

# **A Study of 1<sup>st</sup> John**

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Jeremiah. 6:27 "I have made you an assayer *and* a tester among My people, That you may know and assay their way."

2 Corinthians 13:5 Test (Present Imperative) yourselves to see if you are in the faith; examine (Present Imperative) yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?

John. 20:30-31 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup> but these (Emphatic) have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

1John 5:13 These things I have written to you who believe (Present Participle [ing]) in the name of the Son of God, so that you may know (Perfect 'oida') that you have eternal life.

### *Fool's Gold*

a brassy yellow mineral, especially pyrite, that can be mistaken for gold

*TV Show "To Tell The Truth"*  
*Began Dec. 18, 1956*

... the impostors are allowed to lie, but the central character is sworn "to tell the truth." After questioning, the panel attempts to identify which of the three challengers is telling the truth

1 John (NASB)

1 JOHN

*Introduction, The Incarnate Word*

<sup>1:1</sup> What (5 Nominatives Emphatic) was from the beginning, what we **\*\*have heard\*\*** (Perfect), what we **\*\*have seen\*\*** (Perfect) with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—<sup>2</sup> and the life was manifested, and we **\*\*have seen\*\*** (Perfect) and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—<sup>3</sup> what we **\*\*have seen\*\*** (Perfect) and heard we proclaim to you also, so that **\*\*you\*\*** (Emphatic Plural) too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. <sup>4</sup> These things **\*\*we\*\*** (Emphatic) write, so that our joy **\*\*may be made complete.\*\*** (Perfect Passive Participle)

*This beginning paragraph sets the foundation of all that will follow!*

*What will follow is ETERNAL LIFE!*

*The offer is given YOU yes YOU who read this epistle are being invited to have FELLOWSHIP with all those who have entered this group of Called out followers and more than fellowship with this group WE are to have FELLOWSHIP with THE FATHER and THE SON!*

*The purpose of our experiences with GOD is to bring others into MORE THAN a repetition of our experience. We have not been called to merely gather a large notebook of experiences to be recalled and shared with others like sharing photographs of a trip. GOD desires an ongoing ever expanding relationship with His Children. When GOD entered the garden to be with Adam and Eve it was not to bestow some new experience. GOD gave Himself to them and He to us! His first gift was to breath into us... we are not a mechanical extension of some idea that GOD had for His amusement! NO! Our beginning provided a foretaste of the heart of GOD who breathed into us and then steps into His creation to have intimate fellowship. (Koinonia)*

## God Is Light

<sup>1:5</sup> This (Emphatic) is the message we **\*\*have heard\*\*** (Perfect) from Him and announce to you, that God is Light, and in Him there is **\*\*no\*\*** darkness at all.

<sup>6</sup> If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; <sup>7</sup> but

if we walk in the Light as **\*\*He\*\*** (Emphatic) Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

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

<sup>9</sup> If we confess our sins, (Plural) He is faithful and righteous to forgive us our sins (Plural) and to cleanse us from all unrighteousness.

<sup>10</sup> If we say that we **\*\*have not sinned\*\*** (Perfect with Negative), we make Him a liar and His word is not in us.

*First a clear statement!<sup>1:5</sup> Then 5 “IFs” to clarify that we will not be deceived! <sup>vss 6,7,8,9,10</sup>*

*4 “Ifs” deal with what we say;*

*1 “If” reveals “action”*

*The Greek here in verses 5 & 6 are stronger than the English.*

***And THIS is the message we have heard and FOREVER heard and still we hear FROM HIM and announce to you. That GOD is Light; and darkness in Him, NO! THERE IS NONE AT ALL!***

***If we say that fellowship we have with HIM and in darkness we are occupied and walking we lie and do not live and practice the truth!***

***What have you said?***

***“I have fellowship!” Is your fellowship with the SON? Not with other believers!***

***“I have NO sin!” You are not looking truthfully in the light of GOD’s Word!***

***Do you confess your sins?***

***“I have NOT sinned!” GOD’s word is not in you!***

***Note*** the “WE” John includes himself here!

*Christ Is Our Advocate*

<sup>2:1</sup> My little children, I am writing these things to you so that you \*\*may not sin\*\* (Subjunctive with a negation). And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

*“These things” point to what was just written. This should not be a chapter division giving the appearance that this is a NEW THOUGHT it is an addition to correct the abuse of GOD’s Grace when someone stops their fight with sin! Subjunctive with Negation = don’t begin to do something (SIN)!*

*“anyone” this points to the individual not the group. There were those teaching that there was no need to stop sinning and just enjoy the Grace of GOD! Paul was guided by GOD to touch on this same subject!*

<sup>NAU</sup> Romans 6:1 What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be! How shall we who died to sin still live in it?

*The Propitiation = GOD’s place where His Grace and Judgement on Sin meets- JESUS*

<sup>2:3</sup> By this we know (Present ‘ginosko’) \*\*that we have come to know\*\* (Perfect ‘ginosko’) Him, if we keep His commandments. <sup>4</sup> The one who says, \*\*“I have come to know\*\* (Perfect ‘ginosko’) Him,” and does not keep His commandments, is a liar, and the truth is not in him; <sup>5</sup> but whoever keeps His word, in him the love of God has truly been perfected (Perfect Passive). By this we know (Present ‘ginosko’) that we are in Him: <sup>6</sup> the one who says he abides in Him ought himself to walk in the same manner as He (Emphatic) walked.

<sup>2:7</sup> Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. <sup>8</sup> On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. <sup>9</sup> The one who says he is in the Light and yet hates his brother is in the darkness until now. <sup>10</sup> The one who loves his brother abides in the Light and there is no cause for stumbling in him. <sup>11</sup> But the one who hates his brother is in the darkness and walks in the darkness, and does not know (Perfect 'Oida') where he is going because the darkness has blinded his eyes.

*GOD now turns to the condition of the heart that must have love for his brother!*

*"Beloved" addressed to all!*

2:12 I am writing to you, little children, because your sins have been forgiven (Perfect Passive) you for His name's sake. <sup>13</sup> I am writing to you, fathers, because you know (Perfect 'ginosko') Him who has been from the beginning. I am writing to you, young men (under 40), because you have overcome (Perfect) the evil one. I have written to you, children, because you know (Perfect 'ginosko') the Father. <sup>14</sup> I have written to you, fathers, because you know (Perfect 'ginosko') Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome (Perfect) the evil one.

2:15 Do not love (Present Imperative + Negative) the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup> The world is passing away (Passive), and also its lusts; but the one who does the will of God lives forever.

*Verse 15 "Stop loving the world!"  
This is the FIRST Command given in this letter!*

*The word 'Love' is "agapo"*

*The "passing away" is happening and this is why the drugs must get stronger and the wickedness is darker!*

*Does the will of GOD - walks and lives in obedience like Our LORD Jesus!*

<sup>2:18</sup> Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared <sup>(Perfect)</sup>; from this we know that it is the last hour. <sup>19</sup> They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

*The Order that the LORD gave us when the New Testament was written is important. For the LORD patiently has been guiding His Children Line upon Line. These last letters of John are the closing of our instruction. The importance of these final words from our Father are to be carefully examined for they are His final instructions.*

- 1. We see that there are many antichrists*
- 2. And they have come out FROM us!*

*So as we are looking for the LORD we should not ONLY focus on the final Antichrist that will appear we must look closely at ALL who have started out with us giving the appearance that they were TRUE followers of Jesus and then turning back to a life in darkness!*

*In John 6 many turned away from following the LORD because His words were difficult. Jesus does not turn and compel them to return. Jesus turns to the disciples:*

<sup>John 6:67</sup> So Jesus said to the twelve, "You do not want to go away also, do you?"

<sup>Act 20:30</sup> and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.

<sup>Luke 9:62</sup> But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

<sup>Matthew 24:8</sup> "But all these things are *merely* the beginning of birth pangs. <sup>9</sup> "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. <sup>10</sup> "At that time many will fall away and will betray one another and hate one another. <sup>11</sup> "Many false prophets will arise and will mislead many. <sup>12</sup> "Because lawlessness is increased, most people's love will grow cold. <sup>13</sup> "But the one who endures to the end, he will be saved.

2:20 But you (Emphatic) have an anointing from the Holy One, and you all know. (Perfect 'oida')<sup>21</sup> I have not written to you because you do not know (Perfect 'oida' with Negative) the truth, but because you do know (Perfect 'oida') it, and because no lie is of the truth.<sup>22</sup> Who is the liar but the one who denies that Jesus is the Christ? This (Emphatic) is the antichrist, the one who denies the Father and the Son.<sup>23</sup> Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.<sup>24</sup> As for you, (Emphatic) let that abide (Present Imperative) in you which you heard from the beginning. If what you heard from the beginning abides in you, you (Emphatic) also will abide in the Son and in the Father.

*Verse 24 Here is the 2<sup>nd</sup> command in this letter; "abide and continue to abide in what you have heard"!*

### *The Promise Is Eternal Life*

2:25 This (Emphatic) is the promise which He Himself (Emphatic) made to us: eternal life.

2:26 These things I have written to you concerning those who are trying to deceive you.<sup>27</sup> As for you, (Emphatic), the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide (Present Imperative) in Him.

*Verse 27 Here is the 3<sup>rd</sup> Command "abide and continue to abide in Him!"*

2:28 Now, little children, abide (Present Imperative) in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.<sup>29</sup> If you know (Perfect Subjunctive 'oida') that He is righteous, you know (Present Imperative 'ginosko') that everyone also who practices (Present Participle) righteousness is born (Perfect Passive) of Him.

*Verse 28 The 4<sup>th</sup> Command is the same as the third!  
"Little Children abide and continue to abide in Him!"*

3:1 See (Imperative) how great a love the Father has bestowed (Perfect) on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God, and it has not appeared as yet what we will be. We know (Perfect 'oida') that when He appears, we will be like Him, because we will see Him just as He is. <sup>3</sup> And everyone who has this hope fixed on Him purifies himself, just as He (Emphatic) is pure.

3:4 Everyone who practices (Present Participle [ing]) sin also practices lawlessness; and sin is lawlessness. <sup>5</sup> You know (Perfect 'oida') that He (Emphatic) appeared in order to take away sins; and in Him there is no sin. <sup>6</sup> No one who abides (Present Participle [ing]) in Him sins; no one who sins (Present Participle [ing]) has seen (Perfect) Him or knows (Perfect 'ginosko') Him.

3:7 Little children, make sure no one deceives you; (Present Imperative with a negative) the one who practices (Present Participle [ing]) righteousness is righteous, just as He (Emphatic) is righteous; <sup>8</sup> the one who practices (Present Participle [ing]) sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. <sup>9</sup> No one who is born (Perfect Passive) of God practices sin, because His seed abides in him; and he cannot sin, because he is born (Perfect Passive) of God. <sup>10</sup> By this the children of God and the children of the devil are obvious: anyone who does not practice (Present Participle [ing]) righteousness is not of God, nor the one who does not love (Present Participle [ing]) his brother.

Robertson's Word Pictures

"the one who keeps on sinning" ... (lives a life of sin, not mere occasional acts of sin) .... Hath not seen him .... The habit of sin is proof that one has not the vision or the knowledge ... of Christ."

Lenski's Commentary on the New Testament 3:6) Thus John advances to the facts: Everyone remaining in him does not go on sinning; everyone sinning has not seen him, nor has he known him.

English Standard Version <sup>1</sup> John 3:9 No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God.

3:11 For this (Emphatic) is the message which you have heard from the beginning, that we should love one another; <sup>12</sup> not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

3:13 Do not be surprised, (Present Imperative with a Negative) brethren, if the world hates you. <sup>14</sup> We (Emphatic) know (Perfect 'Oida') that we have passed out of (Perfect) death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup> Everyone who hates (Present Participle [ing]) his brother is a murderer; and you know that no murderer has eternal life abiding (Present Participle [ing]) in him. <sup>16</sup> We know (Perfect 'ginosko') love by this, that He (Emphatic) laid down His life for us; and we (Emphatic) ought to lay down our lives for the brethren. <sup>17</sup> But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

3:18 Little children, let us not love with word or with tongue, but in deed and truth. <sup>19</sup> We will know (Future 'ginosko') by this that we are of the truth, and will assure our heart before Him <sup>20</sup> in whatever our heart condemns us; for God is greater than our heart and knows all things. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence before God; <sup>22</sup> and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

3:23 This (Emphatic) is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. <sup>24</sup> The one who keeps (Present Participle {ing}) His commandments abides in Him, and He in him. We know ('ginosko') by this that He abides in us, by the Spirit whom He has given us.

## *Testing the Spirits*

<sup>4:1</sup> Beloved, do not believe every spirit,<sup>(Present Imperative with a Negative)</sup> but test <sup>(Present Imperative)</sup> the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup> By this you know <sup>(Present Imperative 'ginosko')</sup> the Spirit of God: every spirit that confesses that Jesus Christ has come <sup>(Perfect Participle)</sup> in the flesh is from God; <sup>3</sup> 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.

<sup>4:4</sup> You, <sup>(Emphatic)</sup> are from God, little children, and have overcome <sup>(Perfect)</sup> them; because greater is He who is in you than he who is in the world. <sup>5</sup> They <sup>(Emphatic)</sup> are from the world; therefore they <sup>(Emphatic)</sup> speak as from the world, and the world listens to them. <sup>6</sup> We <sup>(Emphatic)</sup> are from God; he who knows <sup>(Present Participle [ing] 'ginoske')</sup> God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

## *God Is Love*

<sup>4:7</sup> Beloved, let us love one another, for love is from God; and everyone who loves <sup>(Present Participle [ing])</sup> is born of <sup>(Perfect Passive)</sup> God and knows God. <sup>8</sup> The one who does not love <sup>(Present Participle [ing])</sup> does not know God, for God is love. <sup>9</sup> By this the love of God was manifested in us, that God has sent <sup>(Perfect)</sup> His only begotten Son into the world so that we might live through Him. <sup>10</sup> In this is love, not that we <sup>(Emphatic)</sup> loved <sup>(Perfect)</sup> God, but that He <sup>(Emphatic)</sup> loved us and sent His Son to be the propitiation for our sins.

4:11 Beloved, if God so loved us, we (Emphatic) also ought to love one another. <sup>12</sup> No one has seen (Perfect) God at any time; if we love one another, God abides in us, and His love is perfected (Perfect Passive Participle [ing]) in us. <sup>13</sup> By this we know that we abide in Him and He (Emphatic) in us, because He has given (Perfect) us of His Spirit. <sup>14</sup> We (Emphatic) have seen (Perfect) and testify that the Father has sent (Perfect) the Son to be the Savior of the world.

4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> We (Emphatic) have come to know (Perfect 'ginosko') and have believed (Perfect) the love which God has for us. God is love, and the one who abides (Present Participle [ing]) in love abides in God, and God abides in him. <sup>17</sup> By this, (Emphatic) love is perfected (Perfect Passive) with us, so that we may have confidence in the day of judgment; because as He (Emphatic) is, so also are we (Emphatic) in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears (Present Participle [ing]) is not perfected (Perfect Passive) in love.

4:19 We (Emphatic) love, because He (Emphatic) first loved us. <sup>20</sup> If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love (Present Participle [ing]) his brother whom he has seen, (Perfect) cannot love God whom he has not seen, (Perfect). <sup>21</sup> And this commandment we have from Him, that the one who loves (Present Participle [ing]) God should love his brother also.

<sup>5:1</sup>Whoever believes (Present Participle [ing]) that Jesus is the Christ is born of (Perfect Passive) God, and whoever loves (Present Participle [ing]) the Father loves the child born (Perfect Passive) of Him.<sup>2</sup> By this we know that we love the children of God, when we love God and observe His commandments.<sup>3</sup> For this (Emphatic) is the love of God, that we keep His commandments; and His commandments are not burdensome.<sup>4</sup> For whatever is born of (Perfect Passive Participle) God overcomes the world; and this (Emphatic) is the victory that has overcome (Participle [ing]) the world—our (Lit. 'The Faith') faith.

<sup>5</sup>Who is the one who overcomes (Present Participle [ing]) the world, but he who believes (Present Participle [ing]) that Jesus is the Son of God?

### *Robertson's Word Pictures*

That Jesus is the Christ. The Cerinthian antichrist denies the identity of Jesus and Christ (2:22). Hence John insists on this form of faith (*The believing one*, here in the full sense, stronger than in 3:23; 4:16,) as he does in verse 5 and in accord with the purpose of John's Gospel (Jn 20:31).

John 20:31 but these (Emphatic) have been written (Perfect) so that you may believe that Jesus is the Christ, the Son of God; and that believing (Present Participle) you may have life in His name.

Nothing less will satisfy John, not merely intellectual conviction, but full surrender to Jesus Christ as Lord and Saviour. "The Divine Begetting is the antecedent (*starting point*), not the consequent (*ending point*) of the believing"....So then we prove our love for the common Father by our conduct towards our brothers and sisters in Christ.

### *Wuest Word Studies*

(5:1) The Cerinthian Gnostics denied the identity of Jesus and the Christ. That is, they denied that the individual whom the Christian Church knew by the name "Jesus" was also the Christ. The word "Christ" is the English spelling of the Greek word *christos* which means "the anointed one." But the predicted Anointed One was to be God-incarnate, virgin-born into the human race. Thus, the incarnation is in view here. **But this belief is not a mere intellectual assent to the fact of the incarnation, but a heart acceptance of all that it implied in its purpose, the substitutionary death of the Incarnate One for sinners, thus making a way of salvation in which God could bestow mercy on the basis of justice satisfied.** That person, John says, and he uses the perfect tense here, has been born of God and as a result is a child of God. "Him that begat" is God. "Him that is begotten of Him" is the child of God. John says therefore that the person who loves God as his Father also loves God's children because of the fact of the family relationship, that of having a common Father and that of sustaining the relationship with other believers, that of children in the same family.

### *Wuest Word Studies*

(5:4, 5) The reason why God's commandments are not burdensome is that obedience to them enables the saint to overcome the world. "Whatsoever" is neuter in gender, the comprehensive, categorical neuter, expressing the universality of the principle, and refers to persons, those persons born of God. "Born" is again perfect in tense, referring to a past completed act of regeneration with the present result that that regenerated individual has been made a partaker of the divine nature and as such is a child of God (II Peter 1:4, John 1:12 "sons," tekna, "bairns," born-ones). "Overcometh" is nikao, "to carry off the victory, come off victorious." The verb implies a battle. Here the forces of the world-system of evil, the flesh (totally depraved nature), the devil, and the pernicious age-system with which the saint is surrounded, are all engaged in a battle against the saint, carrying on an incessant warfare, the purpose of which is to ruin his Christian life and testimony. The verb is in the present tense, "is constantly overcoming the world." It is a habit of life with the saint to gain victory over the world. To go down in defeat is the exception, not the rule. In the expression, "This is the victory that overcometh," the verbal form is an aorist participle, literally, "This is the victory that overcame the world"; as **Smith says, "St. John says first, 'is conquering,' because the fight is in progress, then 'that conquered' because the triumph is assured."** The same authority says, "Our faith' conquers the world by clinging to the eternal realities." Vincent says, "Our faith is embraced in the confession that Jesus is the Christ, the Son of God." This is brought out in v. 5, in the question, "Who is he who is constantly conquering the world but the one who believes that Jesus is the Son of God?" A heart belief in the incarnation with all that that implies results in an individual who gains the victory over the world. Unitarianism was clearly one of the most wide-spread heresies of the early Church, for John over and over again in this epistle writes against it.

**Translation.** <sup>1John 5:4-5</sup> Because everything born of God is constantly coming off victorious over the world. And this is the victory that has come off victorious over the world, our faith. Who is he who is constantly coming off victorious over the world but the one who believes that Jesus is the Son of God.?

5:5 Who is the one who overcomes (Present Participle [ing]) the world, but he who believes (Present Participle [ing]) that Jesus is the Son of God? <sup>6</sup> This (Emphatic) is the One who came (Participle [ing]) by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, (Present Participle [ing]) because the Spirit is the truth. <sup>7</sup> For there are three that testify: (Present Participle [ing]) <sup>8</sup> the Spirit and the water and the blood; and the three are in agreement. <sup>9</sup> If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, (Emphatic) that He has testified (Perfect) concerning His Son.

5:10 The one who believes (Present Participle [ing]) in the Son of God has the testimony in himself; (Emphatic) the one who does not believe (Present Participle [ing]) God has made (Perfect) Him a liar, because he has not believed (Present Participle [ing]) in the testimony that God has given (Perfect) concerning His Son. <sup>11</sup> And the testimony is this, (Emphatic) that God has given us eternal life, and this (Emphatic) life is in His Son. <sup>12</sup> He who has (Present Participle [ing]) the Son has the life; he who does not have (Present Participle [ing]) the Son of God does not have the life.

### *Wuest Word Studies*

6:6 Vincent says, "Water refers to Christ's baptism at the beginning of His Messianic work, through which He declared His purpose to fulfil all righteousness (Matt. 3:15). Blood refers to His bloody death upon the Cross for the sin of the world." Robertson says, "These two incidents 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)."

5:13 These things I have written to you who believe (Present Participle [ing]) in the name of the Son of God, so that you may know (Perfect 'oida') that you have eternal life. <sup>14</sup> This (Emphatic) is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. <sup>15</sup> And if we know (Perfect 'oida') that He hears us in whatever we ask, we know that we have the requests which we have asked (Perfect) from Him.

5:13 This is a key verse!

*It declares that we can FULLY know 'oida' (Perfect) for ALL time that we HAVE eternal life! A life of uncertainty is not consistent to the true child of GOD! We can come before GOD with confidence and Boldness knowing that GOD always hears us and we ALWAYS submit to the will of GOD in our requests and petitions as we always see in part and we completely and willingly surrender to the Wisdom and will of GOD whose ways are NOT our ways! As Jesus prayed, "Abba Father, all things are possible for You....yet not what I (Emphatic) will but what YOU (Emphatic) will! Have Thine Own way LORD Thou art the potter I am the clay!" If we believe that this generation has exceeded the example of Jesus and the entire history that GOD has recorded in His word we are equal to the sin of satan who proclaims his will above Almighty GOD!(See Mark 14:36 and Isaiah 14:14!*

*The Expositor's Greek Testament  
Volume V, p197Ver.14*

A large assurance: our prayers always heard, never unanswered. Observe two limitations: (1) according to Your will, which does not mean that we should first ascertain His will and then pray, but that we should pray the proviso, ( a condition that must be accepted in order for someone to agree to do something) express or implicit, "If it be Thy will". Mt. 26:39 is the model prayer. (2) The promise is not "He granteth it" but "He hearkeneth to us". He answers in His own way.

5:16 If anyone sees his brother committing (Present Participle [ing]) a sin not leading to death, he shall ask and God will for him give life to those who commit (Present Participle [ing]) sin not leading to death. There is a sin leading to death; I do not say that he should make request for this. <sup>17</sup> All unrighteousness is sin, and there is a sin not leading to death.

5:18 We know (Perfect 'oida') that no one who is born of (Perfect Passive Participle [ing]) God sins; but He who was born (Aorist Passive Participle [ing]) of God keeps him, and the evil one does not touch (do them no harm) him. <sup>19</sup> We know (Perfect 'oida') that we are of God, and that the whole world lies in the power of the evil one. 20 And we know (Perfect 'oida') that the Son of God has come, and has given (Perfect) us understanding so that we may know (Subjunctive 'ginosko') Him who is true; and we are in Him who is true, in His Son Jesus Christ. This (Emphatic) is the true God and eternal life.

<sup>21</sup> Little children, guard (Imperative) yourselves from idols.

*'The SIN leading to death'.*

*This paragraph does not FORBIDEN us to pray, for this person but we should leave that person in the hands of GOD when they completely walk away from Jesus and openly deny Him; after they have declared themselves to be His follower! This is the same as denying and blaspheming the Holy Spirit's presence when Jesus did miracles in their midst. The Pharisees refused to give GOD the glory and instead said ; the miracles were the activity of the devil !*

Matthew 12:24-32 But when the Pharisees heard *this*, they said, "This man (*Jesus*) casts out demons only by Beelzebul the ruler of the demons." ...<sup>31</sup> "Therefore I (*Jesus*) say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven.<sup>32</sup> "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the *age* to come.

*Wuest Word Studies*

"...the sin unto death is the denial of the incarnation, and that it is committed by an unsaved person who professes to be a Christian.

For Further INDEPTH study [Seminary level] see

The Epistles of John: New International Commentary on the New Testament [NICNT]  
By I. Howard Marshall; 1978 Wm. B. Eerdmans Publishing Co,

1 John (AMPLIFIED Bible)

<sup>1</sup> [WE ARE writing] about the Word of Life [in] Him Who existed from the beginning, Whom we have heard, Whom we have seen with our [own] eyes, Whom we have gazed upon [for ourselves] and have touched with our [own] hands.

<sup>2</sup> And the Life [an aspect of His being] was revealed (made manifest, demonstrated), and we saw [as eyewitnesses] and are testifying to and declare to you the Life, the eternal Life [in Him] Who already existed with the Father and Who [actually] was made visible (was revealed) to us [His followers].

<sup>3</sup> What we have seen and [ourselves] heard, we are also telling you, so that you too may realize and enjoy fellowship as partners and partakers with us. And [this] fellowship that we have [which is a distinguishing mark of Christians] is with the Father and with His Son Jesus Christ (the Messiah).

<sup>4</sup> And we are now writing these things to you so that our joy [in seeing you included] may be full [and your joy may be complete].

<sup>5</sup> And this is the message [the message of promise] which we have heard from Him and now are reporting to you: God is Light, and there is no darkness in Him at all [no, not in any way].

6 [So] if we say we are partakers together and enjoy fellowship with Him when we live and move and are walking about in darkness, we are [both] speaking falsely and do not live and practice the Truth [which the Gospel presents].

7 But if we [really] are living and walking in the Light, as He [Himself] is in the Light, we have [true, unbroken] fellowship with one another, and the blood of Jesus Christ His Son cleanses (removes) us from all sin and guilt [keeps us cleansed from sin in all its forms and manifestations].

8 If we say we have no sin [refusing to admit that we are sinners], we delude and lead ourselves astray, and the Truth [which the

Gospel presents] is not in us [does not dwell in our hearts].

9 If we [freely] admit that we have sinned and confess our sins, He is faithful and just (true to His own nature and promises) and will forgive our sins [dismiss our lawlessness] and [continuously] cleanse us from all unrighteousness [everything not in conformity to His will in purpose, thought, and action].

10 If we say (claim) we have not sinned, we contradict His Word and make Him out to be false and a liar, and His Word is not in us [the divine message of the Gospel is not in our hearts].

1 John 2

1 MY LITTLE children, I write you these things so that you may not violate God's law and sin. But if anyone should sin, we have an Advocate (One Who will intercede for us) with the Father—[it is] Jesus Christ [the all] righteous [upright, just, Who conforms to the Father's will in every purpose, thought, and action].

2 And He [that same Jesus Himself] is the propitiation (the atoning sacrifice) for our sins, and not for ours alone but also for [the sins of] the whole world.

3 And this is how we may discern [daily, by experience] that we are coming to know Him [to perceive, recognize, understand, and become better acquainted with Him]: if we keep (bear in mind, observe, practice) His teachings (precepts, commandments).

4 Whoever says, I know Him [I perceive, recognize, understand, and am acquainted with Him] but fails to keep and obey His commandments (teachings) is a liar, and the Truth [of the Gospel] is not in him.

5 But he who keeps (treasures) His Word [who bears in mind His precepts, who observes His message in its entirety], truly in him has the love of and for God been perfected (completed, reached maturity). By this we may perceive (know, recognize, and be sure) that we are in Him:

6 Whoever says he abides in Him ought [as a personal debt] to walk and conduct himself in the same way in which He walked and conducted Himself.

7 Beloved, I am writing you no new commandment, but an old commandment which you have had from the beginning; the old commandment is the message which you have heard [the doctrine of salvation through Christ].

8 Yet I am writing you a new commandment, which is true (is realized) in Him and in you, because the darkness (moral blindness) is clearing away and the true Light (the revelation of God in Christ) is already shining.

9 Whoever says he is in the Light and [yet] hates his brother [Christian, born-again child of God his Father] is in darkness even until now.

10 Whoever loves his brother [believer] abides (lives) in the Light, and in It or in him there is no occasion for stumbling or cause for error or sin.

11 But he who hates (detests, despises) his brother [in Christ] is in darkness and walking (living) in the dark; he is straying and does not perceive or know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because for His name's sake your sins are forgiven [pardoned through His name and on account of confessing His name].

13 I am writing to you, fathers, because you have come to know (recognize, be aware of, and understand) Him Who [has existed] from the beginning. I am writing to you, young men, because you have been victorious over the wicked [one]. I write to you, boys (lads), because you have come to know (recognize and be aware) of the Father.

14 I write to you, fathers, because you have come to know (recognize, be conscious of, and understand) Him Who [has existed] from the beginning. I write to you, young men, because you are strong and vigorous, and the

Word of God is [always] abiding in you (in your hearts), and you have been victorious over the wicked one.

15 Do not love or cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him.

16 For all that is in the world—the lust of the flesh [craving for sensual gratification] and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one's own resources or in the stability of earthly things]—these do not come from the Father but are from the world [itself].

17 And the world passes away and disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life abides (remains) forever.

18 Boys (lads), it is the last time (hour, the end of this age). And as you have heard that the antichrist [he who will oppose Christ in the guise of Christ] is coming, even now many antichrists have arisen, which confirms our belief that it is the final (the end) time.

19 They went out from our number, but they did not [really] belong to us; for if they had been of us, they would have remained with us. But [they withdrew] that it might be plain that they all are not of us.

20 But you have been anointed by [you hold a sacred appointment from, you have been given an unction from] the Holy One, and you all know [the Truth] or you know all things.

21 I write to you not because you are ignorant and do not perceive and know the Truth, but because you do perceive and know it, and [know positively] that nothing false (no deception, no lie) is of the Truth.

22 Who is [such a] liar as he who denies that Jesus is the Christ (the Messiah)? He is the antichrist (the antagonist of Christ), who [habitually] denies and refuses to acknowledge the Father and the Son.

23 No one who [habitually] denies (disowns) the Son even has the Father. Whoever

confesses (acknowledges and has) the Son has the Father also.

24 As for you, keep in your hearts what you have heard from the beginning. If what you heard from the first dwells and remains in you, then you will dwell in the Son and in the Father [always].

25 And this is what He Himself has promised us—the life, the eternal [life].

26 I write this to you with reference to those who would deceive you [seduce and lead you astray].

27 But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do].

28 And now, little children, abide (live, remain permanently) in Him, so that when He is made visible, we may have and enjoy perfect confidence (boldness, assurance) and not be ashamed and shrink from Him at His coming.

29 If you know (perceive and are sure) that He [Christ] is [absolutely] righteous [conforming to the Father's will in purpose, thought, and action], you may also know (be sure) that everyone who does righteously [and is therefore in like manner conformed to the divine will] is born (begotten) of Him [God].

1 John 3

1 SEE WHAT [an incredible] quality of love the Father has given (shown, bestowed on) us, that we should [be permitted to] be named and called and counted the children of God! And so we are! The reason that the world does not know (recognize, acknowledge) us is that it does not know (recognize, acknowledge) Him.

2 Beloved, we are [even here and] now God's children; it is not yet disclosed (made clear)

what we shall be [hereafter], but we know that when He comes and is manifested, we shall [as God's children] resemble and be like Him, for we shall see Him just as He [really] is.

3 And everyone who has this hope [resting] on Him cleanses (purifies) himself just as He is pure (chaste, undefiled, guiltless).

4 Everyone who commits (practices) sin is guilty of lawlessness; for [that is what] sin is, lawlessness (the breaking, violating of God's law by transgression or neglect—being unrestrained and unregulated by His commands and His will).

5 You know that He appeared in visible form and became Man to take away [upon Himself] sins, and in Him there is no sin [essentially and forever].

6 No one who abides in Him [who lives and remains in communion with and in obedience to Him—deliberately, knowingly, and habitually] commits (practices) sin. No one who [habitually] sins has either seen or known Him [recognized, perceived, or understood Him, or has had an experiential acquaintance with Him].

7 Boys (lads), let no one deceive and lead you astray. He who practices righteousness [who is upright, conforming to the divine will in purpose, thought, and action, living a consistently conscientious life] is righteous, even as He is righteous.

8 [But] he who commits sin [who practices evil-doing] is of the devil [takes his character from the evil one], for the devil has sinned (violated the divine law) from the beginning. The reason the Son of God was made manifest (visible) was to undo (destroy, loosen, and dissolve) the works the devil [has done].

9 No one born (begotten) of God [deliberately, knowingly, and habitually] practices sin, for God's nature abides in him [His principle of life, the divine sperm, remains permanently within him]; and he

cannot practice sinning because he is born (begotten) of God.

10 By this it is made clear who take their nature from God and are His children and who take their nature from the devil and are his children: no one who does not practice righteousness [who does not conform to God's will in purpose, thought, and action] is of God; neither is anyone who does not love his brother (his fellow believer in Christ).

11 For this is the message (the announcement) which you have heard from the first, that we should love one another,

12 [And] not be like Cain who [took his nature and got his motivation] from the evil one and slew his brother. And why did he slay him? Because his deeds (activities, works) were wicked and malicious and his brother's were righteous (virtuous).

13 Do not be surprised and wonder, brethren, that the world detests and pursues you with hatred.

14 We know that we have passed over out of death into Life by the fact that we love the brethren (our fellow Christians). He who does not love abides (remains, is held and kept continually) in [spiritual] death.

15 Anyone who hates (abominates, detests) his brother [in Christ] is [at heart] a murderer, and you know that no murderer has eternal life abiding (persevering) within him.

16 By this we come to know (progressively to recognize, to perceive, to understand) the [essential] love: that He laid down His [own] life for us; and we ought to lay [our] lives down for [those who are our] brothers [in Him].

17 But if anyone has this world's goods (resources for sustaining life) and sees his brother and fellow believer in need, yet closes his heart of compassion against him, how can the love of God live and remain in him?

18 Little children, let us not love [merely] in theory or in speech but in deed and in truth (in practice and in sincerity).

19 By this we shall come to know (perceive, recognize, and understand) that we are of the Truth, and can reassure (quiet, conciliate, and pacify) our hearts in His presence,

20 Whenever our hearts in [tormenting] self-accusation make us feel guilty and condemn us. [For we are in God's hands.] For He is above and greater than our consciences (our hearts), and He knows (perceives and understands) everything [nothing is hidden from Him].

21 And, beloved, if our consciences (our hearts) do not accuse us [if they do not make us feel guilty and condemn us], we have confidence (complete assurance and boldness) before God,

22 And we receive from Him whatever we ask, because we [watchfully] obey His orders [observe His suggestions and injunctions, follow His plan for us] and [habitually] practice what is pleasing to Him.

23 And this is His order (His command, His injunction): that we should believe in (put our faith and trust in and adhere to and rely on) the name of His Son Jesus Christ (the Messiah), and that we should love one another, just as He has commanded us.

24 All who keep His commandments [who obey His orders and follow His plan, live and continue to live, to stay and] abide in Him, and He in them. [They let Christ be a home to them and they are the home of Christ.] And by this we know and understand and have the proof that He [really] lives and makes His home in us: by the [Holy] Spirit Whom He has given us.

1 John 4

1 BELOVED, DO not put faith in every spirit, but prove (test) the spirits to discover whether they proceed from God; for many false prophets have gone forth into the world.

2 By this you may know (perceive and recognize) the Spirit of God: every spirit which acknowledges and confesses [the fact] that Jesus Christ (the Messiah) [actually] has

become man and has come in the flesh is of God [has God for its source];

3 And every spirit which does not acknowledge and confess that Jesus Christ has come in the flesh [but would annul, destroy, sever, disunite Him] is not of God [does not proceed from Him]. This [non confession] is the [spirit] of the antichrist, [of] which you heard that it was coming, and now it is already in the world.

4 Little children, you are of God [you belong to Him] and have [already] defeated and overcome them [the agents of the antichrist], because He Who lives in you is greater (mightier) than he who is in the world.

5 They proceed from the world and are of the world; therefore it is out of the world [its whole economy morally considered] that they speak, and the world listens (pays attention) to them.

6 We are [children] of God. Whoever is learning to know God [progressively to perceive, recognize, and understand God by observation and experience, and to get an ever-clearer knowledge of Him] listens to us; and he who is not of God does not listen or pay attention to us. By this we know (recognize) the Spirit of Truth and the spirit of error.

7 Beloved, let us love one another, for love is (springs) from God; and he who loves [his fellowmen] is begotten (born) of God and is coming [progressively] to know and understand God [to perceive and recognize and get a better and clearer knowledge of Him].

8 He who does not love has not become acquainted with God [does not and never did know Him], for God is love.

9 In this the love of God was made manifest (displayed) where we are concerned: in that God sent His Son, the only begotten or unique [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 (the atoning sacrifice) for our sins.

11 Beloved, if God loved us so [very much], we also ought to love one another.

12 No man has at any time [yet] seen God. But if we love one another, God abides (lives and remains) in us and His love (that love which is essentially His) is brought to completion (to its full maturity, runs its full course, is perfected) in us!

13 By this we come to know (perceive, recognize, and understand) that we abide (live and remain) in Him and He in us: because He has given (imparted) to us of His [Holy] Spirit.

14 And [besides] we ourselves have seen (have deliberately and steadfastly contemplated) and bear witness that the Father has sent the Son [as the] Savior of the world.

15 Anyone who confesses (acknowledges, owns) that Jesus is the Son of God, God abides (lives, makes His home) in him and he [abides, lives, makes his home] in God.

16 And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells and continues in love dwells and continues in God, and God dwells and continues in him.

17 In this [union and communion with Him] love is brought to completion and attains perfection with us, that we may have confidence for the day of judgment [with assurance and boldness to face Him], because as He is, so are we in this world.

18 There is no fear in love [dread does not exist], but full-grown (complete, perfect) love turns fear out of doors and expels every trace of terror! For fear brings with it the thought of punishment, and [so] he who is afraid has not reached the full maturity of love [is not yet grown into love's complete perfection].

19 We love Him, because He first loved us.

20 If anyone says, I love God, and hates (detests, abominates) his brother [in Christ], he is a liar; for he who does not love his brother, whom he has seen, cannot love God, Whom he has not seen.

21 And this command (charge, order, injunction) we have from Him: that he who loves God shall love his brother [believer] also.

1 John 5

1 EVERYONE WHO believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him (His offspring).

2 By this we come to know (recognize and understand) that we love the children of God: when we love God and obey His commands (orders, charges)—[when we keep His ordinances and are mindful of His precepts and His teaching].

3 For the [true] love of God is this: that we do His commands [keep His ordinances and are mindful of His precepts and teaching]. And these orders of His are not irksome (burdensome, oppressive, or grievous).

4 For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.

5 Who is it that is victorious over [that conquers] the world but he who believes that Jesus is the Son of God [who adheres to, trusts in, and relies on that fact]?

6 This is He Who came by (with) water and blood [His baptism and His death], Jesus Christ (the Messiah)—not by (in) the water only, but by (in) the water and the blood. And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.

7 So there are three witnesses in heaven: the Father, the Word and the Holy Spirit, and these three are One;

8 and there are three witnesses on the earth: the Spirit, the water, and the blood; and these three agree [are in unison; their testimony coincides].

9 If we accept [as we do] the testimony of men [if we are willing to take human authority], the testimony of God is greater (of stronger authority), for this is the testimony of God, even the witness which He has borne regarding His Son.

10 He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be and represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.

11 And this is that testimony (that evidence): God gave us eternal life, and this life is in His Son.

12 He who possesses the Son has that life; he who does not possess the Son of God does not have that life.

13 I write this to you who believe in (adhere to, trust in, and rely on) the name of the Son of God [in the peculiar services and blessings conferred by Him on men], so that you may know [with settled and absolute knowledge] that you [already] have life, yes, eternal life.

14 And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to and hears us.

15 And if (since) we [positively] know that He listens to us in whatever we ask, we also know [with settled and absolute knowledge] that we have [granted us as our present possessions] the requests made of Him.

16 If anyone sees his brother [believer] committing a sin that does not [lead to] death (the extinguishing of life), he will pray and [God] will give him life [yes, He will grant life to all those whose sin is not one leading to death]. There is a sin [that leads] to death; I do not say that one should pray for that.

17 All wrongdoing is sin, and there is sin which does not [involve] death [that may be repented of and forgiven].

18 We know [absolutely] that anyone born of God does not [deliberately and knowingly] practice committing sin, but the One Who was begotten of God carefully watches over and protects him [Christ's divine presence within him preserves him against the evil], and the wicked one does not lay hold (get a grip) on him or touch [him].

19 We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

20 And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding and insight [progressively] to perceive (recognize) and come to know better and more clearly Him Who is true; and we are in Him Who is true—in His Son Jesus Christ (the Messiah). This [Man] is the true God and Life eternal.

21 Little children, keep yourselves from idols (false gods)—[from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life]. Amen (so let it be).

## Extra Notes

### Robertson's Word Pictures

Sinneth not (ouch hamartanei). Linear present (linear menon, keeps on abiding) active indicative of hamartano, "does not keep on sinning." For meno (abide) see 2:6; Joh 15:4-10. Whosoever sinneth (ho hamartanon). Present (linear) active articular participle like menon above, "the one who keeps on sinning" (lives a life of sin, not mere occasional acts of sin as hamartesas, aorist active participle, would mean). Hath not seen him (ouch heoraken auton). Perfect active indicative of horao. The habit of sin is proof that one has not the vision or the knowledge (egnoken, perfect active also) of Christ. He means, of course, spiritual vision and spiritual knowledge, not the literal sense of horao in Joh 1:18; 20:29.

3:7

Let no man lead you astray (medeis planato humas). Present active imperative of planao, "let no one keep on leading you astray." See 1:8; 2:26. Break the spell of any Gnostic charmer. He that doeth righteousness (ho poion ten dikaiosunen). "He that keeps on doing (present active participle of poieo) righteousness." For this idiom with poieo see 1:6; 3:4. He (ekeinos). Christ as in verse 5.

### Lenski's Commentary on the New Testament

6) Thus John advances to the facts: Everyone remaining in him does not go on sinning; everyone sinning has not seen him, nor has he known him.

Both facts are true without exception. John introduces "remaining," on which he rings the changes in 2:19, 24-28. Every person that is joined to Christ by faith and by faith remains in Christ simply does not go on sinning. These two facts exclude each other. The durative present "does not go on sinning" is vital for John's meaning; it has the same force

that it had in v. 4, "everyone doing the sin," given to doing it. Not to go on sinning implies a decisive break with sinning. Remaining in Christ, the expiator of sins, the Sinless One, means faith in him and in his expiation and thus a steady fight against sinning, a constant self-purification by his grace and his help. It cannot mean anything else.

Perfectionists misunderstood 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. In 1:8, 9 John makes confession also of his own sins: "If we keep confessing our sins." So in Rom. 7:14-25 Paul deplors the fact of his still sinning, of the sin power trying to make him its war captive (v. 23). Phil. 3:12, 13. Perfectionism takes John's statement out of its connection and disregards the tense which John uses.

John states the opposite but again with an advance in thought: Everyone continuing to sin (going on with sinning) has not seen him, nor has he known him. If he says: "I have known him," he is a liar (2:4). John uses "seeing him" as Jesus uses θεωρεῖν, "behold," (in John 6:40) because he speaks positively: "everyone beholding the Son and believing on him." The true believer ever keeps his eyes on Jesus. John says that the one going on in sinning "has not seen Christ," has never as much as caught a glimpse of him. The eyes of his understanding (Eph. 1:18) have remained blinded by the darkness (2:11), have never been opened or have become closed again.

The fact that this refers to spiritual seeing is made plain by the addition: "neither has he known him," which introduces the true, inward, spiritual knowing that was mentioned in 2:3-6. John regularly builds up his thought by interlocking and interweaving, by repeating and, when repeating, by adding new angles of view. Here γινώσκω is the fitting verb. This is not a mere intellectual comprehension but one that produces its spiritual affect and effect in him who knows.

This sinner may talk about Christ, but his soul has not come to know him, has not made true contact with him. His gnosis, if he is a Gnostic, is false.

The Expositor's Greek Testament

"The believer may fall into sin but he will not walk in it."

Everyone remaining in Him does not sin. Everyone sinning has not seen Him, nor known Him. Little children, let no one lead you astray; the one practicing righteousness is righteous, even as that One is righteous. The one practicing sin is of the devil, because the devil sins from the beginning. For this the Son of God was revealed, that He might undo the works of the devil.

## Good News Bible

### 1 JOHN

*The First Letter from John* has two main purposes: to encourage its readers to live in fellowship with God and with his Son, Jesus Christ, and to warn them against following false teaching that would destroy this fellowship. This teaching was based on the belief that evil results from contact with the physical world, and so Jesus, the Son of God, could not really have been a human being. Those teachers claimed that to be saved was to be set free from concern with life in this world; and they also taught that salvation had nothing to do with matters of morality or of love for others. In opposition to this teaching the writer clearly states that Jesus Christ was a real human being, and he emphasizes that all who believe in Jesus and love God must also love one another.

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#### 1

#### The Word of Life

1We write to you about the Word of life, which has existed from the very beginning. We have heard it, and we have seen it with our eyes; yes, we have seen it, and our hands have touched it.2When this life became visible, we saw it; so we speak of it and tell you about the eternal life which was with the Father and was made known to us.3What we have seen and heard we announce to you also, so that you will join with us in the fellowship that we have with the Father and with his Son Jesus Christ. 4We write this in order that our joy may be complete.

#### God is Light

5Now the message that we have heard from his Son and announce is this: God is light, and there is no darkness at all in him. 6If, then, we say that we have fellowship with him, yet at the same time live in the darkness, we are lying both in our words and in our actions. 7But if we live in the light — just as he is in the light — then we have fellowship with one another, and the blood of Jesus, his Son, purifies us from every sin.

8If we say that we have no sin, we deceive ourselves, and there is no truth in us. 9But if we confess our sins to God, he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing. 10If we say that we have not sinned, we make God out to be a liar, and his word is not in us.

#### 2

#### Christ our Helper

1I am writing this to you, my children, so that you will not sin; but if anyone does sin, we have someone who pleads with the Father on our behalf — Jesus Christ, the righteous one. 2And Christ himself is the means by which our sins are forgiven, and not our sins only, but also the sins of everyone.

3If we obey God's commands, then we are sure that we know him. 4Those who say that they know him, but do not obey his commands, are liars and there is no truth in them. 5All those who obey his word are people whose love for God has really been made perfect. This is how we can be sure that we are in union with God: 6those who say that they remain in union with God should live just as Jesus Christ did.

#### The New Command

7My dear friends, this command I am writing to you is not new; it is the old command, the one you have had from the very beginning. The old command is the message you have already heard.8However, the command I am now writing to you is new, because its truth is seen in Christ and also in you. For the

darkness is passing away, and the real light is already shining.

9Those who say that they are in the light, yet hate their brothers and sisters, are in the darkness to this very hour. 10Those who love their brothers and sisters live in the light, and so there is nothing in them that will cause someone else to sin. 11But those who hate their brothers and sisters are in the darkness; they walk in it and do not know where they are going, because the darkness has made them blind.

12I am writing to you, my children, because your sins are forgiven for the sake of Christ.

13I am writing to you, fathers, because you know him who has existed from the beginning. I am writing to you, young people, because you have defeated the Evil One.

14I am writing to you, my children, because you know the Father. I am writing to you, fathers, because you know him who has existed from the beginning. I am writing to you, young people, because you are strong; the word of God lives in you, and you have defeated the Evil One.

15Do not love the world or anything that belongs to the world. If you love the world, you do not love the Father. 16Everything that belongs to the world — what the sinful self desires, what people see and want, and everything in this world that people are so proud of — none of this comes from the Father; it all comes from the world. 17The world and everything in it that people desire is passing away; but those who do the will of God live for ever.

### **The Enemy of Christ**

18My children, the end is near! You were told that the Enemy of Christ would come; and now many enemies of Christ have already appeared, and so we know that the end is near. 19These people really did not belong to our fellowship, and that is why they left us; if they had belonged to our fellowship, they would have stayed with us. But they left

so that it might be clear that none of them really belonged to us.

20But you have had the Holy Spirit poured out on you by Christ, and so all of you know the truth. 21I am writing to you, then, not because you do not know the truth; instead, it is because you do know it, and you also know that no lie ever comes from the truth.

22Who, then, is the liar? It is those who say that Jesus is not the Messiah. Such people are the Enemies of Christ — they reject both the Father and the Son. 23For all those who reject the Son also reject the Father; those who accept the Son have the Father also.

24Be sure, then, to keep in your hearts the message you heard from the beginning. If you keep that message, then you will always live in union with the Son and the Father. 25And this is what Christ himself promised to give us — eternal life.

26I am writing this to you about those who are trying to deceive you. 27But as for you, Christ has poured out his Spirit on you. As long as his Spirit remains in you, you do not need anyone to teach you. For his Spirit teaches you about everything, and what he teaches is true, not false. Obey the Spirit's teaching, then, and remain in union with Christ.

28Yes, my children, remain in union with him, so that when he appears we may be full of courage and need not hide in shame from him on the Day he comes. 29You know that Christ is righteous; you should know, then, that everyone who does what is right is God's child.

### **3**

### **Children of God**

1See how much the Father has loved us! His love is so great that we are called God's children — and so, in fact, we are. This is why the world does not know us: it has not known God. 2My dear friends, we are now God's children, but it is not yet clear what we

shall become. But we know that when Christ appears, we shall be like him, because we shall see him as he really is. 3Everyone who has this hope in Christ keeps himself pure, just as Christ is pure.

4Whoever sins is guilty of breaking God's law, because sin is a breaking of the law.

5You know that Christ appeared in order to take away sins, and that there is no sin in him.6So everyone who lives in union with

Christ does not continue to sin; but whoever continues to sin has never seen him or known him.

7Let no one deceive you, my children! Whoever does what is right is righteous, just as Christ is righteous. 8Whoever continues to

sin belongs to the Devil, because the Devil has sinned from the very beginning. The

Son of God appeared for this very reason,

to destroy what the Devil had done.

9None of those who are children of God continue to sin, for God's very nature is in them; and because God is their Father, they cannot continue to sin. 10This is the clear difference between God's children and the Devil's children: all who do not do what is right or do not love others are not God's children.

### **Love One Another**

11The message you heard from the very beginning is this: we must love one another.12We must not be like Cain; he belonged to the Evil One and murdered his own brother Abel. Why did Cain murder him? Because the things he himself did were wrong, but the things his brother did were right.

13So do not be surprised, my brothers and sisters, if the people of the world hate you.

14We know that we have left death and come over into life; we know it because we love our brothers and sisters. Whoever does not love is still under the power of death.15All who hate others are murderers, and you know that

murderers have not got eternal life in them.

16This is how we know what love is: Christ gave his life for us. We too, then, ought to give our lives for our brothers and sisters!

17Rich people who see a brother or sister in need, yet close their hearts against them, cannot claim that they love God. 18My children, our love should not be just words and talk; it must be true love, which shows itself in action.

### **Courage before God**

19This, then, is how we will know that we belong to the truth; this is how we will be confident in God's presence. 20If our conscience condemns us, we know that God is greater than our conscience and that he knows everything. 21And so, my dear friends, if our conscience does not condemn us, we have courage in God's presence. 22We receive from him whatever we ask, because we obey his commands and do what pleases him. 23What he commands is that we believe in his Son Jesus Christ and love one another, just as Christ commanded us.24Those who obey God's commands live in union with God and God lives in union with them. And because of the Spirit that God has given us we know that God lives in union with us.

**4**

### **The True Spirit and the False**

1My dear friends, do not believe all who claim to have the Spirit, but test them to find out if the spirit they have comes from God. For many false prophets have gone out everywhere. 2This is how you will be able to know whether it is God's Spirit: anyone who acknowledges that Jesus Christ came as a human being has the Spirit who comes from God. 3But anyone who denies this about Jesus does not have the Spirit from God. The spirit that he has is from the Enemy of Christ; you heard that it would come, and now it is here in the world already.

4But you belong to God, my children, and have defeated the false prophets, because the Spirit who is in you is more powerful than the

spirit in those who belong to the world. 5Those false prophets speak about matters of the world, and the world listens to them because they belong to the world. 6But we belong to God. Whoever knows God listens to us; whoever does not belong to God does not listen to us. This, then, is how we can tell the difference between the Spirit of truth and the spirit of error.

### **God is Love**

7Dear friends, let us love one another, because love comes from God. Whoever loves is a child of God and knows God. 8Whoever does not love does not know God, for God is love. 9And God showed his love for us by sending his only Son into the world, so that we might have life through him. 10This is what love is: it is not that we have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven.

11Dear friends, if this is how God loved us, then we should love one another. 12No one has ever seen God, but if we love one another, God lives in union with us, and his love is made perfect in us.

13We are sure that we live in union with God and that he lives in union with us, because he has given us his Spirit. 14And we have seen and tell others that the Father sent his Son to be the Saviour of the world. 15If anyone declares that Jesus is the Son of God, he lives in union with God and God lives in union with him. 16And we ourselves know and believe the love which God has for us.

God is love, and those who live in love live in union with God and God lives in union with them. 17Love is made perfect in us in order that we may have courage on Judgement Day; and we will have it because our life in this world is the same as Christ's. 18There is no fear in love; perfect love drives out all fear. So then, love has not been made perfect in anyone who is afraid, because fear has to do with punishment.

19We love because God first loved us. 20If we say we love God, but hate our brothers and sisters, we are liars. For people cannot love God, whom they have not seen, if they do not love their brothers and sisters, whom they have seen. 21The command that Christ has given us is this: all who love God must love their brother or sister also.

**S**

### **Our Victory over the World**

1Whoever believes that Jesus is the Messiah is a child of God; and whoever loves a father loves his child also. 2This is how we know that we love God's children: it is by loving God and obeying his commands. 3For our love for God means that we obey his commands. And his commands are not too hard for us, 4because every child of God is able to defeat the world. And we win the victory over the world by means of our faith. 5Who can defeat the world? Only the person who believes that Jesus is the Son of God.

### **The Witness about Jesus Christ**

6Jesus Christ is the one who came with the water of his baptism and the blood of his death. He came not only with the water, but with both the water and the blood. And the Spirit himself testifies that this is true, because the Spirit is truth. 7There are three witnesses: 8the Spirit, the water, and the blood; and all three give the same testimony. 9We believe human testimony; but God's testimony is much stronger, and he has given this testimony about his Son. 10So all who believe in the Son of God have this testimony in their own hearts; but those who do not believe God have made him out to be a liar, because they have not believed what God has said about his Son. 11The testimony is this: God has given us eternal life, and this life has its source in his Son. 12Whoever has the Son has this life; whoever does not have the Son of God does not have life.

### **Eternal Life**

13I am writing this to you so that you may know that you have eternal life — you that believe in the Son of God . 14We have courage in God's presence, because we are sure that he hears us if we ask him for anything that is according to his will. 15He hears us whenever we ask him; and since we know this is true, we know also that he gives us what we ask from him.

16If you see your brother or sister commit a sin that does not lead to death, you should pray to God, who will give them life. This applies to those whose sins do not lead to death. But there is sin which leads to death, and I do not say that you should pray to God about that. 17All wrongdoing is sin, but there is sin which does not lead to death.

18We know that none of God's children keep on sinning, for the Son of God keeps them safe, and the Evil One cannot harm them.

19We know that we belong to God even though the whole world is under the rule of the Evil One.

20We know that the Son of God has come and has given us understanding, so that we know the true God. We live in union with the true God — in union with his Son Jesus Christ. This is the true God, and this is eternal life.

21My children, keep yourselves safe from false gods!