

First Epistle of John

The Epistle of Proofs

Chapter 1

1- That which was from the beginning¹, which we have heard, which we have seen with our eyes, which we have looked² upon, and that which our hands have felt of the Word³ of Life.

2- And the Life was revealed and we have seen and bear witness and we proclaim to you that Eternal Life which was with the Father and was revealed⁴ to us.

¹ The opening statement of the First epistle of John is similar to the Gospel of John. John refers to Jesus as the Eternal Word who was there when the gospel began to be preached and who was at the beginning when God created the heavens and the earth but more importantly He is the Eternal One who has no beginning. John avoids using the name of Jesus, which was given to the Word of Life at His incarnation to further emphasize that he is the Eternal One who has no beginning. He is the Life from which all life is derived. That which was from the beginning does not refer to God's beginning but to the beginning of both creation and redemption. The Greek word for beginning is "arche". Its first occurrence in the Septuagint is in Genesis 1:1, its Hebrew counterpart is 'resheet', the first word of the Bible in Genesis 1:1.

² We may also translate 'theaomai', 'looked upon' as 'gazed'. There are five different Greek words used for sight in the writings of John: 1) blepein 2) theasthai 3) theorein 4) idein or eidon 5) horan.

³ Another name for Jesus is the Word of Life. He was the Word made flesh and He will be called the Word again in the future (Revelation 19:13). God the Word was the one by whom God created all things (John 1:2, 10; Ephesians 3:9; Colossians 1:16-17; Hebrews 1:2-3). The Word made flesh became the only begotten Son specifically to restore man to a life of holiness and purity. Jesus came to speak the word of life so that His life may be imparted into us. The greatest passion of God is that we receive His life and return to union with Him. It would be impossible to imagine a more perfect and complete union than the one that God has given to us in Christ Jesus for the very life of Christ was imparted into us (John 14:21,23).

Before the revelation of the Word, Christ Jesus, redemption was a mystery ministered through types and allegories but now John reveals that Jesus and all of His glory may be heard, seen and touched. Redemption has made available to us an unimaginable intimacy with the eternal God. It is an intimacy and union that all creation cries out for but few are willing to believe. Even many of us who have been redeemed, who are born of God and made heirs and joint heirs with Christ long for such fellowship but seem to fail to lay hold of it only because we fail to accept what the Word of life has revealed.

In heaven all eyes are on Jesus who has been exalted above everything that is in heaven and earth (Philippians 2:9). As Father has honored Jesus with a name above every name then we must also place His name above all other names. Jesus has been exalted above all principalities, powers, mights and dominions and so we must exalt Him above all of these things as we confront them in this world. Should we step into such adoration and exaltation of Jesus surely we would begin to see Him like we have never seen Him before. Through this kind of fellowship described by John surely we would begin to admire and adore Him like never before. As we hear and see and handle the Word of Life we would stand in awe of Him and the inhabitants of the earth would see the glory of the only begotten Son of God.

⁴ The revelation of Jesus as the Eternal Life is not only an encounter with Christ Jesus but also with the Father who is the one revealing Jesus. Many people encountered Jesus but it was not revealed to them that He was the Christ. The Father brought all those who came to Jesus to Him (John

3- What we have seen and heard we proclaim⁵ to you, so that you may also have communion⁶ with us and indeed our communion is with the Father and with His Son Jesus Christ.

4- And these things we write to you that your joy may be full⁷.

5- Now this is the message⁸ that we have heard of Him and declare unto you that **God is Light⁹** and in Him is no **darkness¹⁰** at all.

6:44), so it is within the power of the Father to both draw a person to Jesus and reveal that He is the Word of Life (Matthew 16:17).

⁵ The verb ‘apangellein’, translated ‘proclaim’ or ‘announce’, belongs to the same family of verbs and nouns from which ‘euangelion’, ‘announce good news’ or ‘gospel’ is derived. These verbs can be used somewhat interchangeably.

⁶ The important message, which lays the foundation for what will be ministered in the First Epistle of John is the ‘koinonia’. The Greek word ‘koinonia’ though difficult to translate can roughly be understood as equivalent to the Hebrew ‘yachad’, ‘oneness, unity, community. The Greek expression here ‘koinonian echein’ may express even a stronger message than ‘communion’ we may accurately translate this “joined in communion”. In either case the communion or fellowship that all are being invited into is one of both real external experience with God and a community togetherness that are produced by the Holy Spirit. The koinonia, is only possible when one is born of the Spirit.

⁷ Our joy is made full through the relationship that has been granted us by the gift of salvation (John 15:11; 16:24). The depth of the fellowship that we have been given with God has no limits (Ephesians 3:16-20). As we grow in grace we come to realize that through this wonderful act of God’s love and mercy He has made us one with Himself so that we may enjoy the beauty of His love, which brings joy unspeakable (Colossians 2:10; 4:12; John 1:16; 1 Peter 1:8). The cares of this life would impose the burdens of earthly things and unrealized dreams but God has made a way for us to live in a heavenly realm and inherit His promises (Colossians 3:1-4; Mark 4:19 1 Peter 1:4). We have been given the sweet fellowship (koinonia) of the Holy Spirit who brings to us the indwelling presence of the Father and the Lord Jesus Christ. Through this fellowship our joy is made full. As we walk with the Holy Spirit everyday we discover more and more how much God loves us and as we do the manifestation of this fullness of joy continues to increase in our lives (Ephesians 1:18; 4:15; Colossians 2:19; 1 Thessalonians 4:10). One of the great joys is the discovery that Father has taken us and brought us into the shelter and comfort of oneness with Himself (John 14:16, 20, 23; 15:4, 10; 17:21, 23; 1 John 3:24; 2 Corinthians 9:10). Today you can realize more of this fullness of joy by embracing what God has said about you. Jesus Christ the Almighty God and our Lord and Savior wants us to accept that he has made us part of His family (John 20:17; Galatians 4:6; Hebrews 2:11). We should so fully embrace His love and endearment to us that we say I’m in Him and He is in me by this our joy is made full (John 6:56; 1 John 4:13,17).

⁸ The Greek verb ‘apangellein’ has appeared twice so far once in verse 2 and in verse 3. The verb ‘angelia’ is now used and may be properly rendered ‘gospel’. There is a question as to whether or not this verb should be ‘angelia’ as found in 1 John 3:11 or if it should be ‘epangelia’. Although their meanings may be interchangeable in that they are both from the same family of verbs one may argue that the better choice of translation would be ‘message’. However, John does not use the word ‘euangelion’, which is used elsewhere in the Gospels for ‘gospel’. Therefore, it may be safe to conclude that ‘angelia’ is John’s equivalent for ‘euangelion’. Both the meanings of ‘anangellein’ and ‘angelian’ in the Septuagint are for the most part equivalent to ‘euangelizein’, (refer to Isa. 28:9 and 52:7).

⁹ The contrast being made between light and darkness serves to absolutely describe the state of God’s Truth, Righteousness, Holiness and Purity and the total absence of anything less. To have koinonia with Him is only possible in the realm of Light where there is no darkness.

¹⁰ The Greek word ‘skotos’ is the equivalent of the Hebrew ‘chosak’, ‘darkness. The symbolism of light and darkness are drawn from the situation of the earth in Genesis 1. The earth was in a lifeless and chaotic state because of sin and rebellion and darkness was over the face of this desolate and waste place. When God commanded the light to shine into the darkness the darkness was removed and the life and creation of God began to spring forth. Darkness represents the realm of sin and

6- If we say that we have communion¹¹ with Him and walk in **darkness** we **lie** and do not the **truth**.

7- But if we **walk in the Light** as He **Himself is in the Light**¹², we have communion with one another and the blood of Jesus Christ His Son cleanses¹³ us from all sin.

8- If we should say we have no sin¹⁴, we deceive ourselves and the **truth** is not in us.

death. It is the place where iniquity works and men are separated from fellowship with God. When Jesus came, the Light shined into the darkness and the darkness vanished. Now there is an absolute division between the Light and the darkness. All who will come into the Light may now walk in 'koinonia' where there is no darkness at all.

¹¹ Unless we are in the light that comes as a result of the new birth and the indwelling of the Holy Spirit that makes us one with the Father then we cannot have koinonia with Him. If we say that we have koinonia and walk in darkness then we are lying because there is no darkness in Him and the koinonia that we are to have is the consequence of being "in Him". John makes it very clear in the 15 chapter of the Gospel of John that we are to dwell in Him as a branch in the vine. Paul describes the new birth in terms of being "in Christ" (2 Corinthians 5:17). The first Epistle of John uses very simple and radical contrast to make an absolute difference between those who know God and those who do not know Him. What could be more simple and clear than the difference between: light and darkness, God and Satan, children of God and children of the devil, righteousness and sin, truth and lie. There certainly is no gray area, no place of transition or uncertainty, if you are in the Light you are a child of God and the fruits of righteousness are manifested, if not then you are a child of the devil.

¹² The message that John delivered to both the believer and unbeliever, was that God has called everyone to come to the Light and walk in the Light as the Father is in the Light. Certainly, this is one of the most radical statements made by John, for God is in the Light that no man can approach unto (1 Tim 6:15-16). The Light of God is a place of Purity and Holiness a place that sin certainly cannot exist. The premise that was set in verse 5 that "God is Light", defines the Light we are called to walk in as both the nature of God (who is Light) and the presence of God (who is in the Light).

¹³ The blood of Jesus is such a powerful purification agent to cleanse or purge our sins that once we are touched with the blood of Jesus the sins are completely removed and never again remembered (Hebrews 10:2; 8:12; 10:17). The words used by John to express the removal of sin are as follows: 1- "take away" (airein), John 1:29; 1 John 3:5. 2- "destroy" (lyein), 1 John 3:8. 3- "cleanse" (katharizein,) 1 John 1:7. 4- "clean" (katharos), John 13:10-11. 5- "propitiation", "purgation" (hilasmos) 1 John 2:2; 4:10. 6- "forgive" (aphienai) John 20:23; 1 John 1:9; 2:12.

There should be no question as to John's confidence in the blood of Jesus to completely remove sin and its contamination. Having received the purgation and having assurance in the promise of God you should have no more conscience of sin and no need for another offering (Hebrews 10:2). A person may say, "How do I receive this washing?" It is easy all you do is call upon the name of the Lord Jesus and the slightest communion with Him that involves repentance results in His blood washing you from all your sins.

¹⁴ Many people today as well as in the time of John would say that they do not need the blood of Jesus to cleanse them from sin. In fact, there have been many different cultures that regarded their immorality as virtue instead of sin. The Greek culture would stand out as a shining example of such a people. There are also those who trust in their own good deeds and religious beliefs such as the Jews would argue that they do not need Jesus to set them free because they have Abraham and the Law for their righteousness (John 8:33). Therefore, Jesus said because they claim to understand the ways of redemption and yet they refuse to see their sin and need for Him, their sin remains, John 9:41; 8:24. However it is so easy to be set free from sin and receive the abundant life that is in Christ Jesus for all one must do is call on His name and He will save them. Everyone who has the truth abiding in them would admit that sin is the evidence that all are in need of redemption. Therefore those who have received God's testimony recognize their sin and reach out to Him to be cleansed from their sin. Those who have listened to the Spirit of God have felt His conviction and reproof because He has come to convince the world of sin and of righteousness and judgment (John 16:8). John continues to develop this idea so that by the third chapter sin will be the evidence that a person

9- If we should confess our sins¹⁵ He is faithful and righteous to forgive us of the sins¹⁶ and to cleanse us from all unrighteousness¹⁷.

is not of God but of the devil. For now a contrast is being made between those who only say they know God and those who in fact do know Him. In verses, 6,8,10 there is the "if we say" clause: vs. 6 – if we say we have communion with Him and we walk in darkness (sin) we lie and do not the truth. vs. 8 – If we should say we have no sin we deceive ourselves. vs. 10 – If we say we have not sinned we make Him (God) a liar. However, those who indeed know Him are qualified in verses 7, 9 and 2:1 as those who have been cleansed from their sin and empowered to live free from sin (John 8:36).

¹⁵ The problem with those addressed in verses 8 and 10 is that they were unwilling to recognize their sin and therefore unwilling to confess it. In the priestly manual, the book of Leviticus, a person had to be aware of his sin and confessed it while presenting his Sin-Offering in order to have atonement made for his sin. The concept of confessing sin over the sin offering is well established in the Old Testament. The showpiece example for this is in the hand leaning rite of Leviticus 16. The High Priest would take the goat that was set apart to go into the wilderness and he would lay his hands upon the goat confessing the sins of the people. This act of confession then placed the sins of the people of Israel upon the head of the goat and the goat would bear all of the iniquities into the wilderness (Leviticus 16:21-22). Jesus took our sins in his own body on the cross and carried them away into death thus paying the full price for sin. However, after an individual has been crucified with Christ and his sins blotted out if that one sins they are commanded to confess their sins so that Jesus may cleanse him once again. In fact according to the type in the Old Testament it was not only the sinner who became contaminated by his sin but the altar and in some instances even the Holy of Holies itself. Jesus who ever lives to make intercession for the saints is in the presence of the Father now to intercede for us. It is the blood that cleanses from all sin (Ephesians 1:6; Colossians 1:14; Hebrews 9:14,22; Revelation 1:5). It only took one offering to take care of the sins of man for all eternity and that was the offering that Jesus as the Lamb of God made at the cross 2000 years ago (Hebrews 9:26; Romans 6:10; Hebrews 1:3; 1 Peter 1:19). Even though this is the only scripture in the New Testament that mention this act which echo's back to the Old Testament hand leaning rite we have other scriptures that relate the death of Jesus to the ritual that took place on the Day of Atonement. Hebrews chapter 9 compares the sacrifice of Jesus to the Day of Atonement; also, Jesus is referred to as the kapporet (Mercy Seat) or propitiation, which is where the blood was applied on the Day of Atonement (Romans 3:25). Thus we may understand that our sins today are laid upon Jesus even as they were laid upon the goat that was sent into the wilderness. And Jesus who stands before the Father as a Lamb that was slain takes his blood and applies it to our sin so that it is cleansed and all unrighteousness is removed (Revelation 5:6).

¹⁶ It is hard to imagine that there are those who would be so brazen as to suggest that the Bible says that to be right with God we must continue to be involved in sin. Little has changed since the days of Paul with respect to this issue, as so-called believers in his day were saying: "Let us continue to sin so that grace may be abundant" (Romans 6:1-2). Paul's response was roughly, "That's nuts!" The King James translated it far more eloquently (albeit at the expense of accuracy) saying, "God forbid."

One of the great ironies is the use of 1 John 1:8,10 to support both the notion that God expects us to sin every day and the conclusion that if we are not sinning then we are not of God. Of the entire New Testament, John's first epistle is by far the most forceful in proclaiming that sin should not exist in the life of anyone who has been born of God. John writes his epistle to the church because of the deceivers who were telling the people that they could never be free from sin (1 John 2:26). He starts off the epistle saying

10- If we say we have not sinned¹⁸, we make Him a liar and His word is not in us.*

that anyone who walks in darkness has no communion with God (1 John 1:6). He makes it obvious that darkness is that realm which belongs to Satan, just as the realm of light belongs to God (1 John 2:9). In other words, darkness is that place of sin and death. Rather we are to walk in the light just like Jesus walks in the light - which is a place of no stumbling or failing at all (1 John 1:7; 2:10-11). Then in the same chapter directly in between these verses that people want to use to justify their practice of sin, John says: 'If we confess our sins, He is faithful and just to cleanse us from all unrighteousness (1 John 1:9). Again, "unrighteousness" is a synonym for sin; and once a person is cleansed from unrighteousness, sin is no longer present. There are those who go on to argue that this scripture implies the continuous activity of sin, and the continuous need to confess so that they can be cleansed. Yet John says in the next verse that he was writing to them so that they should never sin (1 John 2:1). Then he further emphasizes the "never" by saying, "If we sin," not "When we sin." Therefore, those who have deduced such a foreign doctrine are in grave danger and jeopardy of their own souls, and of those before whom they cast a stumbling block.

John continues on, making an even greater argument against sin and its power. He says that Jesus was manifested to take away our sin, and that anyone who sins has not seen Him nor known Him (1 John 3:6). He goes on to say that those who sin are of the devil (1 John 3:8). This is true primarily because one must participate with a demon spirit to sin. John even says it with stronger words saying, "Everyone who is born of God does not sin;" and even says: "He cannot sin" (1 John 3:9). We have Christ Jesus dwelling in us and have overcome the wicked one, with all of his sin and lust (1 John 4:4; 5:4-5; 2 Corinthians 13:5; Colossians 1:27). This important point and reoccurring theme throughout John's first epistle is brought to a conclusion at the end of the epistle when he says, "We know that everyone who is begotten of God does not sin; but the one begotten of God keeps himself, and the evil one cannot touch him" (1 John 5:18). Those Jews who would have refused to acknowledge that they had sin, and refused to acknowledge that they were in need of a Savior - because they believed that the law was all that they needed - well, they were not of God, and had not been born of God nor cleansed by the blood of Jesus (1 John 1:8,10; John 8:24,39; 9:41; Luke 18:11).

We are called to keep the commandments of the Lord Jesus, and if we say that we know Him yet do not keep His commandments, John says that we are a liar (1 John 2:4; John 14:15; 15:10). What many today call "legalism," John called proof of salvation (1 John 2:5; 5:3). Legalism is trusting in the law of Moses for salvation. It is not legalism to be an obedient child of God who walks in holiness and godliness. Those who have been born of God and have matured like young men in God have conquered the evil one (1 John 2:13). The word of God abides in them and they abide in Christ Jesus; and Satan and his sin has no power over them (1 John 2:14; John 15:1-6). Those who have the love of the Father in them have overcome the world with its lust of the flesh, its lust of the eye, and its pride of life (1 John 2:15-17). The Holy Spirit bears witness with our spirit through the conduct of our lives that we are born of God. Therefore, if we walk in righteousness then we are the children of God; but if not we are the children of the devil (1 John 3:10; John 8:40-41,44). The anointing that we have received from Him teaches us that we are to abide in Christ Jesus, and walk in righteousness even as He is righteous (1 John 2:27,29; 3:7; 4:17). We are to be pure even as He is pure (1 John 3:3). We are those who keep His commandments and do those things that are pleasing in His sight (1 John 3:22). As many as are led by the Holy Spirit - they are the sons of God; and if you are led by the Spirit then you will not sin (Romans 8:14; Galatians 5:16).

¹⁷ God cannot treat sin as though it does not exist unless it has actually been destroyed. The eternal and unchanging purification agent of the blood of Jesus makes it as effective to destroy sin today as the first day that the offering was made 2000 years ago. When the blood of Jesus is applied by faith it removes both the power of sin and the contamination that the sin imparted to the individual.

¹⁸ The statements of verse 8 and verse 10 are for the most part repetitious statements. The differences that we may argue for are the past tense of verse 10 "We have not sinned" (harmartein) and the present tense of verse 8 "We do not have sin" (hamartian echein). The two conditions thus expressed are those who are in sin and refuse to admit it and confess their sins so that they may be cleansed and those who refuse to ever admit that they had sinned at any time.

Chapter 2

1- My little children I write these things to you so that you do not sin¹⁹. But if anyone sins we have a Paraclete²⁰ at the Fathers side, Jesus Christ the righteous.
2- And He is the means of forgiveness²¹ for our sins, and not for ours only but also for the whole world.

¹⁹ The authority of the Word of God provides power over sin. The Psalmist said, “Your word have I hid in my heart that I might not sin against you.” We can be certain that John is not saying, “believe that you are sinners and have sin so you will not sin.” Rather, he is saying, “God who is Light is walking in the Light and has no fellowship with darkness, and He has provided fellowship for you but you are a liar if you walk in darkness, so do not sin”. Jesus placed the same absolute demand on the paralytic man that was healed, “sin no more”, John 5:14; Jesus also gave the same command to the woman caught in the act of adultery, “sin no more”, John 8:11. Similarly, Paul writes in Romans, “Shall we continue in sin that Grace may abound, God Forbid!”, Romans 6:1.

²⁰ The word ‘Paraclete’, means more than simply intercessor, advocate or spokesman. The Paraclete (Holy Spirit) that is first mentioned in the Gospel of John is closely modeled to Jesus. Jesus also said Himself that he would send “another Paraclete”, John 14:16-17 thus implying that He also is a Paraclete. Although, Paraclete means more than intercessor Jesus indeed stands before the Father as both intercessor and advocate, Romans 8:34. Some Old Testament background for Christ Jesus’ role as intercessor is Abraham’s intercession for Sodom, Genesis 18:20-33 and Moses’ for Pharaoh, Exodus 8:28-29.

²¹ Though some traditional translations render ‘hilasmos’ as ‘propitiation,’ this involves a wrong interpretation of the term in question. Propitiation is essentially a process by which one does a favor to a person in order to make him or her favorably disposed, but in the NT God is never the object of propitiation since He is already on the side of mankind. ‘Hilasmos’ and ‘hilasterion’ denote the means of forgiveness and not propitiation, (Greek-English Lexicon of the New Testament based on Semantic Domains, (New York: United Bible Societies) 1988, 1989). Hilasmos occurs 2 times in the New Testament and both occurrences are in 1 John, 2:2 and 4:10. Its first occurrence in the Septuagint is in Leviticus 25:9 where it is translated from the Hebrew ‘Kippurim’, for “day of atonement”. An example of a similar use of ‘hilasmos’ is found in Psalms 130:4, “There is forgiveness with thee, that thou mayest be feared”, KJV. Another example is found in Daniel 9:9, “To the Lord our God belongs mercy and forgiveness, though we have rebelled against him.” An argument can be made that this Greek word could be translated ‘wiping away’ because of its association with the mercy seat and Yom Kippur (The Day of Purgation). Our sins have been forgiven because they have been erased and washed away by the blood of Jesus. The Hebrew verb ‘kipper’ (atonement) is most often rendered ‘exilaskesthai’ in the Septuagint. The Hebrew word ‘kipper’, (atone) is found 44 times in Leviticus. It is translated every time in the Septuagint by ‘exilaskesthai’, which does not occur a single time in the New Testament. Atonement is an Old Testament word and concept that was transitory between the Promise given to Abraham and the New Covenant. The Old Testament cultic ritual of kipper was powerless to remove sin; this is best understood by the description given in Hebrews 10: 4, “It is not possible that the blood of bulls and goats should take away sin. The ‘atonement’ was only a covering as the Hebrew word ‘kipper’, ‘cover over’, suggest. The Akkadian equivalent is ‘kuppuru’ which means to ‘rub’ or ‘rub off’. Although the word ‘kipper’ is not used in Genesis chapter 3 it may actually be the first time that the rite is observed. In Genesis 3:21 God made clothing for Adam and Eve so that they could cover themselves. He made their clothing from skins or hides of animals. The Hebrew noun ‘or’ is used 46 times in Leviticus. In each case it is used to describe the hides of the sacrificial animals used for atonement. In effect when God made clothing from the animal hides for Adam and Eve He was making atonement or a means of covering for their sin and shame. Their sin was not taken away it was only “covered over”. Finally, it should be noted that atonement does not result in forgiveness for if it did then there would also be the removal of sin. The Hebrew word used in Leviticus for forgiveness with respect to atonement is ‘salach’, Leviticus 4:22. The word ‘salach’

- 3- And by this we know that we know Him because we keep His commands.
- 4- The one who says, I know Him but does not keep His commandments²² is a **liar** and the **truth** is not in him.
- 5- But whoever keeps His word truly in him is the love²³ of God perfected²⁴. **This is how we know that we are in Him.**
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does not really mean 'forgive' in the sense that the transgression was removed. When God granted 'salach' to Israel at the request of Moses in Numbers 14:19-20, He did not forgive Israel of their sin for everyone of them died for their sins in the wilderness. Rather, God reconciled Himself not to abandon them.

²¹ The verb natah, "to section," has a specialized meaning in biblical Hebrew, always referring to the sectioning of living bodies, animals or even human life. The salient exception to the sectioning of sacrificial animals was the Passover lamb, which, according to the law of Exodus 12:9, was roasted whole.

²² Jesus spoke a number of different times about the commandment that He received of the Father to lay down His life (John 10:18; John 12:49,50; John 14:31; John 15:10). Jesus also gave commandments to his disciples. These commandments were directed at their love one for another among other things (John 13:34; John 15:12; John 14:15,21; John 15:10; 1 John 2:7-8; 1 John 3:23; 1 John 4:21; 2 John 1:5-6). When we understand that God's commandments to love one another is to love as He loved us we should also recognize that He is describing divine love for which we will need divine power to fulfill. Such a command to walk in divine love is only possible by being made a new creation and then yielding to the leadership and inspiration of the Holy Spirit.

The key to walking in all the ways of God is to be ruled by divine love. The only way to be ruled by divine love is to be first committed to it and allow the Holy Spirit to lead us and guide us. If we are determined to obey God then the Holy Spirit will supply what we need so that we can do it from the heart and fulfill God's command. Walking in the love of God should be the focus and consecration of our hearts for in it we fulfill the whole Law, and obviously fulfilling the whole Law is important to God (Romans 13:10; Romans 8:4). To walk in love is to walk in the Light, which is the glory of God being revealed in His people (2 Peter 1:3-4; 1 Peter 2:9; Ephesians 5:1).

The commandments of Jesus are not just a set of rules, but rather insight to a whole new way of life that is possible only through the power of the new creation. The word of God that created the universe will speak into those who will receive and bring forth those things that God demands. The Holy Spirit that is given to us will then work to establish us in all that God has spoken (2 Timothy 1:16). The New Testament believer is called to obey God's commandments! There is a higher order of commandments that goes far beyond the 10 Commandments of the Old Testament. Through the divine nature we are empowered to walk in all the ways of God, and fulfill all that is revealed in His word (Romans 8:4; 2 Peter 1:4). Many people are hung up on the idea of obeying God's commandments. They would classify all such commitment as legalism, but this is wrong. When we obey His word we are obeying His commandments. One may correctly view 'logos' (word) as interchangeable with 'entole' (commandment); in both the Old and New Testament (John 8:51; John 8:55; John 14:23,24; John 15:20; 1 John 2:5). Keeping all the words of the Lord Jesus is the same as keeping all of the commandments of Jesus (John 14:15,21; 15:10). The technical name for the Ten Commandments is "The Decalogue," which means "The Ten Words" (Exodus 20:1; Exodus 34:28; Deuteronomy 4:13; Deuteronomy 10:4). In Deuteronomy for example, the whole of the Law refers to "all the words of this Law;" translated by the Septuagint as "all these commandments." Also, the opening statement of this verse serves to further equate commandment with word: "But whoever keeps His words...." We are commanded by God to keep all the words of God which are His commandments. These commandments are not a grievous thing to do but are the ways of life and communion with God, for how can two walk together unless they agree.

²³ The word 'agape', 'love' is defined by its New Testament application as divine love or the love that God loves us with. The usage of 'agape' in Classic Greek is rare. When it is found it is neither, dramatic nor colorful. It was usually translated, "to like, prefer, be content." However, when it appears in the New Testament Greek it defines the kind of love that the Father has for the Son and the kind of Love that the Christian should have sense the Holy Spirit has come to dwell in them,

6- He that says he abides in Him²⁵ ought himself to walk also just as He walks²⁶.

John 13:34; 14:15; 14:21; 14:31; 15:10; 15:12; 15:17; 17:23. This kind of love does not have a human origin but is purely divine flowing into and then out of us by the presence of the Holy Spirit. Raymond Brown writes "Agape is not a love originating in the human heart and reaching out to possess noble goods needed for perfection; it is spontaneous, unmerited, creative love flowing from God to the Christian, and from the Christian to a fellow Christian." (The Epistles of John, pages 254-255) Jeremiah writes, that love comes through a circumcised heart, Jeremiah 31:33. Proverbs say that God loves us as a Father loves his son (Proverbs 3:12). Although, the Hebrew word for love is 'ahav' and is translated in the Septuagint exclusively by 'agapan', perhaps the closest example to the New Testament meaning of 'agape' is found in the Hebrew word 'chesed' in Exodus 34:6. The Hebrew word 'chesed' means 'covenant love' or loyal unfailing love. When God Almighty revealed to Moses who He is He made known that He is the one that is "full of covenant love and truth." The reading would be similar to that found in John 1: 14 but instead of, "full of grace and truth" it would be "full of covenant love and truth" *Exodus 34:6). I believe that the biggest problem that many of God's people face today is they do not know how to experience the presence of God which is fundamental to the love of God flowing into them. The burden is upon the pastors and leaders of the churches of the Lord Jesus Christ to teach people how to yield to the Holy Spirit so that they may enjoy the wonderful and all consuming Divine presence of God.

²⁴ The love of God is perfected in the sense that the believers has come to a place of complete surrender to the Holy Spirit and has yielded without reservation to Him. God's love does not need to be perfected for it is already perfect. However, the Christian becoming totally obedient to the love of God is the key to knowing the fullness of God, Ephesians 3:17:19. The perfect love of the Father has been given to us by the indwelling of the Holy Spirit. As we learn to yield to the Holy Spirit we find ourselves always doing those things, which please the Father and therefore always "keeping his word". It is then that we have allowed the perfect love of the Father to be perfected in our response to Him. The Greek word for 'perfected', is the past tense of 'teleioun', 'complete, perfect'. The concept of being perfect in the New Testament is first mentioned in Matthew 5:48 "Be perfect as your Father in heaven is perfect", also 1 Corinthians 2:6; 14:20; Colossians 1:28; Ephesians 4:13. In Hebrews perfection that was not possible by the Law has now been supplied through Jesus Christ the one who perfects, Hebrews 7:11; 19; 9:9; 10:1; 10:14; 12:2; 23-24. The idea of walking in love and being perfect are closely related in 1 John. In fact, one may also understand walking in the Light as He is in the Light as equivalent to both walking in love and perfect obedience to the word thus sinless and absent of darkness.

²⁵ The gospel message of "being in Him," is one of the most important in the New Testament. The two phrases "to be in" (Gr- "einai en") and "to abide in" (Gr- "menein en") are for the most part interchangeable as in John 14:10. The importance of being "in Him" is highlighted by scriptures such as "If any man be in Christ Jesus he is a new creature", 2 Corinthians 5:17, also John 15:4,5,7,10; 2 Cor. 5:21; Eph. 1:4; Php 3:9; Col 2:6, 7, 10; 1 John 2:27, 28; 3:5,6,24; 4:16; 5:20. The ability to behave just like Jesus comes to us by the anointing that we have received from Him. In fact "abiding in Him" and having "the anointing" are inseparably linked. The promise that God gave to anyone who would believe was that we would be born of the Spirit and subsequently Jesus would baptize us with the Holy Spirit (John 3:5; 1 John 2:27; Acts 1:8; Acts 8:15-16). He promised us the same Spirit and the same anointing that He was baptized with (Luke 4:18). The idea of abiding in Him is communicated in a unique way in John 15 to help us understand how the supply of this divine ability flows into our lives. We learn that we can depend on Jesus for everything that we need and that without Him we can do nothing. As we grow in this relationship we discover an ever increasing supernatural flow of the grace of God into our lives. Even the love and trust that we have for Him grows and increases reaching beyond that which we find in ourselves as it flows into our hearts by the Holy Spirit (Romans 5:5; Ephesians 3:19; 1 Thessalonians 3:12). As we grow in grace we discover that there is an inseparable union between us and the Lord Jesus even as a vine and a branch, (John 15:1-6; 1 John 3:23; 2 Peter 3:18).

²⁶ The present active tense of 'peripateo', 'walks', serves to underscore that we are to walk in the Light as He is in the Light. We must also include the way that Jesus walked when He was in the flesh, for we are called to follow in His footsteps, "who did no sin neither was guile found in His mouth," 1 Peter 2:14. The disciples were called to follow Jesus and commissioned to go just as the

7- Brethren this is not a new commandment that I write to you but an old commandment, which you had from the beginning. The old commandment is the Word²⁷ that you have heard from the beginning.

8- Again a new commandment²⁸ I write to you, which is true in Him and in you because the **darkness** is past and the **true light now shines**
is still in the darkness

abides in the light²⁹

²⁷ The entirety of the Word of God calls men to walk in holiness and righteousness. From the beginning when God created Adam He desired to walk with man in the Light and be his friend.

²⁸ The New commandment is to love with the same divine love that the Father has for the Son (John 13:34; 15:12,19; 17:26; 1 John 2:15; 4:7-8). Prior to men's natures being changed by the New Covenant, they were required only to love as they love themselves, human love (Leviticus 19:18; Matthew 19:19). Now that the New covenant has resulted in the nature of God being reestablished in the heart of man a new commandment is given, to love with the same love that the Father has, divine love.

²⁹ Walking in the light allows us to see very clearly where we are to walk. When we have light before us we can see clearly the choices that we are to make at every turn in the road. This verse helps us to more fully understand what it means to walk in the Light as He is in the Light (1 John 1:7). Jesus said, "A new commandment I give to you that you love one another with the same love that I have loved you" (John 13:34; 15:12; 1 John 3:23). God has called us to walk in His divine love (15:19; 17:26; 1 John 2:15; 4:7-8) We know that love is the fulfillment of the law because love works no evil (Romans 13:10). We also know that God's divine love has been poured into our hearts by the Holy Spirit (Romans 5:5). All we have to do is to yield our members unto God and the glory of His love will flow out of us as rivers of living water. The Greek word for divine love is 'agape,' it is found 116 times in the New Testament. Father has made it very clear to us that He demands that we walk in His kind of love. If we fail to recognize that this love only flows from the Spirit of God then we have missed the most important point of the New Testament. Walking in love is the realm where there is no occasion or opportunity to stumble or fall (2 Peter 1:10). Everyone who has been transformed by the life giving power of the Name of Jesus has been given the life of the Holy Spirit. The very essence and proof of this life in God is expressed by the love of God (1 John 4:7-8; 1 John 3:14; John 13:35). All we have to do is to yield our members as instruments of righteousness unto God and allow these glorious realms of the love of God to flow out of our hearts.

³⁰ The Greek word is 'scandalon', it means, 'stumbling block', 'bait', 'snare', 'trap', 'blemish'. In Leviticus 19:14, we read, "You shall not put a 'scandalon' in the way of the blind". Those who walk in the Light as He is in the Light where there is no darkness, have no occasion to be deceived by the darkness. They will not stumble because the Light shines and they are able to see what has been laid out in front of them. A similar verse is found in the Septuagint in Psalms 118:165 (119:164), "Those who love your law have great peace; there is nothing that can cause them to 'scandalon'." The word is said by the Psalmist to be "a lamp unto my feet and light unto my path", (Psalms 119:105).

³¹

I write to you young men, because you have conquered³² the Evil One³³.
14- I have written unto you little children³⁴ because you know the Father. **I have written unto you fathers because you have known him who is from the beginning.** I have written unto you young men³⁵ because you are mighty³⁶ and the Word of God abides in you and you have conquered³⁷ the Evil One.

Hebrew words that translate the Greek word 'aphiemi,' which is used here in this verse. The most outstanding is the Hebrew word 'nasa' which means to 'lift up' or "carry away." Jesus lifted up our sins at calvary and bore them in His body so that we may be dead to or cut off from our sins (1 Peter 2:24). In the New Testament this particular Greek word is most often translated "let go" or "to leave" as in Mark 1:20, 31; 10:28; 12:12; John 4:3, 52; 16:28. Thus our sins have "left us because of His name." God in His loving kindness is always ready to forgive us by removing our sins at the very moment that we ask Him to do so. He will do this because we have placed our trust in the name of Jesus in whom God has vested all power and authority (Matthew 28:18; Ephesians 1:21; Proverbs 18:10). God only requires that we be willing to forgive others as well (Matthew 6:12, 14; 18:21-35; Luke 17:3; Mark 11:25).

³² The verb 'nikan', 'conquered' occurs 6 times in the 1 Epistle of John. Jesus conquered the 'world system' where the Evil One reigns and has also empowered those who will believe to conquer the 'world system'. The scriptures which use this word speak of conquering the Evil One, the world and the spirit of antichrist, John 16:33, 1 John 2:12,14; 4:4; 5:4-5.

³³ The "Evil One", 'poneros' is Satan. He is the one who rules in the realm of darkness a place foreign and alien to those who walk in the Light where there is no darkness, 1 John 1:5; Acts 26:18; Col 1:13. The Evil One is referred to as the Prince of this world whom Jesus cast out when He was crucified (John 12:31).

³⁴ John chose to use alternative word for little children in this instance. Whereas, he used 'teknion', in the previous verses he uses 'paidion' here for the first time. These two words are regarded as synonyms.

³⁵ To be an overcomer - one who has conquered Satan - you must believe the word of God, live by the word of God, and allow only the word of God to describe what you believe. This is the overcoming power that overcomes the world and all that is in it: even our faith (1 John 5:4). This is the faith of a new creation born of the Spirit! Our faith is all about the saving work of Jesus. The saving work of Jesus is all about man being made a new creation in which Christ Jesus dwells (1 John 3:24; 4:4; John 3:3; 2 Corinthians 5:17; Ephesians 4:24; 1 Peter 1:23; Galatians 6:15; Colossians 3:10; Romans 8:1). God has given us a living faith; one that can be seen and heard! The word of God that produces faith - a word that framed the heavens - has also framed a new man. The most important thing to our heavenly Father is a new creature. If we fail to recognize the new creation that was brought forth by the Word and by the Spirit, then we cannot say that we are living in the faith; for this is what the faith is all about.

The spiritual war rages against that glorious and wonderful new thing that God brought forth - when a person was begotten of The Spirit and of the Word. Through the new birth, Satan loses all of His claims that he imposed upon a disobedient and fallen man. The focus of his attack is to bring into question that change. He questions the value, the degree, and the reality of the change so that he may attempt to regain his claim. Satan is the sower of the seeds of doubts and questions. With his harassment and interrogation he attempts to erode the identity and the authority of the new life in Christ Jesus, with the ultimate purpose of extracting a confession that we are still to some degree under his domain. However, the testimony of the Father is: "Behold all things are new." He has given us the identity of sonship that testifies of Christ, which we must hold fast to (Hebrews 10:23).

Do not love the world neither the things in the world. If anyone loves the world the love of the Father³⁸ is not in him.

16- Because all that is in the world: the desire of the flesh³⁹ and the desire of the eyes⁴⁰ and the pride of life⁴¹, is not of the Father but is of the world.

³⁸ The love of the Father is divine love that has been given to us by the new nature and poured into our hearts by the Holy Spirit (Romans 5:5; 2 Peter 1:5).

³⁹ The phrase used here is “he epithymai tes sarkos” (the desire of the flesh) is one of the identifiers of those who are not born of God (of the Father). The desire of the flesh is opposite to the desire of the Spirit as the love of the Father is opposite to the love of the world. The love of the Father teaches us to “deny ungodliness and worldly desires and to live righteously, godly and soberly in this present world”, Titus 2:12. The word ‘epithymai’ means ‘desire, wish’ and it is used in both a good and bad sense. In Philippians 1:23, Paul says, “My desire... is to be with Christ”. On the other hand it is used in a bad sense in John 8:44, “The Devil is your father and you carry out the desires of your father.” There are two approaches to understanding the “desires of the flesh”; either in the Greek sense or the Hebrew. The Hebrew concept of the ‘sarx’ (flesh) includes all of mans weaknesses not just sensual or carnal but the realm of the purely human without divine help. This is still witnessed in the New Testament where the ‘sarx’ may be regarded as human knowledge (flesh and blood) distinct from divine revelation (Matthew 16:17; Galatians 1:16; John 8:15). Paul also regards the flesh as the power of sin that is opposed to the Spirit of God, a power that is removed by the circumcision of Christ (Romans 7:5; Colossians 2:11). The Greeks exclusively use ‘sarx’, to refer to eating, drinking and illicit sexual relations. They would regard ‘sarx’ as that which is sensual and carnal and opposed to anything spiritual or pious. Now, when we find flesh in the Bible it would be incorrect to jump to a conclusion that every usage of ‘flesh’ refers only to those things that are evil, for Christ Jesus was manifested in the flesh and suffered in the flesh. However, when we focus in on the phrase "desire of the flesh" we find an exclusive application to that which is opposite of the Spirit of God and contrary to the will of the Father. “Put on Christ and make no provision for the "desires of the flesh”, “Walk in the Spirit and you shall not fulfill the desires of the flesh” “Those who belong to Christ Jesus have crucified the flesh with its passions and desires”, Romans 13:14; Galatians 5:16-17, 24. In the New Testament a clear distinction is made between those of the Spirit and those of the flesh. Yet at the same time we know that Jesus became flesh and lived after the Spirit. Still the fact remains that the distinction between the flesh and the Spirit can be as radical as that of Light and darkness or simply a contrast between human ability and divine ability (Galatians 4:22-29). However, there is one thing that we can be certain of: God makes it essential that all men are born of the Spirit and live after the Spirit, (John 3:6; Romans 8:9; 1 Peter 4:1). Now through the Grace of God that has brought to us this radical transformation of nature we are "not in the flesh, but in the Spirit" (Romans 8:9). Therefore, lets yield to the Holy Spirit today and let Him lead us and guide us in every desire of our lives.

⁴⁰ The satanic forces of hell operate in the realm of the world. Their primary means of enticing men and leading them away from God is through that which may be seen, felt and gained. One of the first things that we may ask is what is the difference between the “desire of the flesh” and “the desire of the eye”. The “desire of the eye” would be those things that are attractive to view that could led you away from the will of God and his purpose. For example Eve saw the forbidden tree in Genesis 3:6 as, “pleasurable to the eye and desirable.” She did not have this attraction because of an evil nature at work in her nor was it an evil act in and of itself rather it became the means by which she was enticed to eat of that which God had forbidden. When men look on things that are forbidden by God they open themselves up to be lead away into an evil desire that results in immorality and ungodliness. Therefore, we need to recognize that it is essential for us to make a covenant with our eyes to turn away and not behold that which could lead us into disobedience. It may be said that “the desire of the eye” is that which entices the eye and “the desire of the flesh” is that which entices the body. The eye looks for that which is beautiful and the body for that which is pleasurable. Now, one may say God made that which is beautiful and pleasurable and that is true however, we must also recognize that it is in this material realm that the satanic forces have set up their offensive against man and the will of God. It is absolutely essential they we learn to choose good and refuse evil. In the Old Testament God expected His people to discipline themselves and be committed to obeying Him in all things. Even though they were not born from above and were

Little children it is the last time and as you have heard the antichrist⁴³ comes and now there are many antichrist here, whereby we know that it is the last time⁴⁴.

without the change of heart and motive that is given to us by the divine nature yet it was there responsibility not to be involved with following after those things that would lead them into sin. "You shall remember all the commandments of the Lord to do them, and you shall not turn back toward the desire of your own heart and your eyes" (Numbers 15:39).

⁴¹ The final phrase in this group of three is "he alazoneia tou biou". The Greek word 'alazoneia' may be translated, 'pride, arrogance, boastfulness'. Alazoneia, is difficult to define from a Biblical context because it does not appear in any of the canonized book of the Old Testament and it only appears twice in the New Testament. It is translated in the Authorized Version as 'pride' but the Greek word used in 1 Timothy 3:6 is 'tuphoo', "Not a novice lest he be lifted up in pride". Unfortunately, the English word 'pride' is only found 3 times in the New Testament and it is translated from a different word each time. The Greek word 'bios' is found 10 times in the New Testament and means 'livelihood, the means of life, life, duration of life'. The Greek word 'bios' would be opposed to 'zoe', which is used to identify eternal life, the life that one receives when they are born from above. This phrase can be translated: a- Pride of life. b- Pride about one's means of livelihood. c- Pride about one's lifestyle.

⁴² The world and its desires are only temporary. The world system is opposed to the will of God and the Kingdom of God. The god of this world has already been judged and one day his rule will come to an end and his influence will cease to exist forever (John 12:31; Colossians 2:15; Ephesians 2:2; Revelation 20:14) . There is only one thing right now in the world of men that will endure for ever and that is the word of God (1 Peter 1:23-25; Psalms 119:89; Isaiah 40:8; Luke 16:17). The Psalmist said, "the law of the Lord is perfect converting the soul: the testimonies of the Lord is sure making wise the simple. The statues of the Lord are right, rejoicing the heart: the commandments of the Lord are pure, enlightening the eyes. More to be desired are they than gold yes than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is your servant warned and in keeping of them there is great reward (Psalms 19:7-10). Doing the will of the Father has many blessings associated with it. Doing the will of the Father converts the soul, makes the simple man wise, causes the heart to rejoice, brings enlightenment and more benefits than can be numbered (Psalms 103:2; 68:19; Philippians 4:19). In reality doing the will of the Father leads us to the greatest treasures that can be found. The reward of doing His will is not only eternal life but abundant life. God created life and He alone knows how it works. Just as there is a consequence for breaking the natural laws that govern the earth there is a consequence for breaking the spiritual laws that govern the earth. If we want to walk in the abundance of blessings then we will obey the spiritual laws and reap an abundant life that last forever (Galatians 6:7-8; Job 4:8; Proverbs 1:31; Psalms 1; 1 Corinthians 6:9; Ephesians 5:6; Romans 8:2; Hosea 10:12; Proverbs 11:18).

⁴⁴ The antichrist spirit has been at work fighting against the anointing and those that are anointed of God since the beginning of man (Genesis 3:1-2). Satan's antichrist spirit has persecuted the anointing no matter where it is found. When Christ Jesus was born the attack of Herod against every boy under three years of age was Satan's ruthless attack to destroy Jesus. After the resurrection of Jesus the church went through one of its greatest struggles with the saints of God being persecuted hunted and killed. The powers of darkness have not let up. That same attack goes on against the church of Jesus Christ and all of those anointed with the Holy Spirit. We must not be ignorant of Satan's devices. We must recognize that we are at war and in this struggle against the forces of hell. We must be strengthened by the Spirit of the Lord so that we can be strong for the fight (Ephesians 6:10-12). Satan would like nothing more than to erase any witness of Jesus Christ from the earth and when the power of the Holy Spirit is being revealed nothing can be of greater provocation to the kingdom of Satan.

The primary focus of the antichrist spirit is to eliminate all things that belong to Christ from the heart and life of men. The attacks of the spirit of antichrist work along side the mystery of iniquity (2 Thessalonians 2:7). Just as the spirit of hell tempted and even lied against the truth in the past even so today men find themselves bombarded with lies and compromise that leave them vulnerable to sin and iniquity. When we read of the beast kingdoms of Daniel 7 and 8 and of Revelation 12 and 17 we are allowed to get a glimpse of the satanic assault that is against us now. We must understand that the rage of the antichrist spirit will only continue to get worse as the day of the Lord approaches until ultimately the Man of Sin himself will be revealed who will sum up everything that is Antichrist (2 Thessalonians 2:3-4, 8-12). The Antichrist is referred to as the man of perdition or the one full of iniquity. He is full of evil and terror. He is everything that Satan can reveal of His character in a single man. He rises up in a time when the transgression is full, when sin and iniquity cannot get any worse (Daniel 8:23; Matthew 24:12). Let us rejoice though for we now live in the age of the church and if we are vigilant and sober we will defeat the powers of darkness everywhere they attempt to oppose us because greater is He that is in us than he that is in the world!

would have remained with us. Nevertheless it is revealed that none of them are of us⁴⁵.

20- And we have an **anointing**⁴⁶ from the Holy One and we know everything⁴⁷.

⁴⁵ Betrayal and broken fellowship is the hallmark of rejecting Jesus. Judas was of course the model of this broken trust. One of the primary themes of the first Epistle of John is the love of the brethren and the fellowship that results. John takes the position early on in this Epistle that redemption and fellowship are equally the results of fellowship with God, "If we walk in the light as he is in the light then we have fellowship one with another and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7). The fellowship that we have with the Father, the Son, and the Holy Spirit is equated to the fellowship that we have with those who are begotten of God (1 John 3:17; 4:12, 20; 5:2). If an individual does not have fellowship with God then he cannot have fellowship with those who are begotten of God and conversely if there is no fellowship with the brethren there is no fellowship with God. The Epistle of 1 John provides the proofs of fellowship to distinguish between those who are of God and those who are deceivers. The chief characteristic that John gives of those who have been born of God is the love one for another. Beloved let us love one another (1 John 4:7-8, 16; John 13:35).

⁴⁶ Every person who has been born of God has received an anointing. The anointing that we have received causes us to both know the truth, and know those who are of the truth (vs. 27; 2 Corinthians 1:21). The Holy Spirit came for the specific purpose of leading us and to guiding us into all truth (John 14:26; 16:13). The truth that the Holy Spirit leads us into is the word of God. John tells us in verse 24 that we are to "let what you heard from the beginning abide in you." That which they heard from them beginning was the Gospel - the word of truth. God, who in times past had spoken to His people by the prophets, has in these last days spoken to us by His Son, whom He has appointed as the heir of all things; and He is still speaking the same thing today as He did then (Hebrews 1:2; John 17:17; John 6:63). It is the word of the scripture, which testifies of Him; and the word of truth, which He spoke, that the Spirit of truth guides us into. Therefore, it is by the word of God that we test every spirit, and judge between right and wrong teaching (1 John 4:1-6; Galatians 1:8-9; 1 Corinthians 14:29).

To anoint literally means "to pour ointment upon." We may understand this scripture as describing Jesus coming to those who have believed with the anointing oil, and pouring the Holy Spirit upon them; so that they may testify of the truth both by word and conduct (Matthew 3:11; 1 Samuel 16:13). In the Old Testament everything, whether object or person, was consecrated to God by having the anointing oil poured upon it/him. When a priest, king, or prophet was commissioned with a divine ability for service, they were anointed with the holy oil. Today, we have been transformed by the Spirit, and anointed to function as sons of God (John 1:12; 1 John 3:1). Having received the Spirit of truth and the word of truth, the saints know all those things that pertain unto the truth.

We may rest safely knowing that we are of the truth. We may be confident that because we are united with Christ, we will not hear the voice of another (John 10:4-5, 27). We live by the word of God and only by His word, and may be confident that the Holy Spirit will always lead us into that which was once delivered unto the saints (Matthew 4:4; 24:35; Mark 13:31; Luke 21:33; John 10:35; 2 Timothy 3:16-4:2; 1 Thessalonians 2:13; 2 Corinthians 2:17; 4:2; Romans 10:8-17; 16:26; Jude 3).

The word 'chrisma' is only found three times in the New Testament and they are occur here in the 1 Epistle of John chapter 2. It is found once in this verse and twice in verse 27. The related verb 'chriein' is found 5 times four of which refer to the anointing of Jesus, (Luke 4:18; Acts 4:27; 10:38; Hebrews 1:9). The Greek 'chrismatos' is first found in the Septuagint in Exodus 29:7 and is translated from the Hebrew 'semen hammischa' rendered by the Authorized Version 'anointing oil'.

⁴⁷ This statement refers to all that the anointing teaches us (1 John 2:27). The promise that was given by God through Isaiah was, "They shall all be taught of the Lord", (Isaiah 54:14; Jeremiah 31:34; Hebrews 8:11)

- , the one that denies that Jesus is the Christ? He is an **antichrist** that denies the Father and the Son.
- 23- All that deny the Son⁴⁸ do not have the Father⁴⁹ he who confesses the Son also has the Father.
- 24- What you have heard from the beginning let it remain in you. If what you heard from beginning remains in you, then you shall remain in the Son and in the Father.
- 25- And this is the promise that He has promised us, eternal life.
- 26- I write this to you concerning those who deceive you⁵⁰.
- 27- And the **anointing**⁵¹ that you have received from Him abides in you and you do not need that anyone teach you but just as the anointing teaches⁵² you

⁴⁸ It is impossible to have a relationship with the Father unless one is willing to have a relationship with His Son (John 5:23; Matthew 10:32-33; 1 John 5:12; 2 John 9). The reason being is that the Father redeemed humanity through His Son. It does not matter who you are, whether Jew or Gentile, there is no way to the Father but through the Son (Acts 4:12; John 6:45; 14:6).

During the first covenant God provided a means to approach Him through the sacrifices proscribed in the Law (Leviticus 1:3; Hebrews 10:1; 8:5; 9:9,11,23). All of these sacrifices spoke of the coming redeemer who would deliver mankind from the rebellion of Adam and slavery to a fallen nature (Romans 5-6; Hebrews 10:16; Ephesians 4:24; 2 Peter 1:4). Today, all that was declared in the Law has been fulfilled through Jesus Christ (Luke 24:44; Matthew 5:17; John 5:39). God's promise is with His Son and His people are those who call upon the name of Jesus (1 Corinthians 12:13; Ephesians 2:15).

said to my adoni (Lord) sit on my right hand..." The question that the Pharisees were unable to answer still remains a puzzle to many today, if David called the Christ his Lord how then is he his son?

⁵⁰ The Greek 'planao' may be translated, 'deceive, seduce' or 'cause you to wonder'. These deceivers believe they have fellowship with God while walking in darkness, denying Jesus and believing and speaking lies. Their deception has begun to have an effect on those who John is both warning and exhorting. The power that will keep those who believe from deception is the truth that is taught to them by the anointing.

about everything and is no lie and just as it has taught you, you shall abide in Him⁵³.

⁵² We have received the anointing that we might fellowship with God, that we might know God and be taught of Him. The depths of this fellowship is captured in the concept of abiding in Christ which refers to our oneness with Him (John 14:23; 15:1-5; 17:21-23). In the Old Testament the anointing is first identified with respect to both worshipping God and consecrating a place of worship Him (Genesis 31:13; Exodus 30:26; 40:9-11). It is also the ability given to men so that they might minister to God which is captured in the priestly anointing (Exodus 28:41; 30:30; 40:13,15). Both of these relationship aspects of the anointing are realized in this verse. The abiding presence of Jesus and the Father are brought to us by the Holy Spirit (John 14:17; 1 John 3:24). In this anointing we are empowered to participate in the divine life of God. In this anointing the Holy Spirit leads us, guides us and reveals the ways of the Father to us. The anointing is a divine empowerment and supernatural ability that has been given to the believer to know God and live the life of a new creation. The message of the Gospel is that we are to abide in Jesus. It is through this union that we are empowered to live the divine life of Christ Jesus.

One may rightly say that there are two purposes for the anointing: to know God and also to be empowered with special abilities for the deliverance of others. When Saul was anointed to be king he was given the divine ability to be a king; prior to the anointing he was an ordinary man (1 Samuel 10:1,6). The same is true of all Old Testament prophets, priest, warriors and special workman. When the Spirit came upon them they were empowered with a specific ability to carry out their divine commission (Joshua 10:12; Judges 14:19). The anointing is far greater than the assistance and help of man because it goes far beyond human capabilities. Even as Jesus was anointed with the Holy Ghost to set the captives free and do the mighty works God the same anointing of power is available to us as well (Acts 10:38; Luke 4:18-19; Acts 1:8). However, we must keep in mind that this is secondary to knowing God there is nothing more important than walking in obedience and doing His will (Matthew 7:22-23; 1 John 2:14; 5:4; Revelation 2:7,11,17,26; 3: 5,12,21).

- 28- And now little children abide in Him so that if he shall appear you will have confidence and not be ashamed before Him at His coming.
- 29- If you know that He is righteous, you also know that everyone that acts righteously is begotten⁵⁴ of Him.

Chapter 3

1- Look at what amazing⁵⁵ love the Father has given to us that we should be called the children⁵⁶ of God. The world does not know us because it did not know Him.

2- Beloved we are now the children of God. And it has not yet been revealed what we shall be⁵⁷ but when He is revealed we shall be like Him because we shall see Him as He is.

⁵⁴ The message of walking in the Light as He is in the Light is reiterated as righteousness. The test of being begotten of God is doing righteousness on the scale of His righteousness. We are the people of God that are created in righteousness and true holiness (Ephesians 4:34) as well as those who have been given the righteousness of God (Romans 3:22) and who are made the righteousness of God (2 Corinthians 5:21).

⁵⁵ The Greek 'potapos' which is used in place of the classical Greek word 'poios' refers to both quantity and quality. Therefore, "Look at how much love and what amazing love the Father has given to us."

⁵⁶ It is one thing when men call themselves the sons of God; it is altogether a different thing to be called a son of God by God Himself. Our relationship with God cannot be better expressed than that which was spoken by Jesus when He said, "But go to my brethren and say to them: 'I ascend to my Father and your Father, and to my God and your God'" (John 20:17). Although the word for "children" (tekna) is used here instead of "sons" (uios) as in Galatians 4:6, the same meaning is implied. Although Jesus Christ is the eternal God, He became the only begotten Son of God; and without Him no man or woman can become a child of God. Through Jesus, the Spirit of God comes upon us and changes us; and we become begotten of God, and are made family members to Christ Jesus (Romans 8:29; Hebrews 2:12-14). Whether we are male or female, we find our place in God through Christ Jesus the Son of God.

We are not children of God because we were born into the world; but we are children of God because we were born into the Kingdom of God. It is essential to the New Testament doctrine and faith in Christ Jesus that we know that we have been born of God (John 3:5-8; 1 John 2:29; 1 John 3:9; 1 John 4:7; 1 John 5:1,4; 1 John 5:18; 1 Peter 1:23; 1 Peter 1:3). More than anything else, God has purposed that we take on the identity of His Son - and that of His family (Ephesians 3:15; 2 Corinthians 6:18). As the children of God, we are privileged to be heirs and coinheritors with Jesus Christ our Lord; who is the first born among many brethren (Romans 8:17).

- 3- And everyone that has this expectations based upon Him purifies⁵⁸ himself even as He is pure⁵⁹.
- 4- Everyone who **acts sinfully** also does **iniquity**⁶⁰, for sin is the iniquity.
- 5- And we know that He was revealed⁶¹ to take away sins and in Him is no sin⁶².

⁵⁷ Father has given us the right to be His children simply by the act of believing on the name of Jesus and then receiving His work of grace into our hearts (John 1:12; Romans 10:9-10). As the sons of God we have been made heirs and joint heirs with Jesus Christ who is the Only Begotten Son of God (Romans 8:17). Through the miracle of the new birth we were begotten of God, begotten of the Spirit, of the Word and of the resurrections (1 John 5:1; John 3:5; 1 Peter 1:3; 23). Being the sons of God we are also called the sons of light because we are born of the truth to reveal the glory of God (John 12:36; Ephesians 5:8; 1 Thessalonians 5:5; Matthew 5:14-16; Colossians 1:12; 1 Peter 2:9). Those who are the sons of God have been given the privilege and ability to be guided by the Spirit in their day to day activities (Romans 8:14). It is the Fathers desire that every son be trained up by the Holy Spirit so that in every way we are conformed to the image of His Only Begotten Son, Jesus (Romans 8:29). God expects us as His sons to be consecrated to the same holiness and purity of Jesus our savior (2 Corinthians 6:18). One day when we have received our eternal and glorified body we will see God as He is. Although, He dwells in the light which, know man can approach unto nor can any man see yet as His sons we will be allowed to see Him as He is (1 Timothy 6:16). This event demarks the time when all things will be made new. The bondage of corruption will be removed from off all creations at the time of the resurrection of all the sons of God. It is for this reason that all creation groans awaiting the manifestation of the sons of God that will be revealed at the time of the resurrected (Romans 8:19).

⁵⁸ It is of the utmost importance that we recognize how a person is purified. It is only by the blood of Jesus Christ that one is made pure 1 John 1:7,9 and 2:2. The word ‘hagnizein’ is a rare word in the Greek New Testament. It is used in the Old Testament for ritual purification, one example being in Exodus 19:10-11 God commanded Moses to make the people pure because the Lord was going to appear before all of the people. The Levites also had to purify themselves before going into the presence of the Lord (Numbers 8:21). The concept of ritual purification is further emphasized by the following word used to describe the ritual purity of Jesus, ‘hagnos’. The idea that is being related is that once a person is made pure by the blood of Jesus then they are to continue in a consecrated life so as not to be contaminated by sin, as is borne out in the following verse.

⁵⁹ The word ‘hagnos’ (ritually pure) is never used in the Gospel to describe the purity and holiness of Jesus. A closely related word yet distinctively different is ‘hagios’ (holy). The first time that ‘hagno’ appears in the New Testament is in 2 Corinthians 7:11 to describe the true heart and repentance of those at Corinth. It is used in 2 Corinthians 11:2 to describe the kind of woman that would be presented to Christ, one who is chaste and pure. In fact, of the five times that Paul uses this word it is in the context of that which is pure or chaste (2 Corinthians 7:11; 11:2; Philippians 4:8; 1 Timothy 5:22; Titus 2:5). The way that it is used by both James and Peter also denotes that which chaste being of pure thoughts and clear of any immorality (James 3:17; 1 Peter 3:2). We are called to walk in the same obedience and purity that Jesus walked in (1 John 2:6; 1 John 1:7; 1 Peter 2:21). The blood of Jesus purified us from all sin and iniquity and now we are to remain pure and chaste, free from the contamination of immorality and unholy behavior.

⁶⁰ The word ‘anomia’ may be translated, ‘without law, lawlessness, transgression of the law, iniquity’. In the Septuagint we read “Happy are they whose iniquities (anomia) were forgiven and whose sins (harmatia) were covered” Psalms 32:1. And in the New Testament in Matthew 13:41, “The Son of man shall send out his angels, and they shall gather out of his kingdom all things that cause to stumble (scandalon), and them which do iniquity (anomia). It is translated by the Hebrew word ‘beleaal’ or ‘belial’ in Psalms 18:4 KJV/18:5 BHS/17:5 LXX. Although, ‘belial’ means ‘worthlessness, ungodly or wicked men’ it became a technical term for the devil in both the community of Qumran and in the New Testament, 2 Corinthians 6:14-15 “for what partnership has righteousness with iniquity (anomia)? and what fellowship has light with darkness? And what common has Christ with Belial?” We are not the sons of belial that we should walk in iniquity and sin (John 8:44; Ephesians 2:2; 1 John 3:8), We are the sons of God and are to in every way imitate our Father which is in Heaven (1 John 3: 1-2,7; John 1:12; Ephesians 5:1).

6- Everyone who abides in Him does not sin⁶³, everyone that sins has not seen⁶⁴ Him nor known Him.

⁶¹ The incarnate divine Word was revealed to take away sin both by His birth, public ministry, crucifixion and resurrection. Adam's failure to obey God resulted in mans downfall and destruction but through the obedience of Jesus Christ all men can be set free. Through Adam everyone died but through Jesus all who will believe are made alive. Because of Adam's disobedience all mankind became disobedient but through the obedience of Christ Jesus all who believe are made obedient. Through Adam's sin all men became sinners but through the righteousness of Jesus Christ all who will believe are made righteous (Romans 5:12-21; 1 Corinthians 15:22).

⁶² The only place that men can find freedom from the dominion of sin and power to live in the purity and splendor of God's Holiness is in Christ Jesus. Being "in Christ", is an expression of the relationship that we have been given through His salvation. Instead of continuing to live our own life of defeat and failure we now live a victorious life in Him. John also refers to this place of purity and glory as being "in the Light as He is in the Light" (1 John 1:7). It is His presence that results in purity and the power to live Holy. Purity and holiness belongs to all who are willing to abide in Christ, which is emphasized in the next verse, "Everyone who abides in Him has no sin, everyone that sins has not seen Him nor known Him." When one remains in agreement and submission to Christ Jesus there cannot be sin because Christ Jesus will never leads us into such things. The same is true of being lead by the Holy Spirit. We know that all who are lead by the Spirit are the sons of God (Romans 8:14). If a person is always in submission to the Holy Spirit then they will never be lead to do anything contrary to the will of God. A similar concept is found in verse 9 below, which includes agreement and submission to the Word of God resulting in a realm of absolute purity. Being "in Christ" is a message that is delivered many times by the Apostle Paul, "If any man be in Christ he is a new creature", (2 Corinthians 5:17). The fact that the benefits of salvation are only received through our willingness to be "in Christ" is communicated in many verses of scripture throughout the New Testament such as; Romans 8:1,2,39; 12:5; 3:24; 1 Co. 1:2,30; 15:18, 22; 2 Co. 1:21; 2:14, 17; Ga. 3:28; 6:15; Eph. 1:3, 10; 2:6, 10, Col. 1:28.

1 John 3:8; Hebrews 2:14; 2 Timothy 1:10). Zachariah, the father of the prophet John, upon hearing of the ministry of his son and the coming of the Messiah, said: "Blessed be the Lord God of Israel, for he has visited and redeemed His people," and "that He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear: in holiness and and righteousness" (Luke 1:68,74-75). Then at the end of the Bible in Revelation 22, the final judgment on sin is pronounced: "He that is unrighteous let him be unrighteous still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still" (Revelation 22:11). All those who died in their sins were cast out of God's presence and into the lake of fire, which is the second death (Revelation 21:8).

It does not matter where we turn in the scripture, God's judgment against sin and disobedience is the focus. His plan to rid the world of sin and its iniquity, and to create a new heaven and a new earth in which only righteousness exists, is revealed in every generation of man. Whether we look at the gospels or the epistles, the doctrine of God and his judgment against sin and disobedience is found. Peter had a radical testimony regarding the doctrine of holiness and a life purified from all sin. He demanded that everyone who had received the divine nature give all diligence to making their calling and election sure. He demanded that diligent attention be given to faith, virtue, knowledge, self control, patience, godliness, brotherly kindness, and divine love (2 Peter 1:4-11). In His doctrine of holiness, he placed the same demand that God had placed upon the children of Israel in the first covenant, saying "be holy for I am holy" (1 Peter 1:16; 3:11,14). Peter made it a requirement that God's people be obedient to the word of God if salvation were to be a reality in their lives (2 Peter 1:19). Yet the testimony of John was even that much more intense. For John, sin was removed by the redemption, that is Christ Jesus; and could not exist in those who were born of Him (1 John 1:6,9; 2:1,4,6,10,13-14,17,29; 3:3,5-10,24; 4:4; 5:18).

God, who worked for us the miracle of salvation, demands that we now become obedient children who walk in the Spirit and live by His word. Are you willing to risk your eternity in order to continue in sin, still expecting to be acceptable to God? A man may say, "Well, I believe in the love and mercy of God." Well, that is good. However as soon as someone teaches or believes that they can continue in sin and then die in the practice of sin and still be called righteous, holy, and acceptable by God - then that is heresy; because there is nothing in the Bible which suggests that will be the case. Instead, God reveals just the opposite: God commands all men everywhere to turn from their sin and live in righteousness and godliness. He brought to pass the miracle of salvation through the washing of regeneration and renewing of the Holy Ghost, and now demands righteousness and true holiness in our lives.

The power to overcome the thirst for sin is only found in knowing God. Jesus gave the woman at the well of Samaria the remedy for her sin. All she needed to do was to receive the gift of God and drink of the Spirit and she would never thirst for the things of the world again (John 4:10,14). Jesus gave us an allegory in John 15 to describe how He desires us to live our lives in Him. We are to abide in Him as a branch abides in the vine. This kind of relationship and dependence upon the life and power of God will result in our constant obedience and success. We can be certain that by the time that John was addressing the church with this Epistle there were many who had never physically seen Jesus. Yet their was a fellowship that they had with Jesus that John included them in, "we have seen with our eyes which we have looked upon" (1 John 1:1b). We know that as far as John was concerned this was literal for He had been with Jesus for at least three years and had many opportunities to do all of these things. But now about 60 years later there would be very few people who would have had and opportunity to literally do this. Therefore, when John uses this word for 'seen' or 'vision' he is using it in a spiritual sense. John is using this phrase to describe those who really know Jesus (1 John 2:4; 4:8). To believe somehow that God does not expect us to walk in holiness and perfect obedience is nothing more than deception (1 John 3:7; Ephesians 5:6; 2 Timothy 3:13). If men are going to learn to walk in the perfect obedience to God then they are going to have to learn to walk in the Spirit and abide in Christ (Romans Galatians 5:16,25; Romans 8:1,4).

⁶⁵ We are made righteous (justified) by faith in Jesus Christ alone (Romans 5:1,9; Galatians 2:16). However, it is essential to remember that part of being made righteous is that we have received the righteousness of God so that we may live righteously (Romans 10:3-10; 2 Corinthians 5:21). In that we have the righteousness of God we are righteous even as He is righteous. The power of deception is an ever increasing influence among men that will ultimately result in the great apostasy (Matthew 24:24; 2 Timothy 3:13; Revelation 12:9) . One of the things that Satan attempts to do is to deceive God's people into thinking that they can continue in sin and still have fellowship with God (1 John 1:6) . Paul underscores the fact that those who have sin in their life are unrighteous and will not inherit the Kingdom of God, "Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor abusers of themselves with mankind," (1 Corinthians 6:9; Ephesians 5:6). All sin comes out of the satanic influence and as John describes here from a satanic nature (1 John 3:8; John 8:44; Ephesians 2:2-3). All righteousness comes out of the holy realm, from a righteous nature (1 John 2:29; 1:9; Romans 6:18). To participate in sin is to participate in the works of the devil. Sin is opposed to the work of Jesus who was manifested to destroy the works of the devil (1 John 3:5). Everyone that is born of God has been called to overcome the wicked one (1 John 2:13-14). Satan was and is a rebel against God (Isaiah 14:9-17; Ezekiel 28:12-14). All who follow his rebellion (sin) are opposing God. Jesus Christ who came to redeem men and set us free from the power of Satan is greater in power and influence if we will only follow Him. His mercy is so great that if we do sin He is there to intercede on our behalf (1 John 2:1). If we will confess our sins He is faithful and just to cleanse us from all unrighteousness (1 John 1:9).

he murder him, because his own works were **evil** but his brother's were **righteous**.

13- And do not be surprised brethren if the world **hates** you.

14- We know that we have passed from **death** to **life** because we love the brethren.

15- Everyone who hates his brother is a murderer⁷⁰ and you know that everyone who is a murderer does not have eternal life abiding in him.

16- By this we have know the love⁷¹ because He laid down His soul⁷² for us and we owe it to lay down our soul for the brethren.

4:4). It is His nature in us that results in the divine nature residing in us. It is His nature that produces the ability to please God and empowers us with the ability to escape the corruption that is in the world through lust (2 Peter 1:5; Ephesians 4:24). Paul makes a similar connection between Christ Jesus and the word proving that the word of God is in our heart and in our mouth (Romans 10:8). As those begotten of God and ruled by the Spirit of God, the word of God and Christ Jesus we cannot sin. As John previously said the anointing that we have received of Him teaches us to abide in Him and abiding in Him will only produce righteousness (1 John 2:27). So long as we remain submitted and yielded to His rulership we will find ourselves enjoying His abundant life of purity, joy, righteousness and peace. In reality abiding in the word and keeping the word are one in the same. Those who keep His word have the love of God perfected in them (1 John 2:5) Abiding in the word, doing righteousness and loving the brethren are reemphasized in the following two verses. We may understand from both the preceding and following verses that those who are born of God cannot hate their brethren.

⁶⁹ The message of Gods love was delivered to us in its greatest form when Jesus suffered and died for us. Yet God's message to mankind from the very beginning was one of love (Ephesians 1:4). Gods primary request of mankind under the law was that they love Him and that they love one another (Deuteronomy 6:5; 7:9; 10:12; 11:1,13, 22; 19:9; 30:6, 16, 20; Joshua 22:5 23:11; Judges 5:31; Psalms 31:23; 97:10; 145:20; Nehemiah 1:5). In every law that God gave the motive was to conform the will and actions of mankind to the ways of love (Romans 13:8, 10; Galatians 5:14; James 2:8). We must understand that the one who created all things is devoted to love (Jeremiah 31:3; Zephaniah 3:17; John 3:16; 1 John 4:7-8). Everything that He does is governed by love all His motives, desires and actions. God wants to teach us to live like this. The law of life is governed by love and if we are unwilling to conform then there is nothing but death destruction and our end will be as it was with Cain who killed his brother. God's message is unchanging and it cannot be compromised. God is love and if we are going to know Him and walk with Him then we must be willing to be obedient to His love (Romans 13:8,10; Matthew 22:40). God not only created and fashioned us to walk in His love but He has also supplied us with an unlimited resource of His love by the Holy Spirit (Romans 5:5; Galatians 5:22). How safe our souls should feel that the God of the Universe is so disposed to the nature of His unchanging love (1 John 4:7-8; Hebrews 13:8; James 1:17). Our first need is to receive His love and then we learn to love Him in return (1 John 4:10, 17-19; John 15:16; Romans 8:29; Ephesians 2:4; Titus 3:4-5).

⁷⁰ The Greek word 'anthropoktonos' only occurs twice in the Greek Bible, in John 8:44, "You are of your father the devil and you do the lust of your father. He was a murderer from the beginning and abode not in the truth..." and here in 1 John 3:15. It is the devils drive to destroy life.

17- But he who has this world's living and sees his brother in need and shuts off his inward parts⁷³ from him, how does the love of God dwell in him.

18- Little children let us not love in word and tongue but in works and truth.

19- And by this we know that we are of the truth and shall assure our hearts before Him.

20- Because if our heart accuses us God is greater than our heart and knows everything.

21- Beloved if our heart does not accuse us then, we have confidence before God.

22- And whatever we ask of Him we receive because we keep His commands and do⁷⁴ that which are pleasing in His sight.

⁷¹ In this verse we have another instance in which the KJV included a word that was not in the Erasmus Text (Received Text). The word that they choose to include, 'God' was actually influenced by some codices of the Vulgate and the Latin Clementine version. These readings also influenced Wycliffe and resulted in the translation "the love of God". The most outstanding omission in the Byzantine tradition that we have encounter so far, in the First Epistle of John, was in 2:23, which does not contain "he that acknowledgeth the Son hath the Father also", yet it was included by those who primarily only used the Erasmus Text such as the KJV.

⁷² If Jesus gave His whole being for us then it is our duty to give our whole being for each other. Such a commitment to the love of God will do away with all of the broken relationships and bickering among the household of God. This is the kind of love that God has called us to; the one new commandment that Jesus gave, to love one another as He has loved us (John 13:34; 15:12). I have watched as so many people have emphasized many different things forgetting all of the time that they were violating the most important thing and their most important responsibility. The Greek word for 'soul' is 'psuche', which is used here. Of the 105 times that 'psuche' occurs in the New Testament the KJV translated it soul 58 times and life 40 times. It is the only word in the Greek language for soul whereas there are at least three words, which may be translated life. In this translation we have opted to be consistent with the primary meaning of a word if possible therefore, 'psuche' should be translated 'soul'. The soul represents the whole life of an individual in both the Hebrew 'nephesh' and the Greek 'psuche.' The most important point that is being made is to underscore that the usage of soul is most often used in both the Hebrew and Greek language to speak of ones whole life and not of a particular dimension of that life.

⁷³ The Greek word 'splanchna' which is translated 'inward parts' here, translates Hebrew words in the Septuagint such as, 'beten' (belly) and 'rechem', (womb). This word is considered to be allegorical in describing the emotions. The KJV translated 'splanchna' as 'inward affection' in 2 Co. 7:15. In Philippians 1:8 Paul said, "I long after you all in the splanchna of Jesus Christ. Another similar anatomical word was used in John 7:38 to describe the Holy Spirit flowing out of the belly is the word 'koilia' from which colon is derived. Its usage in classical Greek implies deep passion and emotions. "Though some have attempted to distinguish between the allegorical meanings of splanchna (intestines), kolia (belly), and nefros (kidney), it is extremely doubtful whether this is really possible or practical. The semantic focus in the use of these terms is clearly the deeper and more intimate feelings and emotions. What is certain is the realms of God flows forth from the deepest regions of our feelings living nothing superficial or fake about our actions. We no longer do things out of a legal obligation but are motivated and moved by the Holy Spirit in our deepest desires. "In some languages one can use a term, which literally means 'belly' or 'bowels,' but more often than not, these emotions are associated with some particular organ of the body such as heart, spleen, liver, etc. Rather, than attempting to employ a figurative expression which may or may not be fully equivalent, it is often preferable to refer to the emotional content by using terms such as 'feelings,' 'intents,' 'desires,' or 'compassion,' depending upon the context." (Greek-English Lexicon of the New Testament based on Semantic Domains, (New York: United Bible Societies) 1988, 1989.)

⁷⁴ How could someone possibly live in a way that their heart does not condemn them? Of all the places to find such a statement is in the third Epistle of First John. This is one of the most radical chapters of the New Testament making such statements as: " no one who sins has either seen Him

23- And this is His command that we believe on the name of His Son Jesus Christ and love one another as He commanded us.

24- And he that keeps His commands dwells in Him and He in him and by this we know that He dwells⁷⁵ in us, by the Spirit which He has given.

or known Him" and "everyone who commits sin is of the devil" (3:6,8). Most people today would say, "well doesn't everyone sin?" Obviously, John had a very different view of what it means to know Jesus than many have today. Paul also said that they who walk in the Spirit would not fulfill the lust of the flesh (Galatians 5:16). Jesus called us to be perfect even as our Father in heaven is perfect" (Matthew 5:48) Peter said we were to be holy even as He is Holy (1 Peter 1:16). God wants us to accept all that He has done for us in Christ Jesus and to be continually filled with the Spirit (Ephesians 5:18). If we are willing to be continually filled then we will find a continual manifestation of the glory of His presence in our lives and it is through His glory that we discover union with God (John 7:22). In this union with God we not only find an active divine power and grace of God enabling us to walk in the light as He is in the Light. We find ourselves so at rest in His love that just as He is so are we in this world. We discover that our life is not our own but it is the possession of Christ Jesus and in this revelation there is no condemnation (1 John 1:7; 4:17; 1 Corinthians 6:19). It is here in this place of fellowship and union with God that we keep His commandments and do those things that are pleasing in His sight. We can be certain that asking Father and receiving our request is central to what God desires for our life. Jesus said that He had called us and ordained us to bring forth fruit and that our fruit should remain "that whatsoever you should ask of the Father in my name, he may give it to you" (John 15:16). Yet equally important we must also remember that we can do nothing without him. We must recognize that our lives were consecrated by His blood and by the Holy Spirit to dwelling in Christ Jesus (John 15:5). If we are willing to accept all that God has done for us and agree with His word, even in the face of the multitude of assailing thoughts and circumstances, we will walk in the faith that overcomes the world (1 John 5:4; 3:23). If we will come to rely upon the Holy Spirit and allow Him to continually fill us then we will continue to walk in His word and do those things that are pleasing in His sight. If we fail and sin all we have to do is immediately turn to Jesus and take His blood for our cleansing. Then ask the Holy Spirit to fill us and strengthen us to always do those things that pleases the Father and He will!

The children of God 'poieo', 'do' or 'practice' righteousness or that which is pleasing unto God. This is the 7th time that this Greek word has been used in 1 John 3. It was used in verse 4 for those who "act sinfully" also "does iniquity"; verse 7, "act righteously"; verse 8, "acts sinfully"; verse 9, "does not sin" and verse 10 "acts righteously". It is the actions 'poieo' that reveal the nature of a person.

⁷⁵ The love of Christ Jesus dwelling in our lives is proof that He dwells in us, and that we dwell in Him (John 13:34-35; John 15:9-10; John 15:12; John 16:27; Romans 8:9). Jesus Christ the eternal Word and Almighty God is seated today at the right of the Father; yet He lives within us. He does not live within us by and endearing memory and commitment that we have to Him. He lives in us because we have been begotten of God and made a new creation. He dwells in us because in the new creation we were given the Holy Spirit, who now lives within us (1 Corinthians 3:16).

The coming of the Holy Spirit is the subject of John chapters 14,15, and 16. Now, there are two dimensions to the Holy Spirit: first the Holy Spirit is God Almighty - who has come to dwell along side of us, to lead us, to guide us, and to glorify Jesus. Secondly, the Holy Spirit is also the one who dwells in us, because God has put His Spirit in us (John 14:16-17; John 14:23; Ezekiel 36:26-27; John 3:6). Jesus promised that both He and the Father would come and dwell with us (John 14:23). So therefore we may understand that through the Spirit who has been given to us - the Father, Christ Jesus, and the Holy Spirit dwell within us. Many may wonder how is this possible; surely they do not dwell in us bodily. Through the new birth we were made one with the Father, with Jesus, and with the Holy Spirit; and it is through this oneness that they dwell in us (John 17:21-23). Our lives have been integrated together through the unspeakable gift of God that took place through the new birth.

Chapter 4

1-Beloved, believe not every spirit but try the spirits whether they are from God because many false prophets have gone out into the world.

2- **By this we know the Spirit of God every spirit that confesses that Jesus Christ is come⁷⁶ in the flesh is from God.**

3- And every spirit that does not confess Jesus Christ is some in the flesh is not of God and this is that antichrist⁷⁷ that you heard would come and now is already in the world.

4- You are from God little children and have conquered them because greater is He that is in you⁷⁸ than he that is in the world.

Confessing that Christ Jesus has come in the flesh is more than an acknowledgment that the Word was made flesh 2000 years ago - it is a confession that He is in our lives today. Because we have been born of God, the greater One lives on the inside of us; and by Him we have overcome the world (1John 4:2,4). This indwelling presence of Jesus is witnessed by the love of God, and by the operation of the anointing in the lives of those who have been begotten of God. Keep in mind that the theme of this Epistle is fellowship with God; and the exposure of those who say they have fellowship, but really walk in darkness and are deceivers. Therefore a proof must be established to effectively demonstrate who is of the Spirit of truth. Those who are of the truth overcome the world and walk in the love of God: because of the indwelling presence of Jesus.

⁷⁶ The Greek 'elhluthota', which is the perfect active participle of 'erchomai' may be translated in several ways but by far the best and most agreed upon is, "come in the flesh". The corollary scripture in the Epistles of John is found in 2 John 7, which uses the present participle, "Many deceivers went out into the world not confessing Jesus Christ coming into the flesh." The act of incarnation although, of supreme importance is not the point of this passage for the passage does not read "come into the flesh" but rather "come in the flesh".

⁷⁷ The word 'antichrist' is found four times in the Bible and is a word that is only used by John in his Epistles (1 John 2:18,22; 4:3; 2 John 7). Although, John refers to a specific individual that will come he views a more subtle manifestation of the deception, which will then be fully manifested in the one whom Paul calls the man of sin and the son of destruction (2 Thessalonians 2:3). The deception begins subtly with slight variation about who Jesus is but ultimately ends in one who declares himself to be God in the middle of the Tribulation (Matthew 24:15; Daniel 11:31). The antichrist presents Himself as a savior and righteous one as depicted in Revelation 6:2 but is ultimately revealed to be the one who subdues men to which war, famine, death and hell will follow. Satan's power of deception will ultimately bring the nations to such a deception that they will gather themselves together to fight against Jesus Christ in the battle of Armageddon. It is little wonder then that men fight against the name of Jesus now.

⁷⁸ Jesus Christ the one who conquered the devil and all of the power of sin lives on the inside of every believer (1 John 3:8; John 12:31; Hebrews 2:14; 2 Timothy 1:10; Luke 10:19). Jesus Christ who is the truth the way and the life is the Greater One that "is in you." Jesus Christ both came in the flesh when He was born into the world and also when he was born into the hearts of men by the Holy Spirit. When we were born of the Spirit and became a new creation through the miracle of salvation it was Christ Jesus who was formed in us (Colossians 1:27; 1 John 3:24; 1 Corinthians 2:12; Galatians 1:6; John 17:23). That Christ Jesus dwells in those who are born of God is an essential doctrine of faith (1 John 3:24; 14:20, 23; 17:23, 26).

The life and power of Jesus Christ in us enables us to overcome the spirit of antichrist, the spirit of the world and the spirit of deception. We may be confident today that all of the power of iniquity that is in the world: the lust of the flesh, the lust of the eye and the pride of life is not more powerful than Christ Jesus who lives within us. We are guaranteed by God Himself that He will arise in us and subdue all of our enemies. He will go before us and fight all our battles. As we stand yielded to Him God will destroy all of

- 5- They are of the world, for this reason they speak from the world and the world hears them.
- 6- You are of God he that knows God hears us, he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error⁷⁹.
- 7- Beloved let us love one another because he that loves is from God and everyone that loves⁸⁰ is begotten of God and knows God.
- 8- He that does not love does not know God for God is love.
- 9- This is how the love of God was revealed in us⁸¹ because the only begotten Son of God was sent into the world that we may live through Him.
- 10- In this is love, not that we loved God but that He loved us and sent His Son to be the means of forgiveness⁸² for our sins.

the opposing forces that come against us and we will find that we are more than conquerors through Christ Jesus (Exodus 17:11; Luke 10:19; Romans 8:37).

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⁸⁰ The most important expression and evidence of the new birth is the love of God. This kind of love is perfectly defined by the life of Jesus, who loved us so much that He laid down His life that we might live. God's love by definition is a holy love, one that is giving and unselfish; and was revealed to all mankind when God so loved the world that He gave His only begotten Son. This holy love fulfills all of the law and purpose of God for man, in that it works no wrong-doing (Romans 13:10; 1 Corinthians 13:4-8). The expression of God's love through man is only possible if a person has been begotten of God. If we will dwell in love, we will dwell in God. If we are willing to know the love of Christ that passes knowledge, then we will be filled with all the fullness of God. If we do not love one another as Christ loves the church, then we are refusing to walk in the Spirit; and are in breach of our relationship with God (1 John 4:8; John 15:12; 1 John 2:4; 1 Thessalonians 4:9).

The love of God is not expressed to a selective group of people, but to the whole world (John 3:16; 1 John 4:10; Titus 3:4; 1 Peter 2:17). The love of God causes the sun to shine upon the evil and the good, and send rains for the righteous and the unrighteous (Matthew 5:45; Luke 6:35). It is God's nature to bless those who are offenders and persecutors, and those of us who have been born of Him are called to do the same (Romans 12:14; Luke 6:28). All of God's children are marked with the expression of God's divine love and holy nature. Unfortunately, there is probably not a more neglected subject among His people. Above all other things the expression of this unfailing love must be manifested among us, if the world is to know that we have been begotten of Him (John 13:35; 1 John 2:5,10; 1 John 3:11; 1 John 4:21). Above all other things, it is our responsibility to show this love one for another: among ourselves first, and also to the whole world. If we fail to walk in love one for another, then we have failed at the most fundamental and essential attribute of our calling (John 13:34; John 15:12,17; Romans 12:10; Romans 13:8; Galatians 5:13; 1 Thessalonians 4:9; 1 Peter 1:22; 1 John 3:11,23; 1 John 4:11-12; 2 John 1:5).

Love describes the chief characteristic of God; it is central to everything that God has willed for men, and its constant expression through our lives is the fulfillment of His will. The subject of love is central to the Bible, the Gospel, the Character of God, and the character of those who are led by the Holy Spirit. God who is Holy and who is Love has set us apart from the world, separating us unto His Love. We should be totally separated to the purpose of God's love being revealed through us in every dimension of our lives. All fear, suspicion, division, envy, strife, and every aspect of discord are the enemies of love; and must be treated as the enemies of God (James 3:16; Proverbs 6:16-19; Romans 16:17). Do not be ignorant of Satan's devices: He does not attack us head-on, but works to divide and separate us; and then destroys each person individually.

⁸² The Greek word 'hilasmos' is roughly equivalent to the Hebrew word 'kipper' translated atonement in most English translations of the Bible. The Greek word hilasmos is translated propitiation or expiation by many of the English translations but this is not entirely accurate. The Greeks used the word 'hilasmos' to refer to the means by which men would appease the gods and thus the word 'propitiation' is derived. However, this verse of scripture in which we find this word reveals that God was already favorably disposed towards us before He gave His Son for our sins, for He loved us (John 3:16; Romans 5:8; Ephesians 2:4-5). Therefore, the whole Greek notion of propitiation or expiation simply does not work. The redemption that is in Christ Jesus has nothing to do with the offerings or actions of men much less their attempts to gain Gods favor. Redemption does not have anything to do with the offerings of men rather it is all about God offering up the sacrifice of Jesus for us. The secular world does not know of such a concept for the message of salvation reaches far beyond the imagination and ideologies of man. We must use great caution in attempting to narrowly confine these Greek words to the meanings given in the secular and profane world.

Once again, although 'hilasmos' is common to Greek literature it is important to be on guard with respect to the meanings that may be derived from a purely secular application. Equally, we must also recognize that a perfect equivalent of the Hebrew word may not have been available in the Greek vocabulary. For this reason we must always look deeper into the context. Keeping in mind that even in the secular usage of 'hilasmos' it could also mean cleansing or forgiveness. Thus when we choose to translate a word we must make sure that the vocabulary is consistent with the meaning that is implied by the context. What we can be certain that John meant by saying Jesus was our hilasmos is that through Him: 1- Our sins would be destroyed, 1 John 3:5. 2- The works of the devil in our lives would be destroyed, 1 John 3:8. 3- We would receive cleansing from all of our sins, 1 John 1:7,9. 4- Christ Jesus would dwell in us even as God dwelt in the Holies of Holies after it was purified, 1 John 3:24; 4:4, 12, 15. 5- We would be born of God, 1 John 3:9, 4:7. 6- It would result in eternal life that we now possess thus referring to the quality of life that we received by the indwelling of the Holy Spirit, 1 John 5:11,13,20; 1:2; 2:25; 3:15. 7- Because of this we have boldness before the judgment seat of God, 1 John 2:28; 4:17. 8- If Christians do sin they must look again to Jesus who is the intercessor that provides the hilasmos (the forgiveness, cleansing, purifying) work of grace because God so deeply loves us.

The kind of love that Father demands that we have for one another is the same love that was extended to us when Jesus died for our sins on the cross. True love is God's love and His love has been given to us by the Holy Spirit. We have been given the privilege of not only being beneficiaries of His love but we are also empowered to reveal His love. There is no greater command! There is no greater proof of salvation (John 13:34-35; 15:12; Colossians 3:14; 1 Thessalonians 4:9; 1 Peter 4:8; 1 John 3;11,23; Jude 21)! The most important thing to God is that we walk in His love. There is no justifiable reason to ever stop loving the people of God even to the point of laying our lives down for them. God has called us to be those who obey Him and follow Him by walking in the same kind of love that He Himself has (Ephesians 5:1-2).

⁸⁵ God is in you! God has made it all very easy for us to yield to Him and receive all the things that He has desired to supply to us for He has come to dwell with us and in us (John 17:21-23; Isaiah 57:15). Now that we know that God is with us and in us then we must begin to interact with Him in such a way. In this realm of truth we can begin to see Him with the eyes of faith. He is there always before us and on our right hand that we should not be moved (Psalms 16:8; Acts 2:25; John 5:19). As we begin to acknowledge the presence of God and live in the reality that He is our constant companion a whole new dimension of fellowship and faith will open up before us. We must all admit that it is quite odd that many of God's people are acceptant to the idea that angels are with them but they fail to realize that God Almighty is their constant companion. We must lay aside the notion that God is far away and the uncertainty as to whether or not He will respond to us and help us. We are of the Spirit and so the Spirit of God dwells in us (Romans 8:9). We are the temple of God and God walks in us (1 Corinthians 3:16; 2 Corinthians 6:16; 1 John 3:24; John 14:23). We must embrace the truth that God is with us and give ourselves to being constantly mindful

Jesus dwells in us by the Spirit that He has given unto us (1 John 3:23; John 14:23). As a result then we are privileged to dwell in Him and as we dwell in Him we dwell in His love. This relationship of love is key to all of the power and blessings of God being manifested in and through our lives (Galatians 5:16;1 John 4:16; Ephesians 3:17-18. It is through our love one for another that our union with God is revealed. It is by this divine love that all men will know that we are His disciples (John 13:35). It is this divine love of the Father that is the evidences or fruits that the Spirit of God dwells in us. The love of God is in us because the Holy Spirit has poured His love into our hearts (Romans 5:5). This kind of love does not have a human origin and we must both depend upon and yield to the Holy Spirit for it to be revealed through us. The kind of love that we have been given to bless one another with is the same love that Jesus has for us (John 13:34).

we ourselves hear and we have seen

Of the three witnesses that are in the earth the water, the blood and the Spirit, the water is the one most associated with the word of God. Although, all three of these are very clearly identified as the agents by which we are both consecrated and begotten of God the water is revealed to be that which flows out of the believer as rivers. These rivers of living water that pour out of the believer are the expressions of divine empowerment, which enable us to be the witnesses of the gospel of Jesus Christ. In the Gospel of John water is identified with the Spirit as essential to being begotten of God (John 3:5). It is again identified with eternal life springing out of those who drink of this spiritual water (John 4:11). In John 7:37-38, water is once again applied to the gift of eternal life and the outpouring of the Holy Spirit. Additionally from a purely traditional Jewish prospective the drawing of the water on the last day of the Feast of Tabernacles symbolized the appearing of the Holy Spirit. Probably, the easiest argument to make for the meaning of the "water" in the Gospel of John is that it represents the activity of the Holy Spirit flowing through the life of the believer. When Jesus ministered He only spoke the words that the Father gave him to speak and therefore these words could be viewed as the rivers of living water flowing out of his belly much the same as the 120 on the day of Pentecost. In fact the argument can be made that every expression and attribute of God witnessed in the life of God's people is an expression of this living water. The water that Jesus desired to give to the woman at the well was simply received through the testimony of His words. The well spring on the inside of this woman resulted in "many of the Samaritans out of that city believed on Him because of the woman testifying..." (John 4:39). The only other application of water is in baptism. John the Baptist compared water baptism to the baptism in the Holy Spirit a baptism that produces an expression of the heavenly language and more (Luke 3:16, Acts 1:5, Acts 2:4). Paul takes up the message of baptism in association with the emersion into the life and identity of Christ, Rom 6:3-4, 1Cor. 12:13, Gal. 3:27, Co. 2:12. Finally the water is symbolized as the Word of God (Eph. 5:26, Isaiah 55:10-11, Deut. 32:2). Furthermore, it is the Word of God that is declared to be the active agent of God by which men are saved and matured in Christ (Acts 20:32, Rom. 10:8, Col. 3:16, 1Th. 2:13, Titus 1:3, Heb 4:2,12, Heb 6:4, James 1:21, 1Peter 1:23, 1 John 2:14). Therefore, we conclude that the water symbolizes the word and the life of God, which comes forth by the indwelling Holy Spirit.

The Holy Spirit himself has come to give testimony to us and on our behalf that we have received eternal life. The most important dimension of eternal life is the quality of life that we have received. The life that we have been given in Christ Jesus is abundant life. God's life is joy unspeakable and full of glory, peace that passes understanding and love that never fails. Confidence and faith in His work of Grace is vital to our salvation. It is essential that we trust with absolute certainty that the blood of Jesus has removed every offence and has brought forth the life of God in us. We must believe that we have been begotten of the Spirit and that He is leading and guiding us into all truth. We must resign ourselves only to believe what the Word of God says. The lies that would attempt to cast doubt on the eternal life that has been given to us must be cast down as the enemies of God. God who so desires us to be convinced of this unspeakable gift has given us the greatest witness that He could provide the witness of the Blood, the Spirit and the Water. He wants us to be certain of the eternal Life that has come to us through the testimony of the Blood of Jesus and the ministry of the Holy Spirit and the water of His Word. The certainty that eternal life has come to us through the blood is witnessed to us by the Spirit and the Word (Heb. 9:12, John 6:54, Matthew 26:27). That we have been begotten of the Spirit has been forever settled by the testimony that God has given to us of His Son (John 3:5-8, Gal. 4:29; 1 Peter 1:23, James 1:20, Hebrews 4:12). All of the witnesses of God,

the blood, the Spirit and the water are one and they proclaim the message of God to everyone who will hear and believe. This message is that God has given to us eternal life.

¹⁰³ God desires that we all have life and have it to its fullness! Adam's sin lead mankind into death and as a result the "life" that we have known has been a living death (2 Corinthians 5:14; Ephesians 2:1, 5; 5:14; Colossians 2:13; 1 Timothy 5:6; Matthew 8:22; Luke 15:24,32; Romans 5:12, 14, 15, 17, 21). John made it very clear when he said, "he that has the Son (Christ Jesus) has life and he that does not have the Son does not have life" (1 John 5:12; CR- John 3:36; John 5:24; 1 John 3:14). The abundant life that has been given to those who have allowed the Spirit of God to transform their lives is an eternal life. It is not just a quantity of time but a quality of life. It is the life that God has and it is expressed through our lives by the Spirit of God that has been given to us. This life of God is a well spring leaping up on the inside inspiring love joy and peace. It is a river flowing from our hearts producing the unlimited supply of the goodness of God. Sin threatens the abundant life that has been given to us because sin produces death. If sin is allowed to violate this life that has been given to us then all we need to do is to call on the name of the Lord and the life that is in the blood of Jesus removes the sin and death instantaneously just as when a light is turned on in a dark room. Jesus has abolished death for all who will receive the gift of life (2 Timothy 1:10; Hebrews 2:14). He has brought life and imortality to the forefront for all to see and understand. The life of God that was imparted to us by the Spirit of God is also taught to us by the same Spirit (Galatians 3:21). If we will be willing to obey the simple request that God has asked of us in His word then we will discover the Holy Spirit leading and guiding you into all the ways of this glorious and abundant life. We will discover and every increasing revelation of the fullness of joy the pleasures that are in His life that He has created (Psalms 16:11; Ephesians 1:17-19).

Jesus modeled a very simple method for receiving whatever we need from the Father, He simply said ask. There are two Greek words are used for ask in verses 14 through 16, 'aitein' and 'erotan'. John does not use the more common word for prayer, 'proseuchomai' in any of his writings. John's direction to us from the Holy Spirit is to simply ask the Father in faith in the name of Jesus, John 14:13, 26; 15:16; 16:23,26. There is really no difference in these two Greek words but one may make an argument that 'aitein' could be understood to mean, 'ask for oneself'. However, both of these words are used in John 16:24 and 26 with no perceptible difference. It is God's desire that we represent Him on the earth. Therefore, He has made it very easy for us to receive those things that we need. Just come to the Father in the simple childlike faith and ask Him for whatever you need. You may rest assured that it is the will of the Father to supply all of your needs according to His riches in glory (Philippians 4:19). It is also His will to prosper you and to bless you and even to give you the desires of your heart (Psalms 37:4; 3 John 1:2; Isaiah 58:14; Psalms 21:2). God wants you to believe for the impossible and be in expectation that He will perform a miracle for you at your request (Matthew 17:20; Luke 1:37; Mark 9:23; Luke 18:27).

¹⁰⁵ John is speaking primarily about the relationship that he observed first hand between Jesus and the Father. When Jesus was about to raise Lazarus from the dead John reports that he lifted His eyes towards heaven and said, "I thank you Father that you have heard me. And I know that you always hear me" (John 11:41-42). This kind of confidence and faith is ours today if we are willing to enter into this kind of relationship. The joy and wonder of this kind of relationship with the Father will result in our receiving whatever we ask! We will not wonder if Father will answer rather we will know that we possess what we asked for. If your heart hungers for this kind of relationship with the Father then surely He will supply it.

¹⁰⁸ Eternal life is far more than something you inherit after you die; eternal life is the life of God. The life of God in both quality and quantity is an endless life. This life, which has no end or limits to that which is good can only be found in Christ Jesus. It was Christ Jesus who died and rose again to impart this abundant life into us and it is only in Him that this life can be realized. The life of God comes into us when we are born of the Spirit and becomes in us a fountainhead of every divine attribute of the Most High (John 4:16,24; 7:38-39; 1 John 3:24). Before we are born of the Spirit we are dead while we live; spiritual alienated from the life of God that is only found in Christ Jesus (Ephesians 2:1,5; 4:18; Colossians 2:13; 2 Corinthians 5:14). Now through Christ Jesus the life of God, that ageless and glorious life that is filled with every pleasant and good thing becomes are very own (Colossians 3:1; Ephesians 1:2; Luke 1:53; 2 Peter 1:3; Philippians 1:11).

We have been raised up together with Jesus into the glory of His life and we now live in Him and by Him (Colossians 3:1; 2:12; Romans 6:4-5; Ephesians 1:19-20; John 1:16; 17:21-23). The life that is in Christ Jesus is a more than just a quantity of time it is a quality of life. The quality of life that is in the Son is a life that is so full of joy that it is joy unspeakable and glorious. The life that we have been given in the Son is a well spring of life that springs up on the inside of us with all of the love and passions of God filling us with that which makes eternity like moments of time. Now His love would fill you and become your very own, His peace, His mercy all you must do is yield to Him through obedience. He has filled us with every glorious divine passion and emotion of the Almighty. He desires to overwhelm our souls, filling us to overflowing with His love. The untainted, pure and life giving flow of His own goodness that flows from His very own being now dwells in us By Christ Jesus and flows out like rivers of His life. All we must do is

yield to Him. Believe that He is in you and you are in Him. Call out and he will answer. Let his rivers of life flow out of you today as you acknowledge Him in all your ways.

¹⁰⁹ We have received revelation from God to know Jesus Christ who is the true God. John once again underscores the fact that Jesus Christ the Son of God (John 1:1, 14). He is also eternal life (1 John 1:2, 2:25; 5:11-1; John 17:3). By being born of God we have been brought into union with Jesus the Son of God and therefore we are referred to as being in Him.

The Spirit of truth, the Holy Spirit, brings us into contact with reality. Reality is that which is true and that which is true last forever. Jesus Christ is the truth. Everything that He said is true. It is the truth that sets us free from bondage to sin, sickness and disease. When you know that truth that God has given you power to live free from sin then you can live that way. When you know that it is not the will of God for you to be sick then you can rise up in the truth of God's word and command the sickness to God in Jesus name. At the moment that we embrace the truth then we receive that which has been freely given to us by God. The revelation of truth gives us the answers to everything that would cause questions and confusion in our lives. Deception and every evil thing works in the realms of darkness where nothing is known or visible but Jesus Christ, the light of life, causes the light of truth to shine into our hearts so that every form of deception and darkness is dispelled.

We have turned from that which is false and lifeless to serve the true and the living God (1 Thessalonians 1:9). But we must remember that this is not just a touchy feely concept or philosophical opinion but is clearly and definitely defined for us by the word of God. It is the word of God that instructs us in the right thinking. The lies and deception of darkness still wage a war against the truth and unfortunately too many of Gods people listen to these lies. What a terrible tragedy it is to know the truth, the reality of God, and yet be taken prisoner by lies and deception. The Holy Spirit has come to lead us and guide us into all truth and to strengthen us to walk in the truth, Christ Jesus, let us allow Him to lead on.

The truth has no deception or false information contained within it. The truth only comes by. Jesus is the one who is full of truth and the only one who can give truth to men (John 1:14; John 14:6; 1:17). It is the

truth that sets men free from the bondage of sin and deception (John 8:32). It is the truth that enables men to be true worshipers for men may only worship God in truth (John 4:23-24). The Holy Spirit that we have received from God is the Spirit of truth whom the world, which lies in darkness and deception, cannot receive (John 14:17). It is the work of the Holy Spirit to lead us and to guide us into all truth (John 16:13). All we must do is be willing to simply yield ourselves to the Spirit of God and be obedient children not fashioning ourselves after the world and we will be lead into all the fullness of the truth of God's Word and Way. The anointing that we have received, which is the divine empowerment to walk as Sons of God, teaches us all things and is truth (1 John 2:27; John 1:12). Jesus prayed that the Father would sanctify His disciples with the truth and also made it known that this was why He set Himself apart to die for us (John 17:17; 19). Walking in the truth is somewhat synonymous with, "walking in the Spirit" (Rom 8:1,4; Gal 5:16, 25), "walking in the Light" (John 8:12; Eph 5:7; 1 John 1:7), and "walking in Love" (Eph 5:2). When we walk in truth we are sure to walk in the Spirit, in the light and in love. All we need to do is find ourselves in love with Jesus today. If we will allow the anointing that we have received to both inspire us and to guide us we will find ourselves only believing and doing the truth.

The spirit of the antichrist and the spirit of deceit work in conjunction with one another. In 1 John 2:26; 3:7 and 4:6, the spirit of antichrist was revealed in those who refuse to remain in the church that the Apostle John belonged to. John reveals that all who broke off fellowship with them were in fact children of the devil, 1 John 2:19; 3:8. One is either lead by the Spirit of truth and has the anointing or they are lead by deception and have the spirit of antichrist (1 John 4:6). The "going out" from the fellowship with the

church in 1 John 2:19, is comparable to the “going out” of Judas after the devil had entered into him, John 13:27,30. The ultimate deception does not usually take place in a person’s life all at once. Rather one deception leads to another until not only has a person left the Assembly of God’s people but they also deny that Jesus Christ ever came into their lives or into the world.

¹²⁶ The Greek word used here is euodousthai (euodow), which is also used in 1 Corinthians 16:2. This Greek word may be translated as 'prosper' or 'succeed.' Its Hebrew equivalent 'tzalach' also means to prosper, succeed or be profitable for example: Genesis 39:2-3, 23; 2 Chronicles 31:21; Joshua 1:8; Psalms 1:3; 2

Chronicles 26:5; Pslams 118:25. The Greek word euodousthai is found many times in the Septuagint and some of the passages which convey a similar meaning to that found here in the Third Epistle of John are Joshua 1:8; Gen 24:21,40,42,56; Deu 28:29; Joshua 1:8; Isa 54:17; Jerm 12:1 Dan LXX 11:27

¹³⁰ The Greek word is 'ergazomai' and it means 'work' or 'labor'. It is translated 22 out of 39 times 'work' by the translators of the Authorized Version.

This Greek phrase translated "for the name sake" is found 7 times in the New Testament and 17 times in the Old Testament (1 Sam 9:2; 1 Kings 1:47; 12:24; 1 Chronicles 4:9). The more common way to translate this phrase is "for his name sake." However, a more literal translation is "for the sake of his name," or as it appears in this verse "for the sake of the name," (Acts 5:41; 9:16:15:26; 21:13; Romans 1:5; 15:9; 3 John 1:7). All power has been given to Jesus and through His name that power and authority is executed by His servants insomuch that whatever they ask in His name will be done (Matthew 28:18; John 14:13,14); 15:16; 16:23,24,26-27). The name of Jesus has been exalted above every other name therefore, all powers and authorities are subject to it (Ephesians 1:21; Philippians 2:9). Every evil spirit and corrupt thing must obey the authority that is in the name of Jesus. Through the power that is in the name of Jesus the servants of God cast out devils, speak with new tongues, take up serpents or drink any deadly thing and are not harmed. Through His name His servants are empowered to lay hands on the sick and they shall recover (Mark 16:17). The name of Jesus and faith in His name causes the crippled to walk, the blind to see the deaf to hear and the dead to be raised to life again (Acts 3:16; 8:5,7). God has sworn that every knee will bow and every tongue confess that Jesus Christ is Lord (Philippians 2:10; Romans 14:11; Isaiah 45:23). Through the name of Jesus the power of sin and deception is broken and men are turned from darkness to

light and from the power of Satan unto God (Acts 26:18). Through the name of Jesus men are delivered from the curse of sin and death (Acts 2:38; 4:12). When two or three of His servants are gathering together in His name Jesus He is in their midst to make known the power and authority of His word (Matthew 18:20; Mark 16:20). By the supernatural display of the power of God in our lives we manifest the name of Jesus even as Jesus manifested the name of the Father (John 17:6,12,26).

Rather I hope to see you at once and we shall speak face to face.
15- Peace to you. Our friends¹⁴¹ greet you. Greet the friends by name.

The Third General Epistle of John

because 'kakos' may be translated 'bad' or 'harmful' the choice was made to use 'harmful' to translate 'kakos' in this verse.

This verse is yet another witness to 1 John 3:6, “

“Not everyone who says to Me, Lord, Lord, will enter into the kingdom of Heaven, but the *ones* who do the will of My Father in Heaven” (GLT- Matthew 7:21; Luke 6:46). The meaning conveyed in the New Testament of “knowing God” describes the disposition and nature of those who have been transformed into a loving and obedient relationship with God (John 8:55; 14:17; 1 John 2:3,4).