

1 John Chapter 2

1. My dear children, I am writing this to you so that you will not sin. But if anyone does sin, we have an advocate who pleads our case before the Father. He is Jesus Christ, the One who is truly righteous.

A. My dear children,

1. dear children- Gr. **teknion-** *small child*

a. In chapter one, John focused on the Gnostics that had infiltrated into the church. Now he addresses the true Christians in the church.

B. I am writing this to you so that you will not sin.

1. writing- Gr. **grapho**

a. We get freedom from sin by faith in the Word. [Ps. 119:11](#), [John 8:32](#) This writing that John is doing here is part of the Word of God.

2. sin- Gr. **hamartano**

a. It seems that some grace teachers today think that since Jesus died for all sins that there is no such thing as sin anymore. This is false. Here John tells us that we can sin as a Christian.

b. We will not sin when we awake to our righteousness in Christ Jesus. [1 Cor. 15:34](#)

C. But if anyone does sin,

1. sin- Gr. **hamartano**

a. Here we see that sin is not a given. It is possible if we walk in faith in the Word by the power of the Spirit that we not sin. This does not mean that we can arrive at a place where we don't have the flesh any longer and can't sin. The only way we will be rid of the flesh for good is when we die.

D. we have an advocate who pleads our case before the Father

1. advocate who pleads our case- Gr. **parakletos**

a. An advocate or attorney pleads in a court of law based upon evidence. Jesus supplies the evidence of His shed blood as proof that the debt of sin has been paid in full and that the sentence for sin has been carried out which is death. Jesus

died our death penalty. If someone is executed for his crimes he has paid his debt to society. He is free to go once he has died. Of course, he can't because he is held by death. Well, Jesus came and died our death penalty but had power to take up his life again and come out of death. We came out of the grave in Him!

b. Jesus makes intercession for us. [Rom 8:34](#), [Heb. 7:25](#)

2. before the Father

a. The price of the shed blood of Jesus was paid to satisfy a debt to God's own justice. It was not paid to the devil.

E. He is Jesus Christ,

1. Jesus is an advocate- Gr. **parakletos**. The Holy Spirit is also called a parakletos. Jesus said right before He left the earth that he would send another comforter- parakletos.

2. The Holy Spirit intercedes for us and Jesus intercedes for us.

F. the One who is truly righteous

1. the One

a. There was only one man that has ever lived that was truly righteous in Himself and you are not that One! Jesus Christ is that One. [Rom. 5:19](#) He is the only one born sinless and lived sinless His entire life. He was the spotless Lamb of God qualified to be our sacrifice for our sins.

2. **truly**- not in Greek- omit

3. righteous- Gr. **dikaios**

a. God demands perfect righteousness. No man or woman could provide what God demanded. Jesus came and took mankind's place and lived under the Law and fulfilled it in utter totality and perfection. He had a righteousness as a man that God demanded. When we accept Jesus Christ sacrifice for us this righteousness is given to us as a gift. It is the unspeakable gift! [1 Cor. 9:15](#)

2. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

A. And He Himself is the propitiation for our sins,

1. **propitiation**- Gr. **hilasmos**- *an appeasing, propitiating, atonement*

a. Jesus' death on the cross appeased the violated justice and the wrath of God caused by it. Jesus' innocent blood satisfied the debt to God's justice. It was not paid to the devil who had receiving authority from Adam.

2. **sins**- Gr. **hamartia**

a. These are all sins- past, present, and future sins. All our sins were future sins when Jesus died for them 2000 years ago!

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

1. **whole**- Gr. **holos**

a. Jesus died for the whole world's sins, not just a choice select few as Calvinism teaches.

2. **world**- Gr. **kosmos**

a. Jesus death was for the whole world, not just the elect.

b. Jesus is the Savior of the whole world, not just a few select few. [1Jn 4:14](#) Now the fact that Jesus is the Savior of the world does not mean the whole world is automatically saved. No, each person must accept Jesus by faith.

3. Now by this we know that we know Him, if we keep His commandments.

A. Now by this we know that we know Him,

1. **know**- Gr. **ginosko**- *a progressive knowing*

2. **know**- Gr. **ginosko**- *same as above*

a. The key to the Christian life is knowing Jesus and what He had one for us. This is a progressive knowledge throughout our life.

b. You can't know God if you don't believe upon the name of Jesus. Those who know the name of the Lord will put their trust in Him. [Psa 9:10](#)

B. if we keep His commandments

1. **keep**- Gr. **tereo**- *to observe, to attend to carefully, take care of*

a. Many take this verse backwards. They have spiritual dyslexia. They think that if they keep God's commandments they will know God. Actually, it is reverse, if we know the Lord,

then we will keep His commandments.

b. [Joh 14:15](#) - The same goes with this verse. Many think if you will keep the commandments you will then love the Lord. No, it is when we love the Lord, is when we will keep the commandments. However, we love God because He first loved us! Receiving God's love first is necessary to love God back.

2. **commandments**- Gr. **entole**- *an order, command, charge, precept, injunction*

a. This is the first mention of commandments in this book. We need to know what commandments John is referring to. Is he referring to the 613 commandments found in the Law of Moses or to something else. We must look within this book to see exactly what commandments he is referring to.

b. ***1Jn 3:22 And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.***

1Jn 3:23 And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

c. Here we see what commandments John is referring to in his letter. It is that we should believe on the name of His Son Jesus Christ and to love one another.

d. It is by obeying the first command that we can obey the second part of the command. When we believe upon Jesus He resides in our heart by the Holy Spirit and love of God is poured out in our hearts to love others by. [Romans 5:5](#), [2 Cor. 5:14](#)

e. All NT commands are to be obeyed by faith not by will-power.

4. **He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.**

A. **He who says,**

1. Not always what a person professes to be is what they are. You can tell what manner of person they are by their fruit.

B. I know Him,

1. **knows-** Gr. **ginosko-** *to know progressively*

C. and does not keep His commandments,

1. **keep-** Gr. **tereo**
2. **commandments-** Gr. **entole**

a. The proof someone knows the Lord is that they believe upon His name and loves others. Love is the main fruit of the Spirit of Christ in us. [Gal. 5:22](#) Believing in Jesus first connects us to Him as the Vine, and the first fruit we bear from being in union with Him is love, because He is love.

D. is a liar,

1. **liar-** Gr. **psuestes**

a. If what you think and say are in opposition to what God says, that makes you a liar, because God is truth and the author of it.

E. and the truth is not in Him

1. **truth-** Gr. **aletheia**

a. Jesus is the Truth. If we don't believe upon His name, He is not in us. Many today say that all mankind are God's children, but they are not. Only those who have believed upon His name have the right and authority to become the children of God.

[John 1:12](#)

5. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

A. But whoever keeps His word,

1. **keeps-**Gr. **tereo**

a. God only accepts perfection. God does not grade on a curve. If we do anything to merit something from God, we must do it perfectly. This verse is not talking about keeping everything God has commanded us in His Word to prove we know Him. If so, none of us know Him or are qualified to be blessed by God because we have failed to do it perfectly. We keep God's Word by faith in His Son Jesus Christ. When we do Jesus' perfect obedience and righteousness is credited to us. Jesus obeyed all

of God's Word perfectly as us and for us.

2. **word-** Gr. **logos**

a. Jesus talked about the importance of keeping God's Word and gives the promise that those who keep God's words that God will love them, and both the Father and Jesus would come abide in them. This actually happens at salvation. [John 14:23](#) When we believe upon Jesus that is keeping God's Word and God comes and makes His home in you.

b. We know that when we accept Jesus as Lord by faith, God comes and abides in us through His Holy Spirit. So here we see again how we keep God's word is by having faith in Christ.

c. Jesus said that those who keep His word, they would never see death. [Joh 8:51](#) If Jesus was saying that we had to perfectly do everything commanded in the Bible to have eternal life He would be teaching salvation by works. The NT clearly teaches we are not saved by our works but by faith in Christ. [Eph. 2:8-9](#) How do we get eternal life and never die again? It is by believing on Jesus. In doing this we are reckoned as righteous and having kept God's word.

c. There is vertical and horizontal side to the things of God and to keeping God's Word. Vertically we keep God's Word by faith in Jesus and that establishes a relationship with God based upon the righteousness of Christ and not ourself. However, there is a horizontal side to keeping God's Word. This is living out God's will in this life in all our relationships. We will never do this perfectly. We do this by faith and in cooperation of the Holy Spirit.

d. **Vertical obedience-** believe upon the name of God's Son Jesus. **Horizontal obedience-** love others as you are loved. [1 John 3:23](#)

B. truly the love of God is perfected in him,

1. **truly-** Gr. **athelos**

a. There is a genuine fruit of love that comes from faith in Christ. There is such a thing as fake fruit. This is a human product.

2. **love-** Gr. **agape**

a. This is God's love that is sacrificial and always does what best for us.

3. **perfected**- Gr. **teleioo**- *to execute fully, discharge, to reach the end of, run through, finish, to consummate, place in a condition of finality*

a. God's love finds its culmination in us when it flows out of us to others. We must first receive God's love before we can give it to others. The goal of salvation is not just to get you saved and experience God's love, but to be a bill-board for Jesus so others can be saved as well and experience His love.

b. The horizontal call to keeping God's word is found in loving others as we have been loved. If you do not know how God loves you and have not believed and received it for yourself then you can't give it out to others. God's love will find its end result when it is being given out to others, so they can know God like you do.

C. **By this we know that we are in Him**

1. **know**- Gr. **ginosko**

2. **in Him**

a. We are in Christ by receiving a gift of grace by faith. However, in the natural there are indicators that we are in Him which is the genuine fruit of the Spirit, which is summed up by love.

6. **He who says he abides in Him ought himself also to walk just as He walked.**

A. **says**- Gr. **lego**

1. Again, there are many professors in Christendom, but not all professors are possessors. Just going to church does not make you Christian, any more than sitting in a garage makes you a car.

B. **abides**- Gr. **meno**

1. John was the closest disciple of Jesus. In his writing you find actual words and phrases used by Jesus, like this word "abide". A disciple will be just like their mentor. A spiritual father will impart their DNA into you. You find yourself saying things your mentor or father taught you, like a natural child does of their father.

2. Jesus spoke of abiding in Him in [John 15](#).

C. **ought-** Gr. **opheilo-** *to be bound or obliged by what is due or fitting or consequently necessary*

D. **walk-** Gr. **peripateo**

E. **He walked-** Gr. *same as above*

1. A tree will reproduce what it is. If we are abiding in Jesus and drawing upon His life as our life, then the resulting life we live will look like His life. Jesus said it this way, I am the Vine, and you are the branches. The one who abides in me, and I in them, they shall bear much fruit, for apart from me and can do nothing. [John 15:5](#)

2. Jesus walked in faith in God and love to those around Him. We are called to the same walk.

7. Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

A. **Brethren-** Gr. **adelphos**

B. **I write no new commandment to you,**

1. **new-** Gr. **kainos-** *new in quality*

a. The commandment to love found in the OT and Jesus' command to love in the NT speak of the same quality of the God kind of love. However, in the OT man did not have the resource of God's love to fulfill it. We do in the NT!

2. **commandment-** Gr. **entole**

C. **but an old commandment which you have had from the beginning**

1. **old-** Gr. **palaios-** *old or ancient*

2. **beginning-** Gr. **arche**

a. This is not speaking of the beginning of Jesus ministry, but the commandment to love was found from the beginning in the OT law. [Lev 19:18](#)

b. The old commandant was to love others as ourself.

[Mat 22:37-40](#)

D. **The old commandment is the word which you heard from the beginning**

1. **word-** Gr. **logos**

2. heard- Gr. akouo

8. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

A. Again,

B. a new commandment I write to you,

1. new commandment

a. This was the new commandment Jesus gave to His believers in [John 13:34](#). It was not the same as the command under the Law. In this new commandment Jesus reveals how to carry it out.

b. The OT command was to love others **as you love yourself**. In the NT Jesus gave a new commandment to love others **as He has loved love you**.

c. Under the law the love we were to love with was a love with which we loved ourself with, which is a human selfish love. It being selfish in nature would never satisfy God's level of love or help us love others in God's way. In the NT we are to love others with the love that we are first loved with! God loves us with His agape unselfish love. Once this love is received then we have as a resource to love others with.

C. which thing is true in Him and in you,

1. true- Gr. alethes

a. This is the genuine love of God.

2. in Him

a. Jesus truly possessed the love of God and gave it out to others. This new commandment can only be carried out when you are "in Him".

3. in you

a. The love of God that Jesus had has now been shed abroad in our hearts by the Holy Spirit. It is true "in us" now. We are in union with Christ and now His love is in us so we can give it out!

D. because the darkness is passing away,

1. **darkness-** Gr. **skotia**

a. During John's life there was a passing away of the shadow of the Law. The temple was destroyed during John's life. The absence of God's grace and love is darkness.

2. **passing away-** Gr. **parago**

a. There was a transition period from the Law and grace while the Temple remained between Jesus' resurrection and 70 AD.

1. **true-** Gr. **alethinos-** *what is genuine*

2. **light-** Gr. **phos**

1. This is the light of grace through the person of Jesus Christ.

3. **shining-** Gr. **phaino**

1. This light was already shining through the New Testament Scriptures already written up until the time when John was writing this letter.

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

A. **He who says he is in the light,**

1. **says-** Gr. **lego**

a. Again, not all professors are possessors.

2. **light-** Gr. **phos**

a. God is light and in Him there is no darkness. Jesus called Himself the light of the world. [John 8:12](#) Some will proclaim that they are in God and Christ but are not.

b. You cannot be in God and not be in Christ. A believer's life is in hidden in Christ in God. [Colossians 3:3](#) We must first be in Christ before we can be in God. You cannot have God without having the Son. [1 John 2:23](#)

c. The Gnostics proclaimed to be in relationship with God and be in God but did not have a relationship with His Son Jesus Christ. We are only in Christ if we believe upon Him and His death, burial, and resurrection.

B. **and hates his brother,**

1. **hates-** Gr. **miseo**

a. This is not speaking of having a feeling of hate from stirred

up emotions, but a settled hate from the heart. Satan truly hates all of God's people. If someone hates others from their heart, then they have Satan's nature in them.

2. **brother**- Gr. **adelphos**

C. **is in darkness until now**

1. **darkness**- Gr. **skotia**

a. This darkness is the unsaved state.

10. **He who loves his brother abides in the light, and there is no cause for stumbling in him.**

A. **He who loves his brother abides in the light,**

1. **loves**- Gr. **agape**

2. **brother**- Gr. **adelphos**

a. This is a fellow believer

3. **abides**- Gr. **meno**

a. Again John uses term used by Jesus. See [John 15](#)

4. **light**- Gr. **phos**

a. The light is Jesus! If we abide in Jesus, we will love others from the love we receive from Him.

B. **and there is no cause for stumbling in him**

1. **cause for stumbling**- Gr. **skandalon**- *any impediment placed in the way and causing one to stumble or fall*

a. We get our English word "scandal" from this word. When we abide in Christ we will be scandal free. All scandal come from selfishness and lack of love for others.

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

A. **But he who hates his brother is in darkness and walks in darkness,**

1. **hates**- Gr. **miseo**

a. In his heart, not from a flash of raw emotion. [Lev 19:17](#)

2. **brother**- Gr. **adelphos**

3. **in darkness**- Gr. **skotia**

a. In an unsaved state without Christ who is the Light.

4. walks- Gr. **peripateo**

a. Walking in darkness is the result of being unsaved and not having Christ.

B. and does not know where he is going,

1. know- Gr. **eido-** *to see or perceive*

a. An unsaved person is walking but does not know where they are going. The afterlife is a complete mystery to them. For a Christian we know exactly where we are going and headed in this life and in the next.

b. When they stumble they don't even know what they stumble over. [Pro 4:19](#)

2. going- Gr. **hupago**

C. because the darkness has blinded his eyes

1. blinded- Gr. **tuphloo-** *to blunt the mental discernment, darken the mind*

a. The world is in darkness and is walking around like a blind man.

2. eyes- Gr. **ophthalmos**

a. The world thinks they see light, but it is actually darkness. [Mat 6:23](#)

12 I write to you, little children, Because your sins are forgiven you for His name's sake.

A. I write to you,

1. write- Gr. **grapho**

a. This verse and the verses after reveal the importance of the Word of God to growth. You can't grow spiritually without the Word of God.

B. little children,

1. little children- Gr. **teknion**

a. To grow from a baby Christian to a mature Christian you must understand you have been forgiven of all your sins- past, present, and future- and have been given the gift of

righteousness by faith.

b. In the next few verses John is going to give three categories of spiritual growth- little children, young men, and fathers. He will give characteristics of each.

c. John will address children, fathers, and young men twice each and both times in this same order. Why this order- little children, fathers, young men? Why not little children, young men, fathers? That would seem to follow the natural progression of growth.

d. I believe the answer is found in the fact that God declares the end from the beginning. God sees little boys as fathers. He declares us fathers from our cradle and then the process of maturity then begins. [Is. 46:10](#)

C. because your sins are forgiven you for His name's sake

1. sins- Gr. hamartia

a. A Christian can still sin but the guilt of those sins before God has been dealt with by the death and blood of Jesus.

2. forgiven- Gr. aphiemi- *to send away, dismiss, suffer to depart; to emit, send forth, to remit, forgive, pardon*

a. Here John makes a blanket statement to all- your sins are forgiven you for His name's sake. He does not say "if you confess them all first". This verse is logged down as scripture for all generations of Christians. Your sins are forgiven you for His name's sake. In the first chapter in verse 9 John is speaking of the fact that we must confess [acknowledge our sins] in order to be saved and be cleansed from all unrighteousness. John brought this out because of the teaching of the Gnostics which said that there was no such thing as personal sin. You can't be saved if you don't acknowledge you are a sinner who has sins that need forgiven. However, once you are born again you need to understand you have been forgiven of all your sins for His name's sake. If you don't you will become sin conscious instead of righteousness conscious.

b. The epistles make it clear we are forgiven of our sins when we receive Jesus as Savior. [Eph 1:7](#), [Col 1:14](#), [Eph 4:32](#), [Heb. 10:2](#)

3. name's sake- Gr. dia hautou- through Him

- a. Forgiveness of sin only comes through Christ. It does not come by your deeds of penance, good works, or even confession of sins. It comes by the shed blood of Jesus. Without the shedding of blood there is no remission of sins.

13. I write to you, fathers, Because you have known Him *who is* from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father.

A. I write to you,

1. write- Gr. grapho

- a. Again, John was writing Scripture. The Scriptures are necessary for each stage of spiritual growth.

B. fathers- Gr. pater

- 1. Fathers impart their DNA to those younger. The goal of each Christian is to mature to the point they can be a father or mother to those coming up in the faith.

C. because you have known Him who is from the beginning

1. known- Gr. ginosko- to progressively know

- a. It takes time to mature as a Christian. Knowing God is based upon a progressive revelation of Him through time and experience.

2. beginning- Gr. arche

- a. The One from the beginning is Jesus Christ. [John 1:1](#), [Rev 22:13](#)
- b. Fathers have a deep experiential knowledge of Jesus.

D. I write to you,

1. write- Gr. grapho

- a. The Word of God is needed to grow up. This verse repeats the word- write, write, write...This speaks of the Scriptures.

E. young men- Gr. neaniskos- a youth under 40

F. because you have overcome the wicked one

- 1. **overcome- Gr. nikao-** perfect tense- *to conquer, overcome, vanquish, subdue, prevail*

- a. One revelation needed from the Word of God that will mature you from babyhood stage as a Christian is that Jesus already defeated Satan and placed Him under your feet!
- b. Satan is trying to convince Christians that they need to get victory over him, but the truth is he is already been defeated and put under your feet.
- c. A Christians is not the sick trying to get healed. They are not the poor trying to get prosperous. They are not a sinner trying to become righteous. They are already healed, prosperous, and righteous, and the enemy is trying to deceive them from operating from their position of victory.

2. wicked one- Gr. poneros

- a. This is Satan.

G. I write to you

1. write- Gr. grapho

- a. We are born again by the Word of God and grow by the Word of God. [1 Peter 1:23](#), [1 Peter 2:2](#)

H. little children- Gr. paidion- *an infant, babe*

I. because you have known the father

1. known- Gr. ginosko

2. father- Gr. pater

- a. Young children in the Lord know God as their Father but need to learn of Jesus as a disciple.
- b. Jesus said come learn of me for I am meek and lowly of heart. [Matt. 11:29](#)

14. I have written to you, fathers, Because you have known Him *who is* from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

A. I have written to you,

1. written- Gr. grapho

- a. John uses the word "write" eight times in this letter and the word "written" five times. Each time he is referring to the Scripture he is writing. This reveals the importance of the

Word of God to our Christian lives.

B. **fathers-** Gr. **pater**

C. **because you have known Him from the beginning**

1. **known-** Gr. **ginosko-** *to know progressively*

2. **beginning-** Gr. **arche**

a. This refers to Christ. [John 1:1](#), [Rev. 22:13](#)

D. **I have written to you**

1. **written-** Gr. **grapho**

E. **young men-** Gr. **neaniskos**

F. **because you are strong**

1. **strong-** Gr. **ischuros-** *strong, mighty, robust, powerful*

a. Strength comes by proper nourishment and resistance to pressure. If we don't have proper nourishment, then we will be crushed by the pressure that comes upon us daily. If we have proper nourishment, then we can resist the pressure and get stronger.

b. The young man stage of a Christian is about achieving great things for God in the earth. The Fatherhood stage is more about reproduction than production.

G. **and the word of God abides in you**

1. **word-** Gr. **logos**

a. The Word of God makes us strong if we put it in us, believe it, and act on it.

2. **abides-** Gr. **meno**

a. Again, John uses the terminology of His teacher and Master, Jesus. -see [John 15](#)

H. **and you have overcome the wicked one**

1. **have overcome-** Gr. **nikao-** perfect tense

2. **wicked one-** Gr. **poneros**

a. This is Satan.

15. **Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.**

A. **Love not the world**

1. **love-** Gr. **agapao-** *a committed sacrificial love*
 - a. Some people have a commitment to the world in which they sacrifice everything dear to have it. They think they gain the whole world but end up losing their soul.
 - b. John uses the Greek construction that forbids an already on going action that is occurring. He is saying here, "Stop loving the world".
2. **world-** Gr. **kosmos-** *the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ*

B. neither the things in the world

1. things in the world

- a. These are the opposite to the things of the Spirit. We are told in order to live according to the Spirit we must set our minds of the things of the Spirit- [Romans 8:5](#)
- b. Walking in the flesh is setting your mind on the things of the world or the flesh.

C. If any man love the world,

1. man- Gr. **tis-** *anyone*

- a. Male or female

2. love- Gr. **agapao**

D. the love of the Father is not in him

1. love- Gr. **agape**

2. Father- Gr. **pater**

- a. We can't stop loving the world by trying to stop loving it. We can however stop loving it by replacing it with the love of the Father!
- b. Tommy getting free from marbles

3. not in him

- a. If we don't receive love from the Father we will seek to fill the emptiness of our heart with the things of the world.
- b. The means the love of God is not abiding in our **soul**. We know that every born again Christian has had the love of God shed abroad in the heart [spirit] by the Holy Spirit. [Rom. 5:5](#)
This love never leaves your born again spirit.
- b. Demas was a believer who stopped receiving God's love and

pursued the world to fill his emptiness. [2 Tim. 4:10](#)

16. For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

A. For all that is in the world

1. **world-** Gr. **kosmos-** *the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ*

B. the lust of the flesh,

1. **lust-** Gr. **epithumia-** *strong desire*

2. **flesh-** Gr. **sarx-** *the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*

a. There are three categories of temptations that everything in this world falls under. The lust of the flesh, the lust of the eyes, and the pride of life.

b. These three temptations were present in the temptation of Eve.

c. [Gen 3:6](#) *So when the woman saw that the tree was good for food [**lust of the flesh**], that it was pleasant to the eyes [**lust of the eyes**], and a tree desirable to make one wise [**the pride of life**], she took of its fruit and ate. She also gave to her husband with her, and he ate.*

d. Jesus was also tempted by these three by Satan. 1) *stone into bread-* the lust of the flesh 2) *all the kingdoms for bowing-* the lust of the eyes 3) *jump off the temple and angels would protect Him-* pride of life.

C. the lust of the eyes,

1. **eyes-** Gr. **ophthalmos**

a. The flesh loves what glitters.

b. The eyes are never satisfied. [Ecc. 1:8](#)

c. People collect things but they don't profit them. They only have them to look at them. [Ecc. 5:11](#)

D. and the pride of life,

1. **pride-** Gr. **alazoneia-** *an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and*

violates divine laws and human rights

a. King Nebuchadnezzar was such a man and was deeply humbled. [Dan 4:30](#)

2. **life**- Gr. **bios**- *natural biological life*

a. Most people are just concerned for their natural life and ignore their spiritual life. God's zoe life is what will satisfy.

b. God will provide for our natural life if we will first seek the kingdom of God and His righteousness. [Matt 6:33](#)

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

1. **Father**- Gr. **pater**

a. If we will trust God He will give us every good and perfect gift that we need and that will satisfy every need. [James 1:17](#)

17. And the world is passing away, and the lust of it; but he who does the will of God abides forever.

A. And the world is passing away,

1. **world**- Gr. **kosmos**

2. **passing away**- Gr. **parago**- *to pass by*

a. We are at the end of the last days.

b. This present world will pass away and there will be a new world in which dwells only righteousness. [2 Pet. 3:13](#)

B. and the lust of it,

1. **lust**- Gr. **epithumia**

a. The only freedom from the lusts of the flesh and the world is by believing upon Jesus and trusting Him to keep you in His holiness and sanctification by faith.

C. but he who does the will of God will abide forever

1. **will**- Gr. **thelema**

a. John refers to Jesus' teaching in this letter. We need to see what Jesus said about those who want to do the will of God.

b. To do the will of God is to do the work of God.

c. [Joh 6:28](#) Then they said to Him, "What shall we do, that we may work the works of God?"

Joh 6:29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

d. Eternal life comes by believing on Jesus, not by observance of the Law of commandments. This is the will of God in a

nutshell. Believe in Jesus. Out of this comes every good fruit in one's life.

2. **abide**- Gr. **meno**

a. A favorite word of Jesus.

3. **forever**- Gr. **eis aion**

18. Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

A. Little children- Gr. **paidion**

1. It is important that we know what time it is spiritually speaking. If you truly believe Jesus could come back at any time it will impact how you live. [1 John 3:3](#)

2. Jesus used this term for his disciples six times in the gospels. This speaks of our human existence on earth. Six is the number for man. Spiritually speaking we are not "little children" but the sons [huios-mature sons] of God. [Gal. 4:6](#)

B. it is the last hour,

1. **last**- Gr. **eschatos**

2. **hour**- Gr. **hora**

a. In John's day it was the last hour of the last days. If it was the last hour in the days of John, then we are at the last minutes of the last days now!

b. This is the eleventh hour that Jesus referred to. [Matt. 20:9](#)
We need to understand God will equally use new believers in this last hour and not just those who have been in the faith for many years.

C. and as you have heard that the Antichrist is coming,

1. **heard**- Gr. **akouo**

a. The church has been hearing this for 2000 years. It has been a long time in our view point, but not in God's.

2. **Antichrist**- Gr. **anichristos**- *one opposed or opposite of the Christ*

a. The Antichrist will be the opposite to Jesus Christ. He will be domineering and full of hate for God the Father and His people.

b. Many Christians picture Jesus as domineering but He is not.

3. **coming**- Gr. **erchomai**

D. even now many antichrists have come,

1. even now

a. This is in the days of John. Every spirit that does not confess Jesus has come in the flesh is the spirit of antichrist. [1 John 4:3](#)

In the days of John the Gnostics proclaimed that Jesus did not come in the flesh.

b. We have seen antichrists arise throughout church history. These are just precursors to the Antichrist to come that will reign through the Tribulation Period.

c. The Antichrist to come will deny Jesus is the Christ and that He came in the flesh.

E. by which we know that it is the last hour

1. know- Gr. **ginosko-** *a progressive knowing based upon experience*

a. We can know eschatologically what time it is by what is transpiring. Jesus said when it was nearing for his return there would be wars and rumor of wars, earthquakes, and pestilences. These have all been escalating in number and magnitude and will continue until the coming of the Son of Man.

19. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

A. They went out from us,

1. went out- Gr. **exerchomai**

a. This means they left the church fellowship.

B. but they were not of us,

1. not of us

a. They were not born again and part of the true church. They separated themselves not having the Spirit. [Jude 1:19](#) We will see in the next verse that a true born again child of God has the Spirit of God.

b. This is not only speaking of the false teachers preaching gnostic doctrine but those who listened to them and followed them.

c. Not everyone who attends church has been born again and is saved. There were some unsaved in the church that went

after the gnostic philosophy shared by some teachers of it and left the church to follow them and it.

d. Back in John's day there was only once church per city. The church was much more solidified than it is today. Today you can leave one church and go to any one of many other churches in town. To leave the church back then would be tantamount to leaving Christianity itself.

C. if they had been of us,

1. of us

a. The born again church.

D. they would have continued with us,

1. with us

a. The born again church

E. but the went out that they might be made manifest,

1. manifest- Gr. *phaneroo*- *to make clear*

a. There must be heresies so that the truth and those who adhere to the truth will be made manifest. [1 Cor. 11:19](#)

F. that none of them were of us

1. none

a. None of the teachers or the followers of their gnostic teaching.

2. of us

a. The born again church

20. But you have an anointing from the Holy One, and you know all things.

A. But you have an anointing from the Holy One,

1. anointing- Gr. *chrisma*- *anything smeared on, unguent, ointment, usually prepared by the Hebrews from oil and aromatic herbs.*

Anointing was the inaugural ceremony for priests and kings.

a. One of the main roles of the Holy Spirit today in a believers life is that of a teaching ministry. [John 14:26, vs. 27](#)

b. We have received an anointing from God since we are both kings and priests.

c. We are called Christians- anointed ones. [Acts 11:26](#)

d. Jesus told the church of Laodicea that they needed to be anointed with eye salve. [Rev. 3:18](#) The Lord's anointing opens our eyes to see and know spiritual truth.

2. **Holy One**- Gr. **hagios**- *the holy*

B. and you know all things

1. **know**- Gr. **eido**

2. **all things**- pas- **all**

a. The Greek here says, "*and you all know*". John is saying that he is not writing to them because they do not know what he was saying but because they all did know it. What John is referring to here is what he just said about those who had an antichrist spirit. John is assuring them that he knew that they knew these people were not truly saved in the first place but not to be bothered about them leaving the church. Sometimes it is a blessing when some people leave church.

b. Some have taken this verse to say that we know all things. That would make us omniscient. Only God is omniscient. For instance we don't know the day or hour of the return of Jesus. [Matt. 24:36](#) God says no man knows this. It would be nice to be omniscient, because some mornings I don't even know where my car keys are!

c. Although we don't know all things all at once, we are capable of knowing anything that the Spirit reveals to us.

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

A. I have not written to you because you do not know the truth,

1. **written**- Gr. **grapho**

a. The Word of God was written that we might learn the truth, but also that we continue to go over what we know and let it take deeper roots in us. [2 Pet. 1:12](#) If the truth is not deeply rooted in us the enemy will end up deceiving us and we will end up losing it due to deception. As in football, when a running back gets the ball and starts running, the defenders will try to strip the ball from them. The ball is the truth about Jesus Christ. John does not want them stripped of the truth and fumble!

2. **know**- Gr. **eido**

a. Just because you know a truth does not mean necessarily that you are operating in that truth. Staying in the Word and

refreshing ourselves on what we already know will help us do what we know.

b. The key to doing the Word is meditation. [Josh. 1:8](#), [James 1:25](#)

3. **truth-** Gr. **aletheia**

B. but because you know it,

1. **because you know it**

a. John understood that those who he was writing to knew the truth already, but was concerned about that truth would possibly be robbed from them by deception.

D. and that no lie is of the truth

1. **lie-** Gr. **psuedos**

a. The saints John is addressing were facing those who were spreading lies. He wanted them to go back to the truth they knew and not be moved away from it.

b. We need to be experts in the truth, so if anything that comes along does not match it is a lie.

c. John is saying here that even though they were being told quite strongly by false teachers that what they were teaching was the truth, it was actually a lie. You can't have two things being the truth at the same time. One has to be the truth and the other is a lie.

d. Many Christians will adopt anything that someone forcefully and confidently shares with them. They think that since they are so convinced of it, it must be the truth. How confidently someone shares something has no bearing at all if it is the truth or not.

e. I think though a minister should share the truth he believes confidently. This will help the audience receive it. They just need to be noble like those in Berea who received the Word with eagerness but checked it out in the scriptures to make sure it was the truth.

22. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

A. Who is a liar but he who denies that Jesus is the Christ?

1. **liar-** Gr. **psuestes**

a. Satan is the father of these people. [John 8:44](#)

2. **denies**- Gr. **arneomai**- *not to accept, to reject, to refuse something offered, to contradict, that is, disavow*

a. You can believe in the man Jesus and still reject Him as the Christ- the Messiah the scriptures speak of.

3. **Christ**- Gr. **Christos**- *Anointed One, Messiah*

a. Few deny Jesus existed but many say he was a mere man or just a good moral teacher. You must believe that He was the Messiah, the Divine Savior of the world.

b. The Messiah is the One prophesied by all the prophets. The true Messiah must fulfill every prophecy concerning Him in the Scriptures. This includes Him being God. I.e. [Micah 5:2](#)

c. The person who abides in the doctrine of Christ- He being the God-man abides in both the Father and Son. [2 John 1:9](#)

B. He is antichrist who denies the Father and the Son.

1. **antichrist**- Gr. **antichristos**

a. Anyone who denies Jesus is the Christ or that He came in the flesh is an antichrist. However, there will be a coming Antichrist prophesied in the coming days that will try to rule the world.

2. **Father**- Gr. **pater**

a. How does someone deny the Father and the Son? It is by denying that Jesus is the Anointed One, the Messiah. If you deny the Son you deny the Father who gave birth to Him.

3. **Son**- Gr. **huios**

a. The word "Son" denotes His Divine nature as God's Son.

b. Isaiah prophesied that a child would be born [human side] and a Son will be given [Divine side]. [Isa. 9:6](#)

c. If someone does not honor the Son, they do not honor the Father either. [John 5:23](#)

23. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

A. Whoever denies the Son does not have the Father either,

1. **denies**- Gr. **arneomai**

2. **Son**- Gr. **Huios**

3. **Father**- Gr. **pater**

a. The Father and Jesus are inseparately One. [John 10:30](#) You can't have the Father and not have the Son, and you can't have Jesus and not have the Father. If you deny either one you lose out on both!

4. either

a. This means that if someone denies Jesus they don't have Jesus. Today, universalists say that you can reject Jesus and still have Him. This is false. If you deny Jesus then you don't have Him.

b. If you deny Jesus, He will deny you. [2 Tim. 2:12](#) This is the opposite of what Universalists teach.

B. he who acknowledges the Son has the Father also

1. acknowledges- Gr. **homologeō**- *to say the same thing*

a. Today many say they acknowledge God but refuse to acknowledge Jesus. If you say the name "God" in public, it is acceptable, but if you say the name "Jesus" in public, heads turn immediately and many don't like it.

b. One must confess [Gr. **homologeō**] Jesus as the Lord and that He was raised from the dead to be saved. [Rom. 10:9-10](#)

24. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

A. Therefore let that abide in you which you heard from the beginning.

1. let that abide- Gr. **meno**

a. Again this is a word Jesus used frequently. We know that someone has impacted our life with their teaching and life when we start sounding like them and using their vocabulary and sayings. John sounds a lot like Jesus!

2. heard- Gr. **akouo**

a. These saints heard the truth of the gospel in the beginning, but now were hearing something different. They needed to stick with what they first heard. They needed to hold fast to what they had heard because if not they would have believed in vain. [1 Cor. 15:1-2](#), [Col. 1:23](#)

3. beginning- Gr. **arche**

a. This is the gospel they heard when they got saved. These

truths John is speaking about is found in [Romans 10:9-10](#).
Jesus is Lord [divine] and he rose from the dead [physically in
His human body].

B. If what you heard from the beginning abides in you,

1. John is writing this letter to reassure the saints of the truth they already knew and to fortify them against the error being brought to them by false teachers.

C. you also will abide in the Son and in the Father.

1. We abide in God by faith in Jesus Christ.

25. And this is the promise that He has promised us—eternal life.

A. And this is the promise that He has promised us

1. **promise-** Gr. **epaggelia-** *to pronounce upon*

a. Jesus could promise and give eternal life because He is not just a man. [John 3:15-16](#), [John 5:24](#), [John 6:47](#), [John 10:28](#) He is also eternal God. [John 8:58](#)

b. No other religious teacher other than Jesus could promise to give eternal life. They are all mere men but Jesus was both God and man.

B. eternal life- Gr. **aionios zoe**

1. What we believe about Jesus has eternal consequences. If you get it wrong about who Jesus is it could cost you eternally! If you think Jesus was just a normal man or that He was just spiritual and did not take on a human body you will be lost. You must believe Jesus is both God and man. This is why John is writing this letter and establishing the truth about the person of Jesus.

26. These things I have written to you concerning those who *try to* deceive you.

A. These things

1. These things about the person and nature of Jesus Christ.

B. written- Gr. **grapho**

C. deceive- Gr. **planao**

1. Satan's plan from the early church until now is to pervert the truth about the person and nature of Jesus. He will either get you to deny that Jesus is God or that He was fully human. We must believe in both because of the fact that Jesus was both God and man is the reason He could lay His hand on God and mankind and bring us

together in covenant.

2. Jesus was God so He could be the mediator representing God. [Gal. 3:20](#)

3. Jesus was a man so He could be a mediator representing man. [1 Tim. 2:5](#)

4. In this chapter John clearly lays out why he is writing to them. He is writing them so that they will continue in the truth they have heard and believed about Jesus and not to allow anyone to strip them of the truth by deceit and error.

5. Paul also warned the saints in his letter against false teachers robbing them of the truth. [2Co 11:13-15](#), [Col 2:8](#); [Col 2:18](#)

27. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

A. But the anointing which you have received from Him abides in you,

1. **anointing-** Gr. **chrisma**

2. **received-** Gr. **lambano**

a. The spiritual enablement from the Holy Spirit is a gift from God. It must be received.

3. **abides-** Gr. **meno**

a. In the OT the presence of the Holy Spirit could come on someone and then leave. That is why David prayed that God would not take His Holy Spirit from Him. In the NT the Holy Spirit comes to reside in a believer forever. [John 14:16](#) This is great news!

B. and you do not need that anyone teach you,

1. **need-** Gr. **chreia-** *what is of necessity*

a. Undoubtly, the false teachers were telling these saints that they needed them to teach them spiritual truths or they would not be able to get them any other way. If anyone says to you that you need to listen to them because if you don't you won't ever know what they know- RUN!

b. If there are no human teachers around and a Christian is left with his only his Bible and the Holy Spirit they could still be taught the Word of God. Paul learned the gospel without the

aid of a human teacher. [Gal. 1:11-12](#)

c. This verse says that a Christian does not "need" or "have" to have a human teacher. It does not say that they "should" not be taught by a human teacher. This verse is merely saying that we are not left helpless if we don't have a human teacher. Now God wants to use human teachers and wants us taught by anointed teachers. This is why he gave teachers to the body of Christ. [Eph. 4:11](#)

d. Ex. Andrew learned more about the Bible in Vietnam just reading it and studying it himself than he did in all the years prior in church.

e. This does not mean we don't need a pastor or a local church. We are a body and God works through the body. This verse is saying that we are not restricted to having a human teacher teach us.

f. What I have shared here is a general principle but here in the immediate context John is saying that we don't need anyone to teach us about the person of Jesus. The Holy Spirit teaches us that Jesus is both God and man.

2. teach- Gr. **didasko**

C. **but as the same anointing teaches you concerning all things,**

1. **same anointing teaches**

a. The Holy Spirit does the spiritual work of teaching. God wants to use called teachers as a mouthpiece for the Holy Spirit to teach through.

b. This is an important concept to learn for teachers. We often think we are responsible to teach people. We strain to get people to understand what we are saying. Often we come off too intense when we are trying to convince people. No, the Holy Spirit does the teaching as we give voice to the Word of God and the utterance the Holy Spirit gives us to share.

c. [1 Cor. 2:13](#)- *These things **we also speak**, not in words which man's wisdom teaches but which **the Holy Spirit teaches**, comparing spiritual things with spiritual.*

d. In the verse above we see our part and the Holy Spirit's part. We speak and the Holy Spirit teaches.

e. One of the major roles of the Holy Spirit in this church age is

that of teaching. [Joh 14:26](#); [Joh 16:13](#)

2. all things

a. All these things John has been talking about.

D. and is not a lie,

1. lie- Gr. **psuedos**

a. The Holy Spirit is the Spirit of Truth.

E. and just as it has taught you,

1. taught- Gr. **didasko**

a. Specifically about Christ.

F. you will abide in Him.

1. abide- Gr. **meno**

a. We abide in Christ by faith.

28. And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

A. And now,

B. little children- Gr. **teknion**

C. abide in Him,

1. abide- Gr. **meno**

a. John uses this same word seven times in this chapter. The message John is trying to drum into them is that they need to remain with the truth that they received when they got saved. He was wanting them to get this message across clearly, "Don't let false teachers rob you of the truth. Remain fixed in Christ and the truths about Him."

b. Stay with the gospel and the cardinal truths of the faith. Jesus is God made flesh, born of a virgin, lived a sinless life, was crucified in a human body, died, and was raised physically from the dead and now has a resurrection body. This same Jesus will return one day.

D. that when He appears,

1. appears- Gr. **phaneroo**

E. we may have confidence and not be ashamed before Him at His coming.

1. confidence- Gr. **parrhesia-** *freedom to speak, all out-spokenness*

2. ashamed- Gr. **aischunomai**

3. coming- Gr. **parousia-** *arrival*

a. If we keep our faith in Christ as our Savior God-man we will have confidence when He appears. Those who reject Christ will be ashamed at His coming.

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

A. If you know that He is righteous,

1. **know-** Gr. **eido-** to perceive

2. **righteous-** Gr. **dikaio-** *to be as one ought to be*

B. you know that everyone who practices righteousness is born of Him

1. **know-** Gr. **ginosko-** to know by experience

2. **practices-** Gr. **poieo-** *to do, present tense here*

3. **righteousness-** Gr. **dikaio-** *the state of being just as one ought to be*

a. The root of righteousness is faith in Christ. Thus doing righteousness is exercising your faith in Christ and His Word.

b. Righteous living is the fruit of righteousness not the root of it.

4. **born-** Gr. **gennaō**

a. We are born of the seed of the Word of God- the Lord Jesus Christ. [1 Pet. 1:23](#)