

**The Book of I John Commentary
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for General Epistles
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I John

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 - B. Date: Written about 90 A.D. from Ephesus.
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*Note: All Greek definitions come from Moulton's The Analytical Greek Lexicon Revised. Each word in this volume is shown in their inflected forms, and reference is made to the lexical form of the word. The definition of a word which, when found connected with the lexical form is often found on a different page than the inflected form. Therefore the page number following the word refers to the page on which the exact inflected form is found.

I John

The writer of this epistle is the Apostle John. He was the brother of James, and was one of the first disciples of Christ. John was a disciple of John the Baptist. The scripture records the introduction of John to Jesus, in John 1:35-42. John the Baptist described Jesus as the “Lamb of God” to two of his disciples. One of those two disciples is believed to have been John. Although he does not call himself by his name in the gospel bearing his name, John describes himself as a disciple who “Jesus loved.” (John 13:23) He is one of the first disciples who visited the tomb after the resurrection of Christ. (John 20:3-9) He and Peter play an important role in the opening chapters of the book of Acts.

Later in his life John was exiled to the Isle of Patmos. It was from this imprisonment that he wrote the book of Revelation. This isle was just off the coast of Asia Minor, near the city of Ephesus. John was associated with the church at Ephesus. It is believed that he wrote his three “General Epistles” and the Gospel of John from Ephesus. John does not mention his own name in any of the General Epistles or in the Gospel of John. One of John’s disciples Polycarp is known to have used the book early in the second century. A man by the name of Irenaeus who knew the elder Polycarp is the first person to have ascribed authorship of the epistle to John.

The epistle was written from Ephesus shortly after the gospel of John. While the date is uncertain, it most likely was written around the time of the

persecution of Domitian. This would place the writing of the epistle at approximately 90 A.D.

The major theme of the epistle seems to be assurance. The apostle wanted to assure believers of the safety of their relationship with Christ. A second theme seems to be a defense of the faith against the false teachings of the Gnostics. The Gnostics were teaching that Christ had not come in the flesh. John takes extra care to deal with this issue.

John gives his reason for writing the epistle in verses 3 and 4 of chapter 1. He states: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

No church is specifically mentioned in the book as being the recipient. It is assumed that it was a circular letter, and that it may have gone to many of the same churches mention in Revelation 2 and 3.

*Note: The introduction came from a study of Adam Clarke's commentary on Scripture. It represents a summary of the information given by Adam Clarke on the book.

First Hand knowledge to be imparted. 1:1-4

Chapter 1 verse 1

ην: (187) (I) was, (you) were, etc.

αρχης: (54) a beginning; an extremity, corner, or an attached cord; first place, headship high estate, eminence, authority; an authority magistrate; principality, prince, of spiritual existence.

απ': (35) forth from, away from; hence, to variously signifies departure; distance of time or place; avoidance; riddance; derivation from a quarter, source, or material; origination from agency or instrumentality.

John begins this epistle with a description of Christ in eternity. He calls Him that which from the beginning. This is a very similar phrase to the beginning of John's gospel. It speaks to His eternity. Whenever the beginning was, Jesus already was. The sense is that at the very beginning He always was. Any distance away from the beginning Christ already was, from the very origination He was. These concepts are foreign to those who would hold an Aryan view. The Jehovah Witnesses and others who would deny the eternity of Christ do not have a grasp on John's clear statements in John 1:1 and I John 1:1 concerning the eternity of Christ.

John then says that one who existed in eternity, he (John) had experienced with his senses. He and the others who were with him, heard Christ, saw Christ, and touched Christ. John here is dealing with a heresy which existed in his day and has seen its resurgence in this day. That heresy is Gnosticism. These people held that Christ was not really here on the earth in a corporeal body. John says to them, no, I have seen, touched, and heard Christ.

John deals in one verse with two of the greatest heresies that have come down through the ages to this day.

Chapter 1 verse 2

εφανερωθη: (178) to bring to light, to set in a clear light; to manifest, display; to evince; to declare, make known; to disclose; to reveal; to present to view; pass. to make an appearance; to be personally manifested; to be laid bare, appear in true character.
μαρτυρουμεν: (258) to be a witness, to bear witness, testify i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
απαγγελλομεν: (35) to announce that with which a person is charged, or which is called for by circumstances; to carry back word; to report; to declare plainly; to announce formally.
αιωνιον: (4) indeterminate as to duration, eternal everlasting.

This verse is shown in the KJV as a parenthetical thought. It continues John's theme of the previous verse. He notes that Christ's humanity and deity were set in clear light. His dual nature was laid bare, and made to appear in its true character. John himself was an expert witness of this manifestation. He bears testimony, and affirms what he has seen, touched and heard.

He knows is testifying to his brethren. He personally is announcing formally this testimony to all who claim the name of Jesus.

Chapter 1 verse 3

εωρακαμεν: (180) to see with the eyes; to see with the mind, to perceive, know; to see i.e. to become acquainted with by experience; to see to, look to.
ακηκομεν: (12) fellowship, association, community, communion, joint participation. to hear hearken, listen to; to heed, obey; to understand; to take in or admit to mental acceptance.
κοινωνιαν: (235) fellowship, association, community, communion, joint participation.

εητε: (179) to have, to hold; to have (hold) in the hand; the sense of wearing of garments, arms and the like; to have (hold) possession of the mind; to hold fast, keep; to have, comprise, involve.; to own, possess.

John has purpose to his declaration of his testimony. He wants his brethren to have joint participation in his experience. He wants them to heed and obey those things, which John knows by having personal witness. The brethren are to have an association with John and his testimony.

Their communion with John is to be extended to the other brothers. John wants them to put into their minds the truth of these things, and to share these things in communion with one another.

Chapter 1 verse 4

χαρα: (434) joy, gladness; by mention the cause or occasion of joy.
πεπληρωμεν: (316) to make full, to fill, to fill up; to fill to the full; to cause to abound, to furnish or supply liberally.

Now John gives his purpose in writing. He has purpose in the declaration of, and the sharing of his experience. He gives his reason for the brothers to hold these things in common. He wants them to have joy, and gladness to abound in them fully. He writes to fill them to the full with the gladness and joy that God has for them.

Basis of Fellowship. 1:5.2:29

Have a Pure walk. 1:5-2:2

Chapter 1 verse 5

αγγιλια: (3) announcement; promise; an act of promising, a promise given or to be given.

σκοτια: (369) darkness.

ουδεμια: (294) and not one, no one, none, no.

John to this point has been giving his personal testimony. He has been sharing his reasons for belief in Christ. He has been upholding the messenger and author of salvation. Now, he turns to the message, and promises that Christ brought.

John proclaims to them, that the message of Christ, deals with the righteous nature of God. He speaks of the concept that God is pure unadulterated light. He is using this metaphor of light to show that God is not hidden. His actions are done in plain sight. These actions are holy righteous and good.

His actions are the opposite of the actions, and motives of darkness. There is no place for darkness in the ways, and motives of God. There is not darkness in God. There is not one action, or motive of God that lives in the world of darkness. His ways are an open book for the world to see. All He does and all His character is righteous.

Chapter 1 verse 6

περιπατωμεν: (320) to make one's way, progress; to make due use of opportunities; to regulate one's life, to conduct one's self.
ψευδομεθα: (441) to show one's self deceitful, to play; to lie, to speak deliberate falsehoods; to lie, to lie to.
ποιουμεν: (334) to produce, construct, form, fashion; to create, to produce; to be author of, to cause.

Now John turns to the believer. He has said God is righteousness personified. He shows that it is not possible to make one's way and conduct one's life in an unrighteous manner, while having association and fellowship with God.

This fellowship is conditional based on one's conduct of life. To indicate that one has the close association with God, and while conducting one's life in the world of unrighteousness is according to John a lie. This claim of one's attachment to God while living in unrighteous ways is to speak a deliberate falsehood. This unrighteous darkness, does not produce, or create truth. Truth and darkness are opposites.

Chapter 1 verse 7

καθαριζει: (206) to make, clean, to cleanse. to remove by cleansing; leper, to cleanse by curing. to free from the defilement of sin and from faults; to purify from wickedness; to consecrate by cleansing or purifying; dedicate; to pronounce clean.
πασης: (311) all, every, any, every one, any and every, of every kind, the whole.
αμαρτιας: (17) error; offense, sin; a principle or cause of sin; proneness to sin, sinful propensity; guilt or imputation of sin; a guilty subject, sin offering, expiatory victim.

John then turns to the opposite condition. Before he has spoken of a person living an unrighteous life style. Now he talks about those who conduct themselves in the pathways of righteousness of Christ (i.e. the light). This lifestyle produces fellowship and communion between the brethren.

The person who walks in this the righteousness of the light (i.e. Christ) is not perfect. This is indicated by the fact that we see sin that needs removal. This person is cleansed and purified, from all errors, and offenses. This person is consecrated to God and, is ritualistically clean, from all sin, sinful propensity, and guilt. The agency of this cleanliness is not their own acts, nor their own sacrifice, but is found in the perfect sacrifice of Christ, carried out by the shedding of His blood. It is in the expiation that the Christian is made in right standing with God.

Chapter 1 verse 8

ειπωμεν: (118) to lay, to arrange, to gather; to say; to speak, make an address or speech; to say mentally in thought; to tell or declare; to put forth, propound; to mean, to intend to signify, to say declare, affirm, maintain; to enjoin; to term, designate, call.

εαυτους: (110) a reflexive pronoun of the third person, himself, herself, itself; also used for the first and second persons

πλανωμεν: (327) to cause to stray, to lead astray, lead aside from the right way; metaphorically to lead into error, to deceive.

John then expands on his concept that the Christian is not righteous by his own hand. John points out that when someone claims, or signifies and declares that they are sinless, they are lying. The one who would state that they do not sin leads themselves, and others astray from the right way of God. They

deceive and lead themselves and others into error. They not only deceive but, the truth does not exist in them.

John makes a strong statement here. He declares that if some one claims righteousness based on their own actions, the truth is not in them.

Light and darkness, are opposites. Truth and error are opposites.

Righteousness and unrighteousness are opposites.

Chapter 1 verse 9

ομολογωμεν: (288) to say the same thing; not to refuse, to promise; not to deny i.e. confess; declare; to profess
δικαιος: (101) right, justice; judicial punishment, vengeance; sentence of punishment, judgment, the goddess of justice or vengeance.
αμιν: (18) to us, our.

John states that if a person confesses, and does not deny their own sin, God is faithful to deal with that sin. God whose actions are opposite the ways of error is guaranteeing that He will take care of this matter of sin. He forgives it. He purifies the confessor and protects from all judicial punishment, and vengeance based in their unrighteous acts.

Chapter 1 verse 10

ημαρτηκαμεν: (187) to miss the mark; to be in error; to sin; to be guilty of wrong.
ψευστην: (422) a liar; a false or faithless man.
ποιουμεν: (334) to produce, construct, form, fashion; to create, to produce; to be author of, to cause.

Not only is the person who claims to have no sin a liar, but he is making God out to be false and faithless. This liar is creating the impression that God

is a liar. Therefore John concludes this liar does not have the word of God in them. Again John shows the opposite nature of truth and error. God's word is true, therefore if some lies about their sinful condition, they do not have the truth i.e. the word of God in them.

Chapter 2 verse 1

Τεκνια: (399) a little child; plural: little children.
παρακλατον: (304) summoned, called to one's side. one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate; one who pleads another's cause with one.

He addresses the people in the church as little children. Christ had told his disciples that they could not enter into the kingdom of heaven unless they became as little children. Now John uses this title for the believers to which he is writing. He calls them with affection little children.

In chapter 1 verse 4, John had told them that he had written to them that their joy might be full. He now expands on his purpose for writing the epistle. He tells them that he is writing so that they will not participate in sin.

John admonishes God's little children not to sin. He knows however that they will sin. Therefore he tells them that when they do sin, they have a friend in God's court of justice. This counselor before the judgment seat of God is one who is well qualified. He is righteous. That one is Jesus Christ. When they sin, Jesus is there before God pleading their case. He is there standing at their side. He is their righteousness.

Chapter 2 verse 2

ιλασμος: (201) to be a spectator, look at, behold; to see; to perceive; to discern, descry; to ascertain, find out, by seeing.
μονον: (272) alone; forsaken, destitute of help, alone merely, only.
κοσμου: (238) an apt and harmonious arrangement or constitution, order; ornament, decoration, adornment; the world, the universe; the circle of the earth, the earth; the inhabitants of the world particularly men.

Jesus is not only the lawyer for the Christian at the judgment seat of Christ, but he is also the satisfaction for the Christian's sins. He has made atonement for them with His own blood. He has satisfied God's righteous requirements of blood sacrifice for sin.

He has not only made appeasement to God for the sin of the Christian but, for every one. This verse provides ample evidence that the doctrines of Calvinism are incorrect. Jesus atonement was not merely on the part of Christian but for all the human inhabitants of the world.

Obey God's commandments 2:3-6

Chapter 2 verse 3

γινωσκομεν: (79) to learn to know, come to know, get knowledge; passive to become known; to know, understand.
εντολας: (142) an order, command, charge.
τηπρων: (403) to attend carefully, take; to guard; to keep.

The Christian has knowledge concerning his relationship to God. They know and understand God, and are known of God, by the relationship they have with his will. This will is defined by obedience to the commandments that He

has laid down. John continues his assertion of chapter 1, that he that is a Christian will demonstrate righteous character, and will cease from the practice of sin. The child of God will live in God's light, and his pathways will not be exhibited in the actions of darkness.

These orders, and charges of God called commandments are a way of life for the Christian. The Christian must carefully attend to these commands. They must guard the holy and righteous commands in their hearts from the ways of sinfulness. This demonstration of the ways of God in the heart and mind of the Christian give them a certain understanding of their relationship to God.

Chapter 2 verse 4

λεγων: (249) to cause to lie down, put to sleep; to collect, gather; to pick out; to lay with, count with; to enumerate, recount, aerate, describe; to say; to speak
τουτω: (407) this, this person or thing; this fellow, this very thing, this same thing. (dative i.e. to ...)
ουκ: (295) no not, nay, neither, never, no, none not

Now John compares the one who knows he is within the will of God, and a child of God, with the one who does not know. This one who says he is within God's will, and does not practice the ways of righteousness, is a liar. John is restating his assertion of chapter 1 verse 8. He expands on his reasons for writing in chapter 2:12-14. He is saying that a person not demonstrating their walk by doing God's will, can not claim to be within God's will. This person does not speak the truth. Truth and error are opposites.

The person who has this unrighteous life style can know, that they do not have the truth in themselves.

Chapter 2 verse 5

αληθως: (15) worthy of credit; truthful.
αγαπη: (2) love, generosity, kindly concern devotedness.
τετελειωται: (402) to make perfect or complete; to carry through completely; to accomplish, finish, bring to an end; to complete i.e. add what is yet wanting in or to render a thing full.; to bring to the end proposed.

John again changes direction. He now turns to the one who is at justified and sanctified to God. This one who is worthy of credit, and keeps God's word. This one who has been made at right standing with God by the blood of Christ, does God's will. Therefore God's love, generosity, and kindly concern is completed in them. They are filled up with God's devotion to them.

Chapter 2 verse 6

μεινειν: (263) to remain, abide; sojourn; not to depart, not to leave, to continue to be present; (time) to continue to be; not to perish, to last; to remain as one is, not to become another or different.
οφειλει: (296) to owe money, be in debt for; owe no man anything except to love one another; to be a debtor, be bound.
καθως: (208) just as, exactly as; inasmuch.

This one who has Christ sojourning in himself bound by the covenant of his sanctification to walk as Christ walked. Salvation is as is clear from other passages a free gift, therefore the apostle is discussing another issue than salvation here. The concept of abiding, and not departing from God's will speaks to the sanctification of the Christian. The apostle Paul has said that

Christians are created unto good works. (Ephesians 2:10). The process of salvation having taken place, the Christian having made a commitment to God, now is bound by that commitment to practice the ways of Christ.

Christ's command to love each other. 2:7-14

Chapter 2 verse 7

καινην: (208) recently made fresh, recent, unused, unworn; new; of a new kind, unprecedented, novel, uncommon, unheard of.
παλαιαν: (299) to cast lots, determine by lot; to choose by lot; to allot, assign by lot; to make a heritage, private possession.
αδελφοι: (6) a brother; near kinsman or relative; one of the same nation or nature; of equal rank and dignity; an associate; a member of the Christian community.

The commandment to love God goes back to the beginning. This is nothing new. This commandment is not unprecedented, it is not novel, and it is certainly something that God has not said to them in the past. This commandment is old going all the way back to the beginning. God has stated throughout all human history that mankind my love God, and love His neighbor. These commandments belong the near kinsman called brothers. Each of these brothers of equal rank are commanded by God to do these things. These are the things, which God has always spoken to His children, and continues to speak.

Chapter 2 verse 8

παραγεται: (301) to lead past, lead by; to lead aside, mislead; to lead away; to lead to; to lead forth, bring forward; to depart go away.
ηδη: (168) now, already.
φαινει: (421) to bring forth into the light, cause to shine, to show.

Now John puts a new spin on that old commandment. That commandment that is old, not recent. It has been renewed through the life of Jesus Christ. All things including that old commandment have become new in Christ Jesus. (2 Cor. 5:17). This commandment finds its truth in Christ. But not only in Christ, but through Christ it is renewed in all of the brethren.

John now brings forth a reason that this commandment is renewed through Christ, and in the brethren. John states that the darkness (unrighteousness), which surrounded all things, has been lead away, and is now fading. This darkness has departed as a result of the coming of the true light. Here he is speaking of Christ's having come into the world. Jesus had already said, "I am the light of the world." (John 8:12). He is that light which shines on every one. He is that light to which John the Baptist had brought witness. (See John 1). This is that Jesus who was righteousness personified. His righteousness shines forth and sends away darkness.

Chapter 2 verse 9

μισων: (271) to hate, pursue with hatred, detest; pass. to be hated, detested; to love less, to postpone in love or esteem, to slight.
εως: (180) a particle marking a limit, and; till, until; unto; unto, as far as, even to.
αρτι: (53) of time -- at the present moment, close upon it either before or after it; now, a the present juncture, forthwith, presently; just now, recently;

John says now that those who claim to sojourn in the righteous light of Jesus, yet hates their brother is a liar. One cannot fulfill the commandments of

God, which are defined in the word love, and yet detest, slight, or pursue hatred against a brother. John again draws a contrast. Hate and love are opposite, just as light and darkness.

Those who hate their brothers continue in darkness even until now. They were in darkness, they continue in darkness. Light and dark do not co-exist. Hatred and love do not co-exist. He that has hated continues in darkness even to this present juncture, according to John.

Chapter 2 verses 10 and 11

σκανδαλον: (368) a movable stick or ticker of a trap, trap-stick; any impediment placed in the way causing one to stumble or fall; any person or thing by which one is drawn into error.

υπαγει: (413) to lead under, bring under; to withdraw one's self, to go away, depart.

ετυφλωσε: (171) to blind, make blind; metaphorically to blunt the mental discernment, darken the mind.

John compares once again the one living in light and the one living in darkness. The one who dwells in the light of God's ways, are not going about trying to set traps, or impediments in the paths of others. They are not trying to draw others into error. They are too busy dwelling in the light to cause others to stumble and fall.

The one who is in darkness is busy withdrawing himself from the light. He cannot see where he is going. He is blinded, and darkened in his mind. He does not follow in the pathways of Christ's life. In his attempt to get away from the light he himself walks around like a blind man. This one cannot stand the ways of God. They withdraw because they cannot abide in the light. His deeds

are evil, and the revelation of these deeds by the light of God's righteousness is too much for him to be in God's presence. Therefore they hate Jesus (the light). (John 3:19)

Chapter 2 verse 12

αφρωνται: (61)	to send away, dismiss, suffer to depart; to emit, send forth.
ονομα: (289)	name, authority, character.
τεκνια: (399)	a little child; plural: little children.

John returns to the reasons for his writing, he began in chapter 1 verse 3-4. He speaks of his reasons for writing to various groups, here in verses 12-14.

He writes to the little children of God, because they have had their sins dismissed and sent away through the forgiveness found in character of Jesus Christ. It is by His authority, and through His name that they have found forgiveness.

Chapter 2 verse 13

πατερες: (312)	generator or male ancestor; the founder of a race or tribe, progenitor of a people, forefather; one advanced in years; God is called the Father.
νεανισκοι: (275)	young attendant or servant.
νενηκηκατε: (276)	to conquer, overcome; to carry off the victory, come off victorious.

He writes to those who are very mature in Christ, those who are founders, and progenitors of the faithful. These are the elders, advanced in

age. His reason for writing to them is that they have known Christ from the very beginning of His ministry. These like John were old men.

He says he is writing to those who are young, but are mature and strong in the faith. He tells them that he is writing to them because they have conquered the evil one. They have fought the fight against evil in their lives, and were carrying off the victory, found in Christ Jesus.

John changes the tense of his verb to write here. He now states that he has written to the immature ones, because they have known the Father. The KJV uses the words little children here, but the word is not the same word he had used in verse 12. This word contains the idea of immaturity.

When these things that had been written in the past were written is not clear from the text. One however can assume from the similarity of the concepts and ideas expressed in John and those in 1st John, the apostle maybe referring to the gospel when he speaks of those things having been written.

Chapter 2 verse 14

ισχυροι: (203) strong, mighty; strong either in body or in mind; strong, violent.
νενικηκατε: (276) to conquer, overcome; to carry off the victory, come off victorious.
πονηρον: (336) full of labors, annoyances, hardships; pressed and harassed by labors; bad, of a bad nature or condition.

John continues his thought of why he has written in the past. He tells the elders (old ones) He tells them that he has written to them in the past for the

same reason he was writing them now. He tells them that he has written because they have known Him from the beginning.

He tells the strong young ones that the reason he wrote to them in the past is that they had overcome evil and were strong, and were living within the will of the word of God.

Reject worldliness. 2:15-17

Chapter 2 verse 15

αγαπατε: (2) to love, value, esteem, feel or manifest generous concern for, be faithful towards; to delight in; to set store upon.
υηδε: (412) but not, and not, neither; not even.
εν: (137) in, on, at, with, by, among.

He tells his brethren not to value, esteem or have delight in this world. By this he tells them that the society in which they live was not to be their concern. The products or things of this realm of humankind are not resident with God. These things are not worthy of the love of the brethren.

Chapter 2 verse 16

επιθυμια: (157) desire, craving, longing. specifically a desire for that which is forbidden, lust.
σαρκος: (363) what can be stripped off from the bones. flesh; pertaining to the body.
οφθαλμν: (296) is a diseased, disordered eye, a bide eye, received him out of their sight; the eyes of the mind.
αλαζονεια: (14) ostentation; presumptuous speech; haughtiness.

John now gives a reason for not loving the world, and its things. He sums up the attributes of the realm of humankind in their fallen state. Every

thing in this world is based on desiring, craving, and longing for that which is forbidden. This is manifested in the things men crave appeal to their human bodies. These are things which are discovered in the fallen nature of man.

This lust is also exhibited in what men look at and desire with their eyes. It is that longing and gazing at that which is forbidden that drives humans. This lust includes the thoughts and dreams of the eyes of their minds.

It is the haughtiness of the human nature, which produces the presumptuous speech that boasts of these lusts, and drives that are in the human society. Men take pride in their sinful nature.

Chapter 2 verse 17

παραγεται: (301) to lead past, lead by; to lead aside, mislead; to lead away; to lead to; to lead forth, bring forward; to depart go away.

ποιων (334) to produce, construct, form, fashion; to create, to produce; to be author of, to cause.

θελημα: (192) what one wishes or has determined shall be done; commands precepts.

This world and its ways are being lead away. Men of darkness will depart. The things, which they produce, construct, fashions and forms are temporary. They to along with the society of men, which create them, will cease.

In contrast to the ways of the world, which are passing away, the one who does what God wishes, will sojourn. Those who carry out His commands and precepts will endure throughout all the ages.

Threat to those in the fellowship. 2:18-29

Chapter 2 verse 18

παιδια: (298) to stretch one's self out in order to touch or to grasp something, to reach after or desire something.
αντιχριστος: (34) antichrist, an opposer of Christ.
εσχατη: (169) farthest, last, latest, lowest; in the lowest plight.
ωρα: (443) a certain define time or season fixed by natural law and returning with the revolving year. day time; twelfth part of a day; any define time, point of time, moment.

Little boys (children), John declares, it is the latest, and last time. The antichrist is on his way. This one who is an opposer of Christ is coming shortly.

Some of his fellow antichrists were already in the world in John's day. John here may be referring to the Gnosticism, which was already extant in the end of the first century. He goes on to describe the workings and teachings of antichrists in verse 23. In I John 4:3 he describes the spirit or nature of the antichrist. He ties this nature to the denial of Christ coming in a corporeal body. This is exactly what the Gnostics did.

Because of the revelation of antichrists John says, the believer knows, and understands that it is the last time.

Chapter 2 verse 19

εξηλθον: (146) to go or come out of; to come out; to proceed, emanate, take rise from; to come abroad; to go forth, go away, depart; to escape; to pass away, come to an end.

μεμνηκεισαν: (262) to remain, abide; sojourn; not to depart, not to leave, to continue to be present; (time) to continue to be; not to perish, to last; to remain as one is, not to become another or different.

φανερωθωσιν: (421) to bring to light, to set in a clear light; to manifest, display; to evince; to declare, make known; to disclose; to reveal; to present to view; pass. to make an appearance; to be personally manifested; to be laid bare, appear in true character.

Chapter 2 verse 20

χρισμα: (439) anything smeared on, unguent, ointment.

αγιου: (4) separate from common condition and use; dedicated; hallowed.

παντα: (300) all, every, any, every one, any and every, of every kind, the whole.

These antichrists of John's day had proceeded out of the Christian movement. They had been in the assemblies with Christ's brethren. They went away from the church, they left it going abroad to share their heresies. Even though they had come from the assembly called the church, they were never part of the church according to John.

There is a clear indication that they were not part of the body of Christ. This indication or manifestation is found in the fact that they did not continue in the church. They did not dwell and abide in the congregation of the righteous. Their leaving had the purpose of making known their spiritual condition. It disclosed to the brethren their true character. Those that left were never part of the church.

Chapter 2 verse 21

εργραψα: (165) to write. with reference to the form of letters: to delineate letters on a tablet, parchment, paper, or other material; with reference to the contents of the writing: to express in written charters.
ψευδος: (442) a lie; conscious and intentional falsehood; not what it professed to be.

John then turns back to defining his reason for writing. He does not write them to define for them again the truth. He wrote this material on parchments to verify to them that they know the truth. He wrote to them because they already knew the truth, and they know that truth is the opposite of intentional falsehoods. This conscious lying is the opposite of the truth.

Chapter 2 verses 22 and 23

αρνουμενος: (52) to deny, disclaim, disown; to renounce; to decline, refuse; to deny, contradict.
ομολογων: (288) profession.
υιον: (413) male issue; one begotten by a father and born of a mother; descendent one of the posterity of any one.

John defines for them what a liar professes. These liars disown, and renounce that Jesus is the Christ. The child error is the opposite of the child of the truth.

The one who denies Christ is the opposite of the one who confesses Christ and make a profession of Him. This profession and confession separates the child of obedience and the child of disobedience. It separates the child of light from the child of darkness. It makes this difference manifest,

and draws a stark contrast between the two. Those who reject the Son have also rejected His Father. No one can deny Christ and be a child of the Father.

Chapter 2 verse 24

ηκουσατε: (186) to hear harken, listen to; to heed, obey; to understand; to take in or admit to mental acceptance.
μεινη: (261) to remain, abide; sojourn; not to depart, not to leave, to continue to be present; (time) to continue to be; not to perish, to last; to remain as one is, not to become another or different.
αρχς: (54) a beginning; an extremity, corner, or an attached cord; first place, headship high estate, eminence, authority; an authority magistrate; principality, prince, of spiritual existence.

John tells them to hearken to, listen to, and obey the things, which they had been taught in the beginning. The one who continues in those things manifests his right relationship with Christ and the Father. All of those things that had been taught, preached, and heard will remain in the child of God. Unlike those who have left, the one who follows God will continue to remain in the ways of the light.

Chapter 2 verse 25

επαγγελια: (149) to announce; to promise; middle: to announce concerning one's self.
ζωην: (183) life, the state of one who is possessed of vitality or is animate; the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic and to Christ in whom the word put on human nature; real genuine life
αιωνιον: (4) indeterminate as to duration, eternal everlasting.

Those who abide in him have sure promises. God is announcing to them that know Him and have this surety of knowledge, that His has prepared something for them. Those who are His children, abiding in the light are

promised life. This is that absolute fullness that only the assurance of eternal, everlasting life produces. These people have a vitality in them that is real and genuine, that has no known end.

Chapter 2 verse 26

περι: (317) with genitive: about, concerning, as touching.
with accusative: about, around
πλανωντων: (326) to lead astray, cause to wander; pass. to go astray, wander about, stray; metaphorically to mislead, deceive.

John against turns to a discussion of his reasons for writing. He has told them about the ways and means of the antichrists that have gone out from them. He tells them that he is writing because he wants them to know about these evil ones who would case them to wander and go astray from the ways of truth.

Chapter 2 verse 27

ελαβετε: (129) to take, take up, take in the hand; to take on one's self, sustain; to take, seize, seize up; to assume; put on; assumption of; to conceive; to take by way of provision; to get, get together; to receive as payment; to take to wife; to admit.
διδασκη: (97) to teach; to teach or speak in a public assembly; to direct, admonish.
καθως: (208) just as, exactly as; inasmuch.

John is telling them that even though he has given them information concerning the one's trying to deceive them, that he is not concerned about their state. He points out again that they have the smearing of God on them, which seals them to God. This anointing continues in and on them. They have taken, and seized that anointing, and are currently holding it.

Since they are continuing in the abiding anointing of God they do not need some one to tell them these things. They do not need some one to teach them in public assembly. This anointing and sealing God, through His Holy Spirit dwelling in them, taught them. It teaches exactly as it has already taught them, and it would continue to teach them all things.

Chapter 2 verse 28

παρρησιαν: (311) freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage; the deportment by which one becomes conspicuous or secures publicity.

αισχυνθωμεν: (10) to be ashamed, confounded

παρουσια: (311) presence; the coming arrival, advent.

John then addresses them with the affectionate appellation of "little children." He tells them to continue in the things that the Holy Spirit is teaching them through God's anointing. He tells them to continue in these things so that when Christ is made manifest, they will not be ashamed of their Christian walk. At His second advent when all things are reconciled to God they will not have to hang their head in guilt, but will have a fearless confidence, a cheerful courage in their free and open deportment in the reconciliation.

Chapter 2 verse 29

δικαιος: (101) right, justice; judicial punishment, vengeance; sentence of punishment, judgment, the goddess of justice or vengeance.

γινωσκετε: (79) to learn to know, come to know, get knowledge; passive to become known; to know, understand.

γεγεννηται: (76) properly: of men begetting children, more rarely of women giving birth to children. metaphorically to engender, cause to arise, excite.

The Christian who knows Christ right standing, and justice knows God. There own right standing, and justice is made known to themselves. They can have confidence that they are born unto God, having been begotten by the Father of heaven and earth.

Children of God in Fellowship. 3:1-5:3

Privileges, and promises to God's children. 3:1-3

Chapter 3 verse 1

ποταπην: (338) from what country, race, or tribe; of what sort or quality.
δεδωκεν: (85) to give, bestow, present; to give, cast throw; to supply, suggest; to distribute alms; to pay tribute; to be the author or source of a thing; to grant, permit, allow, to deliver up; to reveal, teach, to appoint, constitute; to consecrate, devote
κληθωμεν: (233) to call; to call aloud, utter in a loud voice; to call, to name, call by name, give a name, to salute one by name

Beginning with this verse John moves his discussion to the fellowship found only in Christ Jesus among the brethren. He speaks of the quality, and sort of love that God has for His children. He loves them so much He is willing, and pleased to grant them the status of the children of God. God has given Christians the great gift of a good name. God calls aloud to all that the world that His children have a worthy name.

The world is not so. They are not sons because they do not know Him. Since they do not know him they do not know, and understand the children of God either. Christ had warned during His life that what they had done to Him they would do to those that followed Him. The world did not and could not

understanding. Truly as the Christ has said, "Hearing they hear not, neither do they understand." (Matthew 13:13)

Chapter 3 verse 2

αγαπητοι: (2)	love, generosity, kindly concern devotedness.
οιδαμεν: (283)	to know how; to regard with favor.
ομοιοι: (288)	like, similar, resembling; like.

John addresses his brethren in this verse and the one proceeding as "beloved." These people have the love of God lavished upon them with generosity, and kindly concern.

The title of son of God is not a future promise to Christians, it is a present reality. Right now God has given this good name to His children. Yet, there is something that the children do not have. They do not completely now their final form, and glory. This glory has yet to be revealed. The promise given however is that when Christ returns those who are His children will resemble Christ in the likeness of His glory. The Christian has been regarded with the favor of knowing that when Christ returns they shall be like Him.

At that point they shall see Him as He currently is. What Christ is like now, in heaven is not yet revealed. What He is like now will be unveiled to His brethren in the last day, and throughout eternity.

Chapter 3 verse 3

ελπιδα: (133)	expectation; hope; mention. the object of hope, thing hoped for; the author or source of hope; trust confidence.
αγνιζει: (3)	to purify; to purify morally, reform.
εκεινος: (124)	there, in that place; thither.

There is an expectation, a hope expressed in trust and confidence in this appearance of Christ. This hope extends to the glorification of the saints that will take place. The one who has this hope has been purified morally and has been reformed. That purification took place in the person of Jesus Christ. His purity is extended to His brethren. Their purity is his purity.

Definition and discussion of sin. 3:4-10

Chapter 3 verse 4

ποιων: (334) to produce, construct, form, fashion; to create, to produce; to be author of, to cause.

αμαρτιαν: (17) error; offence, sin; a principle or cause of sin; proneness to sin, sinful propensity; guilt or imputation of sin; a guilty subject, sin offering, expiatory victim.

ανομιαν: (30) lawless, violating law, wicked, impious; a transgressor

John moves on to a discussion of the subject of sin. John in this passage gives a definition of sin. These errors, and offenses are seen in this passage as a violation of the law of God. John says that antinomianism is wrong. God has a set of principles, teachings, and laws that define for all what is sin. Men are left with no excuse. God has told every one what sin is. John has already talked about the tie between law and the purpose of the law, which is love. God has not left what sin is to doubt.

Chapter 3 verses 5 and 6

εφανερωθη: (178) to bring to light, to set in a clear light; to manifest, display; to evince; to declare, make known; to disclose; to

reveal; to present to view; pass. to make an appearance; to be personally manifested; to be laid bare, appear in true character.
αρη: (50) to take up, lift, raise; bear, carry; take away, remove; destroy, kill.
ουχ αμαρτανει: (17) (does) not miss the mark, (does) not sin.
αμαρτανων: (17) to miss the mark; to be in error; to sin; to be guilty of wrong.

Jesus was displayed to all the world for a purpose. Jesus was declared to the world by his appearance for the purpose of taking away or sins. He has carried away the sins of the sinner. Bear them in His own body upon the cross of Calvary. He has removed them far away from the Christian.

The Christian who abides in God is seen as one who does not miss God's mark by sin. The continuance in Christ is constantly cleansing the believer in who lives within the righteousness of God.

John then contrasts once again the one who is abiding in God, and those who are not. Those who do not abide in darkness are stumbling around, blundering through the world of sin. They do not know Him, they do not see Him, they abide in darkness. The one who abides in darkness is the opposite of the one who abides in the light. He who abides in sin is the opposite of those who do not abide in sin.

Chapter 3 verse 7-9

πλανατω: (327) to cause to stray, to lead astray, lead aside from the right way; metaphorically to lead into error, to deceive.
ποιων: (334) to produce, construct, form, fashion; to create, to produce; to be author of, to cause.
δικαιοσυνη: (101) fair and equitable dealing, justice; rectitude, virtue; generosity, alms; investiture with attribute of righteousness, acceptance as righteous, justification; a provision or mean for justification.

εκ: (121) from, out of, a place; of, from out of, denoting origin or source; of from some material; of from, among; from, denoting cause; means or instrument; by or through, denoting the author efficient cause; of, denoting the distinguishing mark of a class

διαβολου: (90) a calumniator, slanderer; a treacherous informer, traitor.

απ': (35) forth from, away from; hence, to variously signifies departure; distance of time or place; avoidance; riddance; derivation from a quarter, source, or material; origination from agency or instrumentality.

γεγεννηται: (76) that which has been begotten or born; the offspring, progeny, of men or of animals; the fruits of the earth, products of agriculture.

σπερμα: (373) the seed from which anything springs; seed, children, offspring, progeny; family, race, posterity; what ever possesses vital force or life-giving power.

δυναται: (108) to be able, either intrinsically and absolutely, which is the ordinary signification; or for specific reasons.

The next few verse present an interpretation problem. The Greek here indicates that the actions taking place are habitual in nature. This interpretation is based on the idea that some people who think themselves to be Christians are really not. Their lives reflect a spiritual flaw that goes beyond just committing the random sin. They are immersed in sin. They are given over to sin in some specific areas of their lives. They are not at war within themselves as Paul suggests Christians would be, but that they have surrendered to sin. These people were in sin, continue in sin, and will continue to be in sin.

Others would take this to show the difference between the spirit nature in the one born again. with the flesh nature that also resides in the born again Christian. The old man and the new man that Paul talks of, and the propensity to for Christians to sin in the flesh, but to serve God in their minds.

I believe that those who take the former position are correct. I understand

and agree with some of the aspects of argument that this speaks more of a

battle of the sin nature, verses the flesh nature, but my view is that in this passage John is trying to get those who claim to be Christians to recognize their true state. It goes along with John's purpose for this epistle to give assurance to Christians. It shows the separation between light and dark, good and evil, righteousness, and unrighteousness.

Righteousness is not only a state of being, but it is a way of life. Those who abide in the will of God demonstrate their righteousness before man. Those who produces righteousness are righteous. Those who practice righteousness are righteous as Christ is righteous. It is Christ living in those who follow God that produce righteousness. It is not the righteous acts that produce righteousness. It is those who are in the righteous state through Christ Jesus that will produce righteousness.

John tells them to take care not to let others led them aside from the right way. The walk of the Christian should be guided by Christ and not by the world.

John contrasts the righteousness of the Christian to the unrighteousness of the ones of this world. The person producing, and creating sin comes from the devil. Much as Christ told the Pharisees who thought themselves righteous that they were of their father the devil (John 8:44), these who practice evil come have their source and origin in the devil.

The devil has since the very beginning sinned, John says. One of the purposes that Christ came into the world, and was manifested, is to undo, loose, and destroy the works of Satan.

The one who is born of God does not habitually commit sin. This is sin of an addictive nature. The one who is born of God has his spirit communing with the Spirit of God, working to help the Christian to grow in grace and knowledge. The process of overcoming sin, versus the processes of giving into sin is spoken of in this passage.

The seed of God in this person remains in the Christian. He is the offspring of God. John is saying that God's Spirit will spring up evidence of God's fruits in the life of the Christian. The Christian can examine his motivations, and condition of his heart and have assurance of his salvation. The one who does not see God's fruit springing up in their lives, need Jesus. A good tree does not bring forth corrupt fruit, as Jesus once said.

The Christian is incapable, and unable to stay within the bounds of habitual, addictive sin, according to John's writing. The reason is that God's spiritual seed is within him.

Chapter 3 verse 10

τεκνα: (399) offspring; plural. children; posterity; a son
αδελφον: (6) a brother; near kinsman or relative; one of the same nation or nature; of equal rank and dignity; an associate; a member of the Christian community.

Here John concludes his thoughts on the preceding three verses. This demonstration of the fruit of God in the heart, life and mind of the one who claims to be a Christian, manifests, or reveals his true spiritual state. It reveals who is really the offspring God, and who is really of the offspring of the devil.

These fruits are the true test of the state of one's spiritual nature. The one who does right comes from God. The one who hates his near kinsman in the Christian community does not come from God.

Example of Cain and Able. 3: 11-18

Chapter 3 verse 11

αγγελια: (3) a message, doctrine, precept, delivered in the name of anyone.
αγαπωμεν: (2) love, generosity, kindly concern devotedness.
αλληλους: (16) one another; each other.

John continues his conclusion of the proceeding passages with a reason. The reason that this test of the spiritual nature in each Christian is based in the command of God. It is the doctrine and teaching that has been delivered in God's name, that the Christian love the brethren. This is not a message that is new to them. They have had this precept from the very beginning. God commands generosity, and kindly concern and devotedness, of the brethren for one another.

Chapter 3 verse 12

πονηρου: (336) full of labors, annoyances, hardships; pressed and harassed by labors; bad, of a bad nature or condition.
εσφαξε: (169) to slay, slaughter, butcher.
εργα: (165) business, employment, that which any one is occupied; any product whatever, anything accomplished by hand, art industry, mind; an act deed, thing done.

Now John shows them he is not talking of physical brothers, or of some nebular idea of the brotherhood of man, but he is speaking of the brotherly love

based in the changed spiritual nature of the Christian. He tells them that the way to be a "true brother" is not to act as Cain acted to his physical brother.

Cain as a negative example because of his bad nature and condition, butchered his brother. He did this because it was the product of the nature, within himself. It was this nature that occupied his time and energy.

Chapter 3 verse 13

θαυμάζετε: (191) to wonder, wonder at, marvel.
μισει: (271) to hate, pursue with hatred, detest; pass. to be hated, detested; to love less, to postpone in love or esteem, to slight.

Because of the contrast John has drawn between light and dark, good and evil, the righteous and the unrighteous, John tells his brother not to marvel or wonder about how the children of unrighteousness treats them. It should be no surprise, that they detest, and pursue with hatred the children of light, for they are the children of evil.

Chapter 3 verse 14

μεταβηκαμεν: (265) to pass over from one place to another, to remove, depart.
μενει: (263) to remain, abide; sojourn; not to depart, not to leave, to continue to be present; (time) to continue to be; not to perish, to last; to remain as one is, not to become another or different.
θανατω: (190) the death of the body, i.e. that separation of the soul from the body by which life on earth is ended; metaphorically the loss of that life which alone is worthy of the name.

Here John restates his premise, a child of God, knows he is a child of God, because he loves the brethren. This person knows that he has passed

from death to life, because he has outgoing concern for others, and acts upon that concern in love.

In contrast he that does not love the children of light, who should be his brethren, has not departed and continues in the pathways of death. This one has not been regenerated, he has not passed from death to life, he does not have saving belief, or grace. Again this is measure of one's spiritual condition.

Chapter 3 verse 15

ανθρωποκτονος: (30) a homicide, murderer
μενουσαν: (263) to remain, abide; sojourn; not to depart, not to leave, to continue to be present; (time) to continue to be; not to perish, to last; to remain as one is, not to become another or different.

John describes the spiritual condition of those who hate the brethren.

This one commits homicide. John amplifies and reemphasizes a teaching of Christ on the sermon on the mount. Christ taught that anyone who was angered at his brother without cause, or that treating his brother to abuse of eternal judgment on the part of one expressing anger, was not acting according to the purpose of the law of God. John states that hate equates to murder. In the eyes of God hatred and murder are the same.

The sojourning eternal life of the Christian stands in opposition to murder. Therefore John concludes that those who would hate the brethren, are not the children God, and are guilty of the sin of murder. No one who commits murder after this manner can claim the Spirit of God dwells in them.

Chapter 3 verse 16

ψυχην: (442) breath; the breath of life; the vital force which animates the body and shows itself in breathing; life
εθηκε: (116) to set, put, place, i.e. causative; to make; to set, fix, establish, to set forth, to establish, ordain.
οφειλομεν: (296) to owe money, be in debt for; owe no man anything except to love one another; to be a debtor, be bound.

John "by this" or "hereby" (using this method) we know the love, outgoing concern, God has for the Christian. By the giving up of the breath of life by Christ on behalf of the Christian the Christian knows godly love. Jesus laid down His life, by putting off, and laying aside His life.

John concludes therefore that Christians who are followers of Christ are obligated in debt to lay down their lives for their brethren.

Chapter 3 verse 17

βιον: (70) life; means of living; sustenance, maintenance, substance, goods.
θεωρη: (194) to be a spectator, look at, behold; to see; to perceive; to discern, descry; to ascertain, find out, by seeing.
κλειση: (232) to shut, shut up.
σπλαγχνα: (373) bowels, intestines; the bowels were regarded as the seat of more violent passions, such as anger and love; but by the Hebrews as the seat of tenderer affections. esp. kindness, benevolence, compassion.

John now asks a rhetorical question of the church. In essence John is saying that a person who has the means and does not help his brother in need does not have the love of God abiding in him.

Instead of laying down one's life for the brethren, the person John speaks of here does not help one of the brethren that he has the sustenance to

help. In the fellowship of the church, which is always local and visible in the New Testament, a brother who has a need (not a want) should not be neglected by those who have the ability to help.

A brother cannot shut up his tender seat of affections toward his brother. He will treat his brother who is in need with compassion.

John through his question is saying that if a brother who has more than he needs of something, that a fellow brother needs, and does not supply it to that needy one he does not have God's love in him.

Chapter 3 verse 18

λεγω: (248) a word; what some one has said; a saying; discourse; the act of speaking, speech. doctrine; matter under discussion, thing spoken of, affair; thing spoken of or talked about; event; deed; reason; account; regard consideration; relation.
γλωσση: (80) the tongue; the tongue, a member of the body, the organ of speech; a tongue. i.e. a language.
εργω: (165) business, employment, that which any one is occupied; any product whatever, anything accomplished by hand, art industry, mind; an act deed, thing done.

John then turns to the brethren and tells them not to have affection for this society of men. He says not to have it in the area of speech, doctrine, or reason. Do not take on the thoughts ideas and speech of the world, John declares to his brethren. Do not use the language of the world, in its perverseness. Do not do the work of the world. Do not do the business and employment of the world. Do not love its industry, its acts or its art.

Assurance for the believer. 3:19-24

Chapter 3 verse 19

εμπροσθεν: (136) before, in the presence of, in the face of; before, previous to; in sight or estimation of.

πεισομεν: (315) to persuade; to be persuaded, to suffer one's self to be persuaded; to be induced to believe; to have faith; have confidence, be confident.

καρδιας: (213) the heart; that organ in the animal body which is the center of the circulation of blood; the seat and center of all physical and spiritual life; of the middle or central inmost part of any thing, even though inanimate.

The heart of the Christian is right before God if he dwells in the ways of God and rejects the ways of the world. The Christian has assurance, and is persuaded to believe, having confidence in His position before God if his heart is right.

Chapter 3 verse 20

καταγενωσκη: (215) to accuse, condemn.

μειζων: (261) greater ...

καρδιας: (213) the heart; that organ in the animal body which is the center of the circulation of blood; the seat and center of all physical and spiritual life; of the middle or central inmost part of any thing, even though inanimate.

Even when a person is out of harmony with God and His ways, even when the person's own heart, the center of his life, condemns him, God is greater than his sin. This is a similar idea to that expressed in I John 2:1. John has already said, when a person sins, he has as His advocate Jesus Christ, before the judgment seat of God.

Chapter 3 verse 21

αγαπητοι: (2) love, generosity, kindly concern devotedness.
παρρησιαν: (311) freedom in speaking, unreservedness in speech,
free and fearless confidence, cheerful courage; the deportment by which
one becomes conspicuous or secures publicity.

In contrast to the one whose heart condemns him, is the one who is in right standing with God. This person has assurance, and confidence and security in the knowledge in God's ability to preserve him, in the day of judgment. This is clearly one who does not condemn himself because he has searched his own heart to make sure he loves the brethren.

Chapter 3 verse 22

αιτωμεν: (11) to take, take up, take in the hand; to take on one's self, sustain; to take, seize, seize up; to assume; put on; assumption of; to conceive; to take by way of provision; to get, get together; to receive as payment; to take to wife; to admit.
εντολας: (142) an order, command, charge.
τηρουμεν: (403) to attend carefully, take; to guard; to keep.
αρεστα: (50) to please; to be pleasing, acceptable; to consult the pleasure of any one; to seek favor with.

God promises that the Christian can seize the things he grasps for if he is in right relation to God. Some would use this to propose some "name it, and claim it doctrine," but that is not what is spoken of here. The person that can ask and receive is a person who asks, and acts within the will of God. This person does the things pleasing, and acceptable in the eyes of God.

John gives as a reason that they may ask and receive as being in right standing with God. This right standing would be within God's will. A good

example of this principle is Paul when he recognized that it was not God's will to heal him of an affliction, he accepted it, and asked no more. (2 Cor. 12:7-9).

Chapter 3 verse 23

πιστευσεωμεν: (326) to believe. intrans. to think to be true; to be persuaded of; to credit, place confidence in. trans. to entrust a thing to one i.e. to his fidelity; to be entrusted with a thing.

ονοματατι: (289) name, authority, character.

αλληλους: (16) one another; each other.

John then restates and rephrases the commandment of God that he has spoken of through out the epistle. This commandment, which was regenerated and renewed with the coming of Christ Jesus is the commandment of love. The command is to believe in Jesus and love the brethren. The Christian must be persuaded, and place confidence in Jesus. The Christian must love the brethren. This is the command that Christ gave.

Chapter 3 verse 24

τηρων: (403) to attend carefully, take; to guard; to keep.

πνευματος: (331) a movement of air, blast; the spirit, i.e. the vital principle by which the body is animated; a spirit i.e. a simple essence, devoid of all or a least all grosser matter, and possessed of the power of knowing, desiring, deciding, acting.

εδωκεν: (115) to give, bestow, present; to supply, suggest; to distribute alms; to pay tribute; to be author or source of a thing; to grant permit, allow; to deliver to, entrust, commit to the charge of any one; to deliver up; to reveal teach; to appoint, constitute

This commandment of love and belief, must be carefully guarded and kept. Those who do this sojourn in God, through the Holy Spirit, and God dwells in them through the Holy Spirit. This indwelling of God's Spirit and communion

with God's spirit gives the Christian the knowledge of their salvation, and dwelling in them. This Spirit and knowledge of the indwelling Spirit is the gift of God.

Sure tests of the truth. 4:1-6

Chapter 4 verse 1

δοκιμαζετε: (105) proved, tried; approved after examination and trial; by implication acceptable.

ψευδοπροφηται: one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies, a false prophet.

εχελυθασιν: (179) to go or come out of; to come out; to proceed, emanate, take rise from; to come abroad; to go forth, go away, depart; to escape; to pass away, come to an end.

John moves his discussion from the internal knowledge to knowledge concerning the external world. He speaks of the spiritual motivations for teaching a preaching error. John contrasts that false doctrine with what the Christian knows to be true. (verse 2-6)

Belief and trust are things needed in the Christians life. Belief and trust must be examined. There were many false prophets, teachers, and spiritual leaders that lived and taught in John's day. This is also true for this day and time. John states that the things a Christian wants to add to his belief system must be tried and examined. These things must be tested by the true teachings of scripture, and by the doctrine of Christ promoted by the one who would teach, and preach.

The testing of these teachings, and teachers lies at the heart and motive of the prophet (teacher). The question that is being asked by the test is, are the

teachings of this person in harmony with the instructions, and motives of God, His Son, and His Spirit.

These prophets spoken of by John act the part of a prophet of God, but the evidence of their lives and teaching is far different from the lives and teachings of the true prophets of God. These people call their words divinely inspired while at the same time utter falsehoods, and lies.

Chapter 4 verses 2 and 3

γινωσκετε: (79) to learn to know, come to know, get knowledge; passive to become known; to know, understand.
ομολογει: (289) to say the same thing; not to refuse, to promise; not to deny i.e. confess; declare; to profess
εληλυθοτα: (192) to come, to go, to pass. By the combination of this verb with other terms, a variety of meaning results, which, however, is due, not to a change of meaning in the verb, but to the adjuncts.
ερχεται: (167) to come, to go, to pass. By the combination of this verb with other terms, a variety of meaning results, which, however, is due, not to a change of meaning in the verb, but to the adjuncts.

John then defines a test for a problem that was in the church in his day. The ideas of Gnosticism were prevalent in the latter part of the first century when this epistle was written. These Gnostics felt that Christ was wisdom personified. They rejected the idea that he was a man. He was something else. They also rejected His deity. John speaks specifically of this error when he defines his test here. In today's world modern Gnosticism comes out in the resurgence of Aryanism, and the mystical ideas of the New Age philosophy that are gaining entrance into many church bodies.

John's message can be applied to many theological ideas and specific groups today. Mormons for example, reject the uniqueness of His virgin birth. They hold that Jesus was just another of the many spirits in heaven, before he came to earth, selected as savior. Though many of these groups use the name of Jesus Christ, as the personage called a savior, and while they may use the scripture out of context to try and prove their doctrine, their doctrine of Christ is so distorted that it is clearly a different Christ that they worship. In essence these groups are saying by their various teachings, that the Jesus Christ, whose actions and teachings are defined by scripture did not come in the flesh. Their view is that another Jesus came not the one Christians worship To them the teachings of scripture just did not come to pass.

Chapter 4 verse 4

νενικηκατε: (276) to conquer, overcome; to carry off the victory, come off victorious.

μειζων: (261) greater ...

Here John gives the Christian reassurance concerning their own power over the influences of these false teachers, and their doctrine. This power over the enemies teaching is based in the fact that the Holy Spirit resides in the Christian. It is not based really in their own abilities and knowledge, but in the power and ability of God that resides in them. This power from God resides in them making them powerful. This gives them the victory, and the ability to conquer and overcome the wrong hearted ideas of the evil one.

The one who is in them is God, and God is greater than any one, or any power, which might be controlling, directing, or empowering those who teaching, and practicing the secret powers of the evil one. This makes the Christian empowered to overcome the prophets of darkness.

Chapter 4 verses 5 and 6

λαλοῦσι: (246) to utter a voice, emit a sound; to speak, i.e. to use the tongue or the faculty of speech; to utter articulate sound; to talk; to utter, tell; to use words in order to declare one's mind and disclose one's thoughts.

αληθείας: (15) truth, verily; love of the truth, veracity, sincerity; divine truth revealed to man; practice in accordance with Gospel truth.

πλανησ: (327) a wandering, staying about; error, wrong opinion; error which shows itself in action, a wrong mode of acting.

The thoughts and philosophies of those false teachers spoken of in verse 1 of this chapter, speak the thoughts, and ideas of this world. Therefore their ideas are readily accepted in those who think like they do. The world (the unsaved society) thinks in certain patterns, and concepts. Their carnal minds are in enmity to God and His ways, and teachings. (Romans 8:7). Therefore they will listen to ideas and teachings at enmity with God.

The mind of the Christian however has been renewed through the power of God. (Romans 12:2). This renewing takes place throughout the life of the Christian. This does not mean that they will not at times act according to the old man (carnal nature), which is in a man until he dies.

The child of God having the renewed mind, and the communication between his spirit and the Spirit of God can distinguish the truth from error.

They can see through teachings to the sincerity, and veracity of the things said.

They discover the truth through the operation of the Spirit of God in their lives. With that Spirit they can see also the ideas, and doctrines that lead to wandering away from God, and lead into wrong ideas, and opinions.

With these thoughts John concludes his description of false teaching compared to true teaching. He has been contrasting the mind set of the world, which loves false teaching to the mind set of the Christian who loves the truth.

God is Love, and His children will love. 4:7-5:3

Chapter 4 verse 7

πας: (311)	all, every, any, every one, any and every, of every kind, the whole.
αγαπωμεν: (2)	love, generosity, kindly concern devotedness.
αλληλους: (16)	one another; each other.

John in verse 7 through 11 John restates and reemphasizes his point concerning the contrast of the child of God who loves, and the child of the evil one who hates.

John once again addresses his listeners as the "loved ones" of God. He tells them to have generosity, kindness, and devotedness one toward another. John once again brings them assurance by pointing out that if any one loves, after the manner prescribed by God, than that one is of God. This love is for those who also have that love manifested in them. These people are told to love each other.

Chapter 4 verse 8

μη: (268)	a particle of negation, which differs from (ou), that ... not lest.
ουκ εγνω: (113)	(does) not learn to know; (does) not come to know.
θεος: (193)	a general appellation of deities or divinities; the one and only true God.
αγαπη: (2)	love, generosity, kindly concern devotedness.
εστιν: (169)	to be, to exist; it is possible, proper.

John contrasts the one who loves, after the manner of godly love, and those who do not love according to godly love. It is not possible for the one who does not remain in the love according to godly love to learn, or come to know the one and only true God. God's character is based in love. John metaphorically equates God with His greatest attribute. God exists properly with the aspect of His character being love.

Chapter 4 verse 9

μονογενη: (272)	to bring to light, to set in a clear light; to manifest, display; to evince; to declare, make known; to disclose; to reveal; to present to view; pass. to make an appearance; to be personally manifested; to be laid bare, appear in true character.
απεσταλκεν: (39)	to send forth a messenger, agent, message, or command; to put forth into action; to dismiss, send away.
ζησωμεν: (182)	to live; be among the living, be alive; life, i.e. to have true life and worthy of name-- active, blessed, endless in the kingdom of God.

John now tells how the characteristic of love that permeates the ways of God was set in clear light. It was brought into view by His action of His sending forth His Son as the agent of His love. His Son sent into this world, to live

among His brethren, to experience the human existence, and to pay for their crimes was the greatest manifestation of love that has ever existed.

He did this so that His children could live with Him and have a true life worth of His name.

Chapter 4 verse 10

απεστειλε: (39) to send forth a messenger, agent, message, or command; to put forth into action; to dismiss, send away.
ιλασμον: (201) to be a spectator, look at, behold; to see; to perceive; to discern, descry; to ascertain, find out, by seeing.

John goes on to define love. Love in through greatest demonstration was that God loved Christians. Before they became Christians God loved them. Before they were even born, God loved them. In I Peter 1:20, Peter the Apostle says: "He was destined before the foundation of the world, but was revealed at the end of the ages for your sake." When they did not love God, God loved them. This is the definition of love in this current discourse in 1 John.

Chapter 4 verses 11 and 12

οφειλομεν: (296) to owe money, be in debt for; owe no man anything except to love one another; to be a debtor, be bound.
τεθεαται: (399) to behold, look upon, view attentively, contemplate; to view, take a view of; to learn by look.
τετελειωμενη: to make perfect or complete; to carry through completely; to accomplish, finish, bring to an end; to complete i.e. add what is yet wanting in or to render a thing full.; to bring to the end proposed.

Now John says, because God has loved the Christian with such a great love, he is obligated to love his brother.

No man has ever seen God at any time John says. John reflects back to Christ's own words in John 1:18. God in all his purity can not look upon by sinful man. Man as he is can not view, or behold God intently because of his current nature. Jesus through his life, and through the indwelling of the Holy Spirit has declared Him. This indwelling love God is expressed through the expression of that love to the brethren. It is in this love of God dwelling with in the Christian that brings a complete end to the hatred of man toward his brother and toward God. The new spiritual man does not sin after this manner.

Chapter 4 verses 13 and 14

μαρτυρουμεν: (258) to be a witness, to bear witness, testify i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
απεσταλκε: (39) to send forth a messenger, agent, message, or command; to put forth into action; to dismiss, send away.
σωτηρα: (396) savior, deliverer; preserver.

The Spirit of God is the guarantee to the Christian that he is God's child. John bears witness, and affirms that had put His Son into action in the world. The Son was sent here to be the deliverer, savior and preserver for all that would be His children.

Chapter 4 verse 15

ομολογηση: (289) to say the same thing; not to refuse, to promise; not to deny i.e. confess; declare; to profess
υιος: (413) male issue; one begotten by a father and born of a mother; descendent one of the posterity of any one.

those who declare, profess, and confess that Jesus is the Son of God, God makes His abode within them. Not only does He indwell them, they abide with Him.

Chapter 4 verse 16

εψνωκαμεν: (180) to learn to know, come to know, get knowledge; passive to become known; to know, understand.
πεπιστευκομεν: (317) to believe. intrans. to think to be true; to be persuaded of; to credit, place confidence in. trans. to entrust a thing to one i.e. to his fidelity; to be entrusted with a thing.
εν αυτω: (60) in him.

John says that he has learned and come to know that God has shown His love to him. He has placed his confidence in the fact that God loves him.

John then reviews his metaphor concerning love and God. Those that are God's children and live within the sphere of His ways, and His characteristic of love God lives and dwells within them.

Chapter 4 verse 17

τετελειωται: (402) to make perfect or complete; to carry through completely; to accomplish, finish, bring to an end; to complete i.e. add what is yet wanting in or to render a thing full.; to bring to the end proposed.
παρρησιαν: (311) freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage; the deportment by which one becomes conspicuous or secures publicity.
κρισεως: (241) a separating, sundering, separation; a trial, contest; selection; judgment, opinion or decision given concerning anything; like the college of judges; right, justice.

The love of the Christians is carried through to its complete accomplishment. This love will give a person courage and fearless confidence

in the day of judgment. Jesus Christ becomes the righteousness in the life of the Christian. Just as the righteous Jesus was in the world, so now the Christian becoming righteous through the blood of Jesus Christ, lives as Jesus did in the world.

Chapter 4 verse 18

φοβος: (427) fear, dread, terror; reverence, respect.
εχω βαλλει: (14) he casts without of doors. he throws out from one's ones person or place.
κολασιν: (236) correction, punishment, penalty.

There is no fear, or dread, or terror when one dwells in the love of God. The perfect love of God throws fear and dread out of the life of the Christian. The reason that fear is thrown out of the life of the Christian is that fear is a symptom of punishment, and penalties. The Christian is at right standing with God and is not under the punishment and penalties of sin.

Chapter 4 verses 19 through 21

μιση: (279) to hate, pursue with hatred, detest; pass. to be hated, detested; to love less, to postpone in love or esteem, to slight.
εωρακε: (180) to see with the eyes; to see with the mind, to perceive, know; to see ie. to become acquainted with by experience; to see to, look to.
δυναται: (108) to be able, either intrinsically and absolutely, which is the ordinary signification; or for specific reasons.

John reemphasizes the teachings he has been saying throughout the book in the next few verses. He notes first that what ever love the Christian has for originated with God. He reminds them that a person can not love God without demonstrating the love of God by loving his brother.

John's conclusion is that a person who loves God loves his brother also.

Chapter 5 verse 1

πιστευων: (326) to believe. intrans. to think to be true; to be persuaded of; to credit, place confidence in. trans. to entrust a thing to one i.e. to his fidelity; to be entrusted with a thing.

γενγεννηται: (76) properly: of men begetting children, more rarely of women giving birth to children. metaphorically to engender, cause to arise, excite.

γεγεννημενον: (76) properly: of men begetting children, more rarely of women giving birth to children. metaphorically to engender, cause to arise, excite.

Those that have confidence that Jesus is the Messiah, is born of God.

John is again showing that there is a difference between those that believe and those that have non-belief. One of the tests of God is trust and belief in Christ's ability deliverer a person from sin and death. This belief includes confidence that Jesus Christ is the true Son of God. This belief requires love for the Father.

This belief and love of God, is a testimony that a person is begotten of God.

Chapter 5 verse 2

οταν: (293) at the time that whenever; at the time when, as long as.

τηρωμεν: (403) to attend carefully, take; to guard; to keep.

ελτολας: (133) an order, command, charge.

The sign that Christian loves the brethren is wrapped up in his love for the Father. At the time when the Christian recognizes his love for God, he can have confidence that he has a right relationship for God. This love is expressed in the Christians carefully attending to God's law.

Chapter 5 verse 3

εντολαι αυτου: (142) a command of him, a precept of him, an order or direction of him.

βαρειαι: (66) heavy; met. burdensome, oppressive, or difficult of observance, as precepts; weighty, important, momentous; grievous, oppressive, afflictive, violent, rapacious; authoritative, strict, stern, severe.

ουκ εισιν: (129) is not.

John shows the connection between Christian love, and the commands, and precepts of God. The Christian in right relationship with God does not see the directions, and orders of God are not heavy burdensome observances and precepts. These commands of God, which were for good, are not to be seen as to authoritative, stern or strict to the Christian.

Conclusion. 5:4-21

Victory through faith in the Son. 5:4-12

Chapter 5 verse 4

νικα: (277) to conquer, overcome; to carry off the victory, come off victorious.

νικη: (277) victory

νικησασα: (278) to conquer, overcome; to carry off the victory, come off victorious.

The Christian is given the gift of faith. This faith is given to the Christian to produce victory, so that the Christian can overcome the world. They can overcome, and conquer the evil drives in this life. John makes this statement concerning overcoming faith in conjunction with his comments in the previous passage concerning the Christian not seeing the commandments as

burdensome. Victorious faith is the reason the Christian does not see the precepts of God as burdensome.

Chapter 5 verses 5 & 6

δι: (90) through, of time, during the course of; through, of immediate agency causation, instrumentality, by means of, by, of means or manner, through, by with.
υδατος: water.
αιματος: (9) blood; of the color of blood; bloodshed; blood-guiltiness; natural decent.
μονον: (272) alone; forsaken, destitute of help, alone merely, only.
μαρτυρουν: (258) to be a witness, to bear witness, testify i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
οτι: that, because.

John then asks a rhetorical question. The point of the question is simple. John was saying that only the one who believes that Jesus is the Son of God has the power to overcome the world.

This Jesus is not the Jesus of the Gnostics. He is the Jesus who came via water, and blood. John's uses of the phrase deals with both the birth and death of Christ. He was born through the nature process of human mother's and their children. He was contained in his mother's womb in a water sack, which broke at the time of birth.

But, not only was he born after the natural process, he died after the normal process. The life of fleshly creatures it is said in the Bible is contained in the blood. (Genesis 9:4). The spilling of Jesus blood through the process of crucifixion proves beyond a shadow of a doubt that he like other human beings, was flesh and blood. This is a direct attack by John against the Gnostics.

These physical evidences are seen by John of the human life of Jesus. The Holy Spirit also bears witness of humanity, it also speaks of His deity. At the baptism of John. (Luke 3:22). The Spirit came upon Jesus in the form of a dove when Christ came out of the water, and the Father spoke from heaven that Jesus was His blessed Son.

Chapter 5 verse 7 and 8

τρεις: (408)	three
μαρτυρουντες: (258)	to be a witness, to bear witness, testify i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
το εν εις: (129)	the in them are.

Many of the most ancient texts do not include verse 7. It is believed that this passage is gloss. According to history it was discovered written in the margin of one of the texts. It is believed it was added there by one of the copyist during the Dark Ages. Adam Clarke says of this passage, "It is likely that this verse is not genuine. It is wanting in every MS, one excepted." (Clarke 1324). This passage is not necessary to uphold the unity of the Godhead, nor is it necessary to uphold the deity of the Father, Son, and Holy Spirit. These things are verified throughout the rest of the text of scripture.

The eighth verse verifies the testimony of verse 6. It says that the water, the blood, and the Spirit bear witness of the earthly ministry and mission of Christ. They not only bear testimony, and affirm this fact but, they are agreement with one another.

Chapter 5 verse 9

ανθρωπων: (30) a human being; an individual.
λαμβανομεν: (246) to take, take up, take in the hand; to take on one's self, sustain; to take, seize, seize up; to assume; put on; assumption of; to conceive; to take by way of provision; to get, get together; to receive as payment; to take to wife; to admit.
μειζων: (261) greater ...

Again John refers to the witness of the Holy Spirit, at the baptism of John.

John was a close associate of John the Baptist. He also most likely refers to the witness of God the Father at the baptism. He could also be referring to the personal witness he and, Peter and James had at the mount of transfiguration. (Matthew 17). This witness was not only of human things like the blood and, water. This witness is God directly speaking to three human witnesses. John saw and heard this witness with his own eyes and ears.

Chapter 5 verses 10 through 12

μεμαρτυρηκεν: (262) to be a witness, to bear witness, testify i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
εδωκεν: (115) to give, bestow, present; to supply, suggest; to distribute alms; to pay tribute; to be author or source of a thing; to grant permit, allow; to deliver to, entrust, commit to the charge of any one; to deliver up; to reveal teach; to appoint, constitute
εχων: (180) to have, to hold; to have (hold) in the hand; the sense of wearing of garments, arms and the like; to have (hold) possession of the mind; to hold fast, keep; to have, comprise, involve.; to own, possess.

John again refers to the revelation of the Spirit of God, this time he expands the concept beyond his personal witness, and the testimony of his associates, and those at the baptism of Jesus by John. He now discusses the

fact that the Christian himself has the Holy Spirit dwelling in him. Christ and the Father also dwell in the life of the believer through the operations of the Holy Spirit. This Spirit is a personal witness, and personal revelation in the life of every believer.

John once again draws a distinction between the believer who has the Spirit witnessing to him, and the unbeliever who does not have the Spirit. The one who does not believe is not a true witness. The reason he is not a true witness is that he does not believe the record that God has provided.

This record that God has supplied to the believer is eternal life. That eternal life is in Jesus, and He is the greatest manifestation of it.

The contrast of the child of God and the child of unbelief is once again drawn. The one that possesses, and grasps a hold the eternal life in Christ Jesus has life. The one who does not take a hold of the eternal life present in Jesus Christ does not possess eternal life.

Assurance and Closing Remarks. 5:13-21

Chapter 5 verse 13

ταυτα: (398) these things; the same, so such, that, then, these, they this, those, thus.
ειδητε: (117) to know how; to regard with favor.
εις: (119) into; to, as far as, to the extent of; until; before, in the presence of; in order to, for, with a view; for the use or service; with reference; in accordance with; by in forms of swearing.

These things, John says, speaking of the proceeding information he has given throughout the book, but most especially the things he wrote in the

previous passages, were written to promote belief in the authority and power in

Christ Jesus. He also wrote to them that they might have a sure knowledge of their having eternal life. He wrote to them that they might believe in Christ.

Chapter 5 verse 14

τωμετα: (411) to ask; to ask for one's self (middle).
κατα: (213) with genitive: down from, down. against, down upon.
with acc. down through; during about.
θωλημα: (198) what one wishes or has determined shall be done; commands precepts.

This confidence that is engendered in the life of the Christian, by the knowledge given them about Christ, give him confidence in the loving relationship of God to them. He loves them so much to whatever they ask of God He will provide. These things that the Christian determines are to be done, will be done by God.

He makes the promise conditional. The things asked for that are provided by God if they are within His will. The life of the Christian, who dwells in the light, are aware of God's ways and His will. Their will under such conditions are in agreement with His will.

Chapter 3 verses 15 and 16

αιτηματα: (10) thing asked or sought for; petition, request.
αμαρτανοντα: (17) to miss the mark; to be in error; to sin; to be guilty of wrong.
θανστον: (190) the death of the body, i.e. that separation of the soul from the body by which life on earth is ended; metaphorically the loss of that life which alone is worthy of the name

Now John reflects on the relations of a Christian to his brother. He discusses how a Christian should respond to a brother who has a fault present in his life. He speaks of the nature of petition a Christian should give when he sees his brother has missed God's mark.

Sometimes the sin is so grievous in a person's life, that God slays them. It is for their benefit, and for the benefit of those around them. This is an act of God's sovereignty. This act of physical death, in this case is an act of mercy on the part of God. John tells the brethren to pray for the ones who have not committed this heinous act that requires the intervention of God. He tells them that their prayers will receive an answer, and that answer will come in the form of life. One can assume that John is asking for the Christian to pray for his brother so that his life in the community of the church would be restored.

John tells them that the sin of this heinous a nature that requires the sovereign act of taking the life of the one who has committed it should not be committed to prayer. John gives his personal witness that this is his response in such times.

Chapter 5 verses 17 and 18

αδικια: (7) to act unjustly; wrong; injure; violate a law.
πονηρος: (336) full of labors, annoyances, hardships;
pressed and harassed by labors; bad, of a bad nature or condition.
απτεται: (39) to fasten to, make adhere; to fasten one's self
to, adhere to, cling to; to touch.

John continues his thought. This sin unto death it seems is of the same nature that he spoke of in chapter 3. This is that sin of a habitual nature that has so addicted and blinded the ones committing them that they no longer act according to God's Spirit dwelling within them. The chapter 3 passage seems to speak of those who are unbelievers acting in this way. Here in chapter 5 the passage is clearly speaking of brethren in Christ. The remedy for cursed behavior is sufficiently sufficient to keep this sin from going to far. The person who commits these things has a war going on in their members. This tortured soul is acting in a way contrary to the Spirit of dwelling in them. Spiritual life cannot continue and grow under these conditions. The child of the devil acts according to his nature when he sins after this manner. The child of God is acting against his spiritual nature, and therefore this rebellion will not continue, and will not be allowed to continue the damage that child of God is doing to himself and others, through this rebellious takeover of the old man. This life of this individual is taken as an act of God's will and mercy.

Chapter 5 verse 19 through 21

ολος: (287)	whole, complete; all
κειται: (227)	to stand; metaphorically to be set, i.e. destined, appointed.
δεδωκεν: (85)	to give, bestow, present; to give, cast throw; to supply, suggest; to distribute alms; to pay tribute; to be the author or source of a thing; to grant, permit, allow, to deliver up; to reveal, teach, to appoint, constitute; to consecrate, devote
διανοιαν: (91)	through, intention; the mind, intellect, understanding; an operation of the understanding, thought, imagination; insight, comprehension; mode of thinking and felling, disposition of mind and heart, the affections.

φυλαξατε: (430) to guard; to watch, to keep watch. to avoid, shun, flee from.

Every aspect of this world and its society stand, and is destined toward unrighteousness. The Christian has a surety of this knowledge. He also knows with certainty that the Son of God has come into the world. This knowledge of the world's condition, and the knowledge that God's Son has come has bestowed on the Christian understanding.

The Christian has the mind and intellect that has been provided by God, that his understanding of the world's condition, and the coming of the Son, gives the Christian knowledge that Christ is true. It has informed him, and given him a certainty of his spiritual condition. This assurance only comes in the personally indwelling of Christ through the Holy Spirit.

This knowledge and assurance is only in Jesus, and in the true God. It provides eternal life.

John ends his epistle by entreating his readers to keep idolatry from their lives. He addresses them one more time with the affectionate title of "little children."

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