from God) : ειδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; οτι (hoti) conj., that, because, since; εκ (ek) prep., out of, from; θεος (theos) g.m.sg., with def. art., god, God; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are.

και ο κοσμος ολος εν τω πονηρω κειται (and the whole world lies in the wicked one) : και (kai) conj., and, also, even, indeed; κοσμος (kosmos) n.m.sg., with def. art., world; ολος (holos) adj.n.m.sg., all, whole; εν (en) prep., in, by, with; πονηρος (poneros) adj.d.m.sg., with def. art., evil, wicked; κειμαι (keimai) Pres. M/P Dep. Ind. 3sg., to lie: he/she/it lies.

5:20 – οιδαμεν δε οτι ο υιος του θεου ηκει (But we have known that the Son of God is present) : ειδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; δε (de) conj., but, and, moreover; οτι (hoti) conj., that, because, since; υιος (huios) n.m.sg., with def. art., son; θεος (theos) g.m.sg., with def. art., god, God; ηκω (heko) Pres. Act. Ind. 3sg., to come, have come, have arrived, be present: he/she/it is come.

και δεδωκεν ημιν διανοιαν ινα γνωσκωμεν τον αληθινον (and He has given to us understanding, so that we may know the True One) : και (kai) conj., and, even, indeed, also; διδωμι (didomi) Perf. Act. Ind. 3sg., to give, grant: he/she/it has given; εγω (ego) pers. pron. 1d.pl., I, me; διανοια (diavoia) a.f.sg., mind, understanding; ινα (hina) conj., that, in order that; γνωσκω (ginosko) Pres. Act. Subj. 1pl., to know, understand: we may know; αληθινος (alethinos) adj.a.m.sg., with def. art., true.

και εσμεν εν τω αληθινω εν τω υιω αυτου ιησου χριστω ουτος εστιν ο αληθινος θεος και η ζωη αιωνιος (and we are in the True One, in His Son Jesus Christ. This is the true God and the eternal life) : και (kai) conj., and, even, indeed, also; ειμι (eimi) Pres. Ind. 1pl., to be, exist: we are; εν (en) prep., in, by, with; αληθινος (alethinos) adj.d.m.sg., with def. art., true; υιος (huios) d.m.sg., with def. art., son; αυτος (autos) pers. pron. 3g.m.sg., him; Ιησους (Iesous) d.m.sg., Jesus; Χριστος (Christos) d.m.sg.,

Detailed Analysis

Christ “anointed”; ουτος (houtos) dem. Pron. n.m.sg., this, these; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αληθινος (alethinos) adj.n.m.sg, with def. art., true; θεος (theos) n.m.sg., god, God; και (kai) conj., and, even, indeed, also; ζωη (zoe) n.f.sg., with def. art. life; αιωνιος (aionios) adj.n.f.sg., eternal, without beginning and end.

5:21 – τεκνια φυλαξατε εαυτους απο των ειδωλων αμην (Children, you keep yourselves from idols. Amen.) : τεκνιον (teknon) voc. n.pl., little children; φυλασσω (phulasso) Aor. Act. Impv. 2pl., to guard, keep, watch: you keep; εαυτου (heautou) pron. 2a.m.pl., himself; απο (apo) prep., from, out of; ειδωλον (eidolon) g.n.pl., an image, likeness, idol; αμην (amen) part., of Hebrew origin אָמֵן (amen) amen, verily, truly.

Bibilography

Lexicons/Dictionaryes

Moulton, Harold, *The Analytical Greek Lexicon Revised*, Grand Rapids: Zondervan, 1990.

Perschbacher, Wesley, *The New Analytical Greek Lexicon*, Peabody: Hendrickson, 1990.
Thayer, Joseph, *A Greek-English Lexicon of the New Testament*, Grand Rapids: Baker, 1977.

Bauer, Walter, Arnt, William, Gingrich, Wilber, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979 (BAG).

Danker, Frederick, Bauer, Walter, Arnt, William, Gingrich, Wilber, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 2000 (BDAG).

Louw, Johannes, Nida, Eugene, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, New York: United Bible Societies, 1989.

Balz, Horst, Schneider, Gerhard, gen. ed., *Exegetical Dictionary of the New Testament*, Grand Rapids: Eerdmans, 1981.

Rienecker, Fritz, Rogers, Cleon, *Linguistic Key to the Greek New Testament*, Grand Rapids: Zondervan, 1980

Vine, W.E, *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, Peabody: Hendrickson.

Pfeiffer, Charles, Vos, Howard, Rea, John, ed., *Wycliffe Bible Dictionary*, Peabody: Hendrickson, 1999

Tenney, Merrill, *The Zondervan Pictorial Encyclopedia of the Bible*, Grand Rapids: Zondervan, 1976

Commentaries

Metzger, Bruce, *A Textual Commentary on the Greek New Testament*, United Bible Societies, 1971

Bruce, F.F., *The Gospel & Epistles of John*, Grand Rapids: Eerdmans, 2004

Lightner, Robert, *Twenty-First Century Biblical Commentary Series: The Epistles of John & Jude: Forgiveness, Love and Courage*, Chattanooga: AMG, 2003

Lenski, G.C.H., *The Interpretation of First John*, Minneapolis: Augsburg, 1963

McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, Nashville: Thomas Nelson, 1981

Walvoord, John, Zuck, Roy, *The Bible Knowledge Commentary*, Colorado Springs: Cook Communications, 1985

Gaebelein, Frank, *The Expositor's Bible Commentary: Hebrews through Revelation*, Grand Rapids: Zondervan, 1981

Nicoll, Robert, ed., *The Expositor's Greek Testament*, Grand Rapids: Eerdmans, 1990

Wuest, Kenneth, *Wuest's Word Studies: From the Greek New Testament For the English Reader*, Grand Rapids: Eerdmans, 1973

Walton, John, Matthews, Victor, Chavalas, Mark, *The IVP Bible Background Commentary*, Downer Grove: Inter Varsity Press, 2000

Harrison, Everett, *Introduction to the New Testament*, Grand Rapids: Eerdmans, 1971

Thiessen, Henry, *Introduction to the New Testament*, Peabody: Hendrickson, 2002

Zuck, Roy, *A Biblical Theology of the New Testament*, Chicago: Moody Press, 1994

Morris, Leon, *New Testament Theology*, Grand Rapids: Zondervan, 1986

Software

Bibleworks, www.bibleworks.com

Logos Language package, www.logos.com

Online Bible, www.onlinebible.net

e-Sword, www.e-sword.net

the Word, www.theword.net