

# Notes on 1 John

2012 Edition

Dr. Thomas L. Constable

## Introduction

### HISTORICAL BACKGROUND

This epistle does not contain the name of its writer, but from its very early history the church believed the Apostle John wrote it. Several ancient writers referred to this book as John's writing.<sup>1</sup> Though modern critics have challenged this view, they have not destroyed it.<sup>2</sup>

Neither is there any reference to who the first recipients of this epistle were or where they lived other than that they were Christians (2:12-14, 21; 5:13). They may have been the leaders of churches (2:20, 27). According to early church tradition John ministered in Ephesus, the capital of the Roman province of Asia, for many years after he left Palestine. We know that he knew the churches and Christians in that Roman province well from Revelation 2 and 3. Perhaps his readers lived in that province.<sup>3</sup>

The false teachers and teachings to which he alluded suggest that John wrote about conditions that existed in Asia: Judaism, Gnosticism, Docetism, the teachings of Cerinthus (a prominent Gnostic), and others. Explanations of these will follow in the exposition. These philosophies extended beyond Asia, but they were present there during John's lifetime.

This is one of the most difficult of all the New Testament books to date. One of the few references in the book that may help us date it is 2:19. If John meant that the false teachers had departed from among the apostles, a date in the 60s seems possible. This could place it about A.D. 60-65, before the Jewish revolts of A.D. 66-70 scattered the Jews from Judea. In this case John may have written from Jerusalem.<sup>4</sup> However many conservative scholars believe John wrote this epistle much later, between about A.D. 85 and 97, when he evidently wrote the Gospel of John (ca. A.D. 85-95) and the Book of Revelation (ca. A.D. 95-96).<sup>5</sup> I prefer a date in the 90s following the writing of John's Gospel that 1 John seems to assume.<sup>6</sup> In view of the nature and the conclusion of the

---

<sup>1</sup>E.g., Irenaeus, Clement of Alexandria, and Tertullian.

<sup>2</sup>See Charles C. Ryrie, "The First Epistle of John," in *The Wycliffe Bible Commentary*, pp. 1464-65, for a concise discussion of views of authorship.

<sup>3</sup>Robert W. Yarbrough, *1-3 John*, pp. 16-21.

<sup>4</sup>See Zane C. Hodges, "1 John," in *The Bible Knowledge Commentary: New Testament*, p. 882.

<sup>5</sup>E.g., B. F. Westcott, *The Epistles of St. John*, pp. xxx-xxxii; F. F. Bruce, *The Epistles of John*, p. 31; and Yarbrough, p. 17.

<sup>6</sup>Cf. Stephen S. Smalley, *1, 2, 3 John*, pp. xxii, xxxii; and Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, pp. 676-77.

Book of Revelation, which seems to be God's final revelatory word to humankind, I think John probably composed his Epistles before that book. So a date for 1 John in the early 90s, A.D. 90-95, seems most probable to me.<sup>7</sup>

Since John ministered in and around Ephesus later in his life, Ephesus seems to be the most probable place from which he wrote this epistle.<sup>8</sup>

"The writer of 1 John was thus addressing a community, made up of a number of house-churches in and around Ephesus . . . , which was split in three ways. It consisted of the following: (a) Johannine Christians who were committed to the apostolic gospel of Jesus as they had received it; (b) heretically inclined members from a Jewish background; (c) heterodox followers from a Hellenistic (and/or pagan) background. The problems relating to the two 'heretical' groups, (b) and (c), were primarily theological and (by extension) ethical; although related difficulties concerning eschatology and pneumatology may have been present also (see on 2:18 and 4:1 . . . ). . . .

"To complete the picture, it should be noted that the life of the Johannine community was marked by the presence of a fourth group of people: the secessionists. Whereas the members of the first three groups could be found within John's circle, the anti-Christian secessionists had begun to break away from it. These were heretically inclined adherents of the Johannine community. In some cases they may have been genuine, if uninformed, believers. But in other instances they perhaps never properly belonged to John's church (although they thought they did), because they never really belonged to God (see on 1 John 2:18-19; cf. also 2:22-23)."<sup>9</sup>

"The Epistle is not a polemic primarily, but a letter for the edification of the readers in the truth and the life in Christ. And yet the errors of the Gnostics are constantly before John's mind."<sup>10</sup>

## OUTLINE

The following outline reflects the structure of a typical deliberative oration that was common in John's world.<sup>11</sup>

- I. Introduction: the purpose of the epistle 1:1-4
- II. Living in the light of fellowship with God 1:5—2:11
  - A. Staying on the path by walking in God's light 1:5—2:2
  - B. Reaching the goal by knowing the God of light 2:3-11

<sup>7</sup>See Donald Guthrie, *New Testament Introduction*, 3:205-6.

<sup>8</sup>See D. Edmond Hiebert, *An Introduction to the New Testament*, 3:191-97.

<sup>9</sup>Smalley, p. xxiv.

<sup>10</sup>A. T. Robertson, *Word Pictures in the New Testament*, 6:200.

<sup>11</sup>See Zane C. Hodges, *The Epistles of John*, pp. 31-33, who followed George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism*.

- III. Resisting enemies 2:12-27
  - A. Appreciating spiritual advances 2:12-14
  - B. Recognizing spiritual adversaries 2:15-27
    - 1. Resisting the world 2:15-17
    - 2. Resisting the antichrists 2:18-27
- IV. Living in anticipation of Christ's judgment seat 2:28—4:19
  - A. Abiding to face Christ confidently 2:28
  - B. Learning to see God's children 2:29—3:10a
  - C. Learning to see Christian love 3:10b-23
    - 1. What love is not 3:10b-15
    - 2. What love is 3:16-18
    - 3. What love does for believers 3:19-23
  - D. Learning to see the God of love 3:24—4:16
    - 1. God's indwelling affirmed 3:24
    - 2. God's Spirit recognized 4:1-6
    - 3. God's indwelling recognized 4:7-16
  - E. Having boldness at Christ's judgment seat 4:17-19
- V. Learning how to live obediently 4:20—5:17
  - A. The meaning of brotherly love 4:20—5:3a
  - B. The empowerment of brotherly love 5:3b-15
  - C. The consequences of brotherly love 5:16-17
- VI. Christian certainties 5:18-21

## Exposition

### I. INTRODUCTION: THE PURPOSE OF THE EPISTLE 1:1-4

"This writing begins without any of the formal features characteristic of a letter, such as we found in 2 John and 3 John. Since the conclusion also lacks any typical features of a letter, we must conclude that the writing is not so much a letter as a written sermon or address."<sup>12</sup>

John began this epistle by explaining to his audience why he wrote. He said he wrote so his readers would enjoy the fellowship with God that is possible only to those who have seen Him. This fellowship, he explained, rests on the reality of Jesus Christ's incarnation, and it results in full joy for those who experience it.

"No writer in the New Testament holds with greater intensity the full reality of the incarnation."<sup>13</sup>

1:1 The "beginning" (Gr. *arche*) may refer to the beginning of all things (John 1:1) or the beginning of the creation (Gen. 1:1). It could also refer to the beginning of Jesus' earthly ministry (i.e., His incarnation; John 1:14), the beginning of the readers' experience as Christians, or the beginning of the Christian gospel. The last option seems most consistent with what John proceeded to say about that beginning (1 John 2:7, 24; 3:11; cf. Mark 1:1-4; Acts 1:21-22). The baptism of Jesus, the start of His public ministry and its proclamation, signaled this beginning.

John's verbs indicate progressively closer approach to the object of investigation. The essence of fellowship is increasing intimacy. Our fellowship with God must involve drawing closer to Him and viewing Him more intently all the time to be genuine fellowship. The same is true of fellowship on the human level. John used his three basic senses to highlight the reality of the object so his readers would know that he was not speaking metaphorically. He cited personal experience and appealed to empirical evidence to support the humanity of Jesus Christ (cf. Luke 24:39). Some false teachers denied His humanity.<sup>14</sup>

"Extreme Docetism [i.e., Docetic Gnostics] held that Jesus was not human at all but was merely a prolonged theophany, while moderate Docetism [i.e., Cerinthian Gnostics] considered Jesus the natural son of Joseph and Mary, upon whom Christ came at the time of baptism."<sup>15</sup>

---

<sup>12</sup>I. Howard Marshall, *The Epistles of John*, p. 99.

<sup>13</sup>William Barclay, *The Letters of John and Jude*, p. 17.

<sup>14</sup>Bruce, pp. 16-17.

<sup>15</sup>Ryrie, p. 1464. Cf. Robertson, 6:200.

Specific instances of personal encounter with Jesus Christ (cf. Luke 24:39) had left a continuing impression on John, as is clear from the verb tenses (perfect in the Greek text).

John may have used "we" editorially to represent himself personally, or "we" may include all Christians. It is more likely, however, that "we" represents John and the other eyewitnesses of Jesus Christ. In this epistle John was speaking for others beside himself, and he was seeking to persuade still other believers of something not all of them had experienced or acknowledged (cf. Luke 1:2).<sup>16</sup>

The "word of life" probably refers to the message about Jesus Christ, namely, the gospel.<sup>17</sup> John referred to Jesus as "the Word" in his Gospel, and he described Jesus claiming to be "the life" (John 14:6). The phrase "word of life" seems more likely to describe the message about the Person who is and who personifies life (cf. v. 2; Phil. 2:16; Acts 5:20). John probably spoke of Christ as "what" rather than "He" because John wanted to emphasize here the content of the message about Christ rather than the person of Christ.

1:2 "Life" is a title of Jesus Christ here as "Word" is in John's Gospel (John 1:1). It reflects Christian experiences about which John wrote here whereas "Word" (Gr. *logos*) reflects the facts Jesus declared and that John recorded in the fourth Gospel. Grace and truth explain the Logos in John's Gospel (John 1:14), but light and love clarify Life in his Epistles.

In verse 1 the progression in the series of verbs (heard, seen, beheld, and handled) reflects increasingly intent attention to Jesus as the essence of fellowship. The progression in the verbs in verse 2 (manifested, seen, bear witness, and proclaim) shows the result of contemplating Jesus Christ and enjoying His fellowship, namely, witness. One first sees the manifested Christ. Then, having seen, he or she is able to bear witness. Finally one feels impelled by what that one has seen to announce to others the message of life.

There is a strong stress on the eternity of the life, Jesus Christ, in this verse. The emphases on the quality of the life (eternal) and its equality with the Father make this point (cf. John 1:2). The Incarnation is in view.

Eternal life is such a dominant theme in this epistle that one writer even entitled his commentary on 1 John, *The Epistle of Eternal Life*.<sup>18</sup> In John's writings "eternal life" is synonymous with "salvation."<sup>19</sup>

---

<sup>16</sup>D. Edmond Hiebert, "An Expository Study of 1 John," *Bibliotheca Sacra* 145:578 (April-June 1988):203.

<sup>17</sup>Westcott, pp. 6-7; C. H. Dodd, *The Johanne Epistles*, pp. 3-6; and J. L. Houlden, *A Commentary on the Johanne Epistles*, pp. 50- 52.

<sup>18</sup>G. Goodman.

<sup>19</sup>Smalley, p. 10.

1:3 "You," the recipients of this epistle, must have been genuine believers in view of how John referred to them (cf. 2:12-14, 21, 27; 5:13). They had not known Jesus Christ in the flesh as the apostles had. John wrote so they could enter into and continue to enjoy the intimate fellowship with Him that the apostolic eyewitnesses enjoyed (cf. Acts 10:40-41).<sup>20</sup>

"This verse introduces the purpose of the Epistle: 'that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.'"<sup>21</sup>

"The main theme of the Epistle is fellowship with God."<sup>22</sup>

"Here we are given, without any hesitation, a description, the *summum bonum*, of the Christian life; here, indeed, is the whole object, the ultimate, the goal of all Christian experience and all Christian endeavour. This, beyond any question, is the central message of the Christian gospel and of the Christian faith."<sup>23</sup>

Fellowship requires and rests on information, a common body of knowledge, and mutual acceptance of that data. John wrote to share this information with his readers.

"Thus two fundamental truths, which the philosophical heresies of the age were apt to obscure or deny, are here clearly laid down at the outset: (1) the distinctness of personality and equality of dignity between the Father and the Son; (2) the identity of the eternal Son of God with the historical person Jesus Christ."<sup>24</sup>

"It is an interpretive mistake of considerable moment to treat the term 'fellowship' as though it meant little more than 'to be a Christian.'"<sup>25</sup>

False teachers were preaching information about Jesus Christ that was not true. John also wrote to combat their deception.

". . . the epistle . . . is written to a believing community that is dealing with fallout from the departure (2:19) of persons with beliefs and practices the author cannot endorse."<sup>26</sup>

---

<sup>20</sup>Westcott, p. 4.

<sup>21</sup>Glenn W. Barker, "1 John," in *Hebrews-Revelation*, vol. 12 of *The Expositor's Bible Commentary*, p. 307.

<sup>22</sup>John G. Mitchell, *Fellowship*, p. 14. Cf. Hodges, *The Epistles . . .*, pp. 34, 50.

<sup>23</sup>D. Martyn Lloyd-Jones, *Fellowship With God: Studies in 1 John*, p. 77.

<sup>24</sup>Alfred Plummer, *The Epistles of S. John*, p. 20.

<sup>25</sup>Hodges, "1 John," p. 883. See 3:24.

<sup>26</sup>Yarbrough, p. 29.

1:4 Here "we" is probably editorial. "These things" refers to what John wrote in this epistle. Not only would his readers experience full joy, but so would John as the readers entered into and continued in intimate fellowship with God (cf. 3 John 4). Joy is the product of fellowship with God. When there is no joy, there is no fellowship (cf. John 15:11; 16:24).

In summary, John wrote as an apostolic eyewitness. He identified two dangers to readers that are still prevalent in the church today. One is the assumption that Christian fellowship is possible without common belief in Christ. The other is the assumption that someone can have a relationship with God without a relationship with Jesus Christ.<sup>27</sup> John wrote this epistle so his readers might join and continue in the fellowship with God that is possible only for those who have seen God, as the apostolic eyewitnesses of the incarnate Christ had done.

"He has the heart of a pastor which cannot be completely happy so long as some of those for whom he feels responsible are not experiencing the full blessings of the gospel."<sup>28</sup>

These verses, rather than 5:13, constitute the comprehensive purpose statement of the epistle. There are four purpose statements in 1 John (1:3, 4; 2:1; 5:13) plus 10 imperatives (2:15, 24, 27, 28; 3:1, 7, 13; 4:1 [2 times]; 5:21) any of which could possibly provide John's purpose for writing. But 1:3 and 4 give his most comprehensive primary and secondary purposes in writing.<sup>29</sup>

"It is usually true that in the introduction to a book we find the key to that book. In the first four verses of this Epistle we find the key."<sup>30</sup>

## **II. LIVING IN THE LIGHT OF FELLOWSHIP WITH GOD 1:5—2:11**

"Since the apostle's expressed concern is that his readers might have fellowship with the apostolic circle and thus also with the Father and the Son (1:3), it is reasonable to specify what this fellowship is really like. So, as an introductory section to his epistle, John discusses the nature of true fellowship with God"<sup>31</sup>

### **A. STAYING ON THE PATH BY WALKING IN GOD'S LIGHT 1:5—2:2**

John began his explanation of what it means to live in the light of God's fellowship by stressing the importance of continuing to walk in God's light. Some antinomian Gnostics believed that knowledge was superior to virtue and morality, and John's revelation here countered that error.

---

<sup>27</sup>Marshall, p. 107-8.

<sup>28</sup>Ibid., p. 105.

<sup>29</sup>Yarbrough, p. 46. See also Smalley, p. 15; and Gary W. Derickson, "What Is the Message of 1 John?" *Bibliotheca Sacra* 150:597 (January-March 1993):89-105.

<sup>30</sup>Mitchell, p. 21. Cf. Hodges, "1 John," pp. 883-84.

<sup>31</sup>Idem, *The Epistles . . .*, p. 57.

"If the readers are to have fellowship with the Father and with the Son (v. 3), they must understand what makes this possible. They must know who God is in himself and, consequently, who they are in themselves as creatures of God. So the author first describes the moral character of God in terms of light (v. 5) and then goes on to deny three claims made by those who falsely boast of their knowledge and fellowship with God. The false positions are (1) moral behavior is a matter of indifference in one's relationship to God (v. 6); (2) immoral conduct does not issue in sin for one who knows God (v. 8); and (3) the knowledge of God removes sin as even a possibility in the life of the believer (v. 10). True 'tests' or evidence of fellowship with God or walking in the light are (1) fellowship with one another (v. 7), with subsequent cleansing by the blood of Christ; (2) confession of sin, (v. 9) which brings both forgiveness and cleansing; and (3) trusting that if we sin we have Jesus Christ as an advocate and sacrifice for our sins (2:2)."<sup>32</sup>

- 1:5 This verse provides a basis for what follows in verses 6-10 and, in a sense, the whole rest of the letter. One commentator regarded this verse as the main burden of the epistle.<sup>33</sup> It gives the standard against which the three following Christian professions fall short.

The "message" is the truth that Jesus Christ, the first "Him," revealed to the apostolic eyewitnesses.

The figure of light that John used to describe God emphasizes His ability to reveal and His ability to deal with what the light of His holiness reveals (cf. John 1:4-5, 7-9; 3:19-21; 8:12; 9:5; 12:35-36, 46; Rev. 21:23). John elsewhere described God as spirit (John 4:24) and as love (1 John 4:8). All three comparisons of God stress his immateriality and essence. God exposes and condemns sin (called "darkness" in John 1:5; 3:19; 12:35 [twice], and in 1 John 1:5-6; 2:8-9, 11 [twice]). The light figure emphasizes these qualities in God: His splendor and glory, His truthfulness, His purity, His self-communicative nature (cf. Ps. 27:1; 36:9; Isa. 49:6; John 1:9), His empowering activity (cf. John 8:12; 12:35; Eph. 5:8-14), and His right to demand (cf. John 3:19-21). The light-darkness motif was common in both the Hellenistic and Jewish thought life of John's day and culture.<sup>34</sup> For John these concepts were mainly ethical (cf. Eph. 5:8-14).

"Whatever other qualities this metaphorical designation may include, it clearly involves the intellectual and moral—*enlightenment* and *holiness*. Just as light reveals and purifies, so by His very nature God illuminates and

---

<sup>32</sup>Barker, p. 309.

<sup>33</sup>Yarbrough, p. 46.

<sup>34</sup>Dodd, pp. 18-19; John R. W. Stott, *The Epistles of John*, p. 70; Theodor H. Gaster, *The Dead Sea Scriptures*, pp. 46, 49-51.

purifies those who come to Him. His nature determines the conditions for fellowship with Him."<sup>35</sup>

"As darkness has no place in God, so all that is of the darkness is excluded from having fellowship with God."<sup>36</sup>

John frequently clarified and emphasized his propositions by restating them in terms of what they are not, as he did here.

1:6 John may have used the "If we claim" phrase in verses 6, 8, and 10 to voice the teaching of false teachers.

"It is probable that these claims were real statements made by people in the church to which John was writing, and that they reflect the outlook of the people who were causing trouble in the church."<sup>37</sup>

"John is concerned to alert his readers to approaches to human wrong and wrongdoing that are—or are not—commensurate with God's brilliant character as revealed in his Son."<sup>38</sup>

John's claim here is that the Christian who professes to have fellowship with God who is light (holiness) but disobeys Him is lying. A practicing sinner cannot have close fellowship with a holy God, though he can have a relationship with God (i.e., be a true Christian). God revealed this truth throughout Scripture. Action was a very important part of true knowledge for John, and it must be for us as well (cf. James).

The Greek word translated "fellowship" (*koinonia*) here means sharing by two or more parties. It does not refer to sharing salvation. Some commentators take the phrases "have fellowship with Him" and "walk in the light" as describing salvation.<sup>39</sup> Advocates of this view say that if a Christian does not persevere in the faith he or she is not a Christian. This interpretation may result in back loading the gospel with works. One writer held that "walking in the light" describes the criteria for access to the Father. The criteria for that validation is not good works but believing the revelation of imputed righteousness and forgiveness of sins through Jesus Christ, which John defines as "the light" (revelation). Thus, one "walks in the light" if he or she believes in Jesus Christ. If one "walks in darkness," he or she does not believe in Jesus Christ and thus has no access to the Father.<sup>40</sup>

<sup>35</sup>Hiebert, "An Expository . . .," 145:331.

<sup>36</sup>Barker, p. 310. See Westcott, pp. 16-17 for a good discussion of God being light.

<sup>37</sup>Marshall, p. 110. Cf. Barker, p. 310.

<sup>38</sup>Yarbrough, p. 59.

<sup>39</sup>E.g., Lloyd-Jones, pp. 130, 142.

<sup>40</sup>Charles P. Baylis, "The Meaning of Walking 'in the Darkness' (1 John 1:6)," *Bibliotheca Sacra* 149:594 (April-June 1992):214-22.

John earlier said his aim was that his readers, who were Christians (2:12-14, 21, 27), should enjoy fellowship with the apostolic eyewitnesses that they did not then share (v. 3).

"... all true 'fellowship' is predicated on apostolic doctrine."<sup>41</sup>

1:7 Walking in the light means walking in the sphere that the light prescribes. The idea is more *where* we walk than *how* we walk. Had John said "according to" the light rather than "in" the light, he would have been requiring sinless perfection for fellowship with God. We must be open and responsive to the light that we have, which increases as we grow in our knowledge of God's will.

"How do we do this? If I enter a lighted room and walk around in it, I am walking in the light; I am moving in a sphere which the light illuminates as it shines not only on me but upon everything around me. If I were to personalize the light, I could also say that I was walking *in the presence of* the light. Since according to this passage God not only *is* light (verse 5), but He is also *in* the light, to walk in the light must mean essentially to live in God's presence, exposed to what He has revealed about Himself. This, of course, is done through openness in prayer and through openness to the Word of God in which He is revealed.

"By contrast, to 'walk in darkness' (verse 6) is to hide from God and to refuse to acknowledge what we know about Him."<sup>42</sup>

"One another" evidently means God and us rather than our fellow believers and us in view of the context. We share the light in which God dwells. Another view is that John meant that we cannot enjoy fellowship with God if we neglect fellowship with other Christians.<sup>43</sup>

Two things are equally true of believers who walk in the light according to this verse: we enjoy fellowship with God, and we are experiencing cleansing from every sin.

"This ['every sin'] refers to man's sinful nature in general, although it may include the wrong acts which can occur even when a Christian is living 'in the light.'"<sup>44</sup>

---

<sup>41</sup>Zane C. Hodges, "Fellowship and Confession in 1 John 1:5-10," *Bibliotheca Sacra* 129:513 (January-March 1972):52.

<sup>42</sup>Idem, *The Epistles . . .*, pp. 60-61.

<sup>43</sup>Barker, p. 310; Westcott, p. 20.

<sup>44</sup>Smalley, p. 24.

"The thought is not of the forgiveness of sin only, but of the removal of sin. The sin is done away; and the purifying action is exerted continuously."<sup>45</sup>

God cleanses us at conversion in the sense that He will never bring us into condemnation for our sins (cf. Rom. 8:1; 1 Cor. 6:11; Eph. 1:7). However, we need continual cleansing from the defilement that sinful daily living brings because it hinders our fellowship with God (cf. John 13:10). The "blood of Jesus" is a metonymy for the death of Jesus.<sup>46</sup> A metonymy is a figure of speech in which a writer uses the name of one thing for that of another associated with it or suggested by it. It is Christ's death that cleanses us, not that Jesus' blood cleanses us like a kind of spiritual soap.

"What John has in mind here is the cleansing of the conscience from guilt and moral defilement which is so insisted on in the Epistle to the Hebrews (Heb. 9:14; 10:2, 22), and which takes a leading place among the saving benefits of the redemptive self-sacrifice of Christ."<sup>47</sup>

1:8 This second claim (cf. v. 6) is more serious, and its results are worse: we do not just lie, but we deceive ourselves.

If a Christian claims to be enjoying fellowship with God, he may think he is temporarily or permanently entirely sinless. Yet our sinfulness exceeds our consciousness of guilt. We have only a very limited appreciation of the extent to which we sin. We commit sins of thought as well as deed, sins of omission as well as commission, and sins that spring from our nature as well as from our actions.

Some have interpreted the phrase "no sin" to mean no sin nature or no sin principle.<sup>48</sup> However this seems out of harmony with John's other uses of "to have sin" (cf. John 15:22, 24; 19:11). Rather, it probably means to have no guilt for sin.<sup>49</sup>

God's truth, as Scripture reveals it, does not have a full hold on us, is not controlling our thinking, if we make this claim. "In us" suggests not that we have the facts in our mental grasp but that they have control over us. They are in us as a thread is in a piece of cloth rather than as a coin is in a pocket. The same contrast exists between intellectual assent and saving faith.

1:9 This verse is the converse of verse 8. Acknowledging the sins of which we are aware is opposite to saying we are not guilty for sinning. The Greek word translated "confess" (*homologeō*) literally means to say the same

---

<sup>45</sup>Westcott, p. 21.

<sup>46</sup>Ryrie, p. 1467.

<sup>47</sup>Bruce, p. 44.

<sup>48</sup>E.g., Smalley, p. 29.

<sup>49</sup>Robert Law, *The Tests of Life: A Study of the First Epistle of St. John*, p. 130; Robertson, 6:208.

thing. Confessing therefore means saying about our sins what God says about them, namely, that they are indeed sins, offenses against Him, and not just mistakes, blunders, or errors. One scholar wrote that this is public confession.<sup>50</sup> But there does not seem to be good reason to read that into the text.

"He who confesses and condemns his sins,' says Augustine, 'already acts with God. God condemns thy sins: if thou also dost condemn them, thou art linked on to God.'"<sup>51</sup>

If we confess our sins, God will then forgive the sins we confess and will, in addition, cleanse us from all unrighteousness. Consequently we do not need to worry that He has failed to forgive us for sins of which we are unaware! Sin incurs a debt to God, but forgiveness (Gr. *aphiemi*) cancels the debt and dismisses the charge. Sin also pollutes the sinner, but God's cleansing (*katharizo*) removes the stain so we can be holy again. God absolutely promises forgiveness that is consistent with His justice (because Jesus Christ paid the penalty for *all* our sins).

Some expositors teach that this verse cannot apply to Christians since God has already forgiven Christians and therefore we do not need to ask for what we already have.<sup>52</sup> This viewpoint fails to distinguish between forensic forgiveness that we receive at conversion and family forgiveness that we need after conversion. For example, a judge could pay his own son's fine in court but then discipline him when he got home. Jesus instructed His believing disciples to ask the Father for forgiveness (Matt. 6:12; Luke 11:4). The fact that God has removed the penalty for our sins at conversion (1 Cor. 6:11; Eph. 1:7; 4:32; Col. 2:13) does not remove the necessity of confessing our sins frequently. Again, the issue is not acceptance by God but fellowship with God. Conversion (forensic, positional) forgiveness makes us acceptable as members of God's family. Continual (family, practical) forgiveness enables us to experience intimate fellowship as sons within God's family.

"Sin interrupts fellowship but cannot change relationship."<sup>53</sup>

"The status just described is analogous to God's full acceptance of Israel, as expressed in Balaam's inspired utterance: 'He has not observed iniquity in Jacob, nor has He seen wickedness in Israel' (Numbers 23:21). Yet, on a *practical* level, Israel was full of failures!"<sup>54</sup>

---

<sup>50</sup>Westcott, p. 23

<sup>51</sup>A. Ross, *The Epistles of James and John*, p. 146.

<sup>52</sup>E.g., Peter E. Gillquist, *Love Is Now*, p. 64.

<sup>53</sup>*The New Scofield Reference Bible*, p. 1342.

<sup>54</sup>Hodges, *The Epistles . . .*, p. 67. For further discussion of this verse see Ed Glasscock, "Forgiveness and Cleansing in 1 John 1:9," *Bibliotheca Sacra* 166:662 (April-June 2009):217-31.

"Confession of sin to God and to one another (James 5:16) is urged throughout the N.T. from John the Baptist (Mark 1:5) on."<sup>55</sup>

1:10 The false claim here is that the sin we have committed is not really sin. This is the third and most serious charge (cf. vv. 6, 8). It puts God's revelation of sin aside and makes man the authority for what is and what is not sin. This claim says God is wrong in His judgment of man and is therefore a liar. The claimant dismisses His Word as invalid (e.g., Ps. 14:3; Isa. 53:6; John 2:24-25; Rom. 3:23).

Each of these three false claims in verses 6, 8, and 10 is a denial of the truth that immediately precedes it in verses 5, 7, and 9 respectively. The corrective to each false claim follows in the verse immediately after it.

Truth	False claim
God is light (v. 5).	We have fellowship with Him (v. 6).
Walking in the light is necessary for fellowship with God (v. 7).	We have no guilt for sin (v. 8).
Confession is necessary to restore fellowship with God (v. 9).	We have not sinned (v. 10).

"It would be difficult to find any single passage of Scripture more crucial and fundamental to daily Christian living than 1 John 1:5-10. For here, in a few brief verses, the 'disciple whom Jesus loved' has laid down for us the basic principles which underlie a vital walk with God."<sup>56</sup>

"What then is the principle of fellowship with God? Succinctly stated, it is openness to God and full integrity in the light of His Word."<sup>57</sup>

2:1 John's preceding comments on the inevitability of sinful behavior (vv. 6-10) led to his assuring his readers here that he did not want them to sin at all (cf. John 5:14). This was one of his purposes in writing this epistle, and it is the third of John's four purpose statements (cf. 1:3, 4; 5:13). Avoidance of sin is important even though it is not entirely possible.

"Thus far John's epistle has announced its purpose (1:1-4), affirmed God's character as light (1:5), and explored implications of God's character for life in the Christian

<sup>55</sup>Robertson, 6:208.

<sup>56</sup>Hodges, "Fellowship and . . .," p. 48.

<sup>57</sup>Ibid., p. 60. Cf. Warren W. Wiersbe, *The Bible Exposition Commentary*, p. 482.

community (1:6-10), focusing on appropriate and inappropriate responses of the mouth and heart. In the present section {2:1-8} John turns directly to his readers with the first of numerous poignant appeals growing out of the broad yet surprisingly deep foundation he has laid in such short compass."<sup>58</sup>

John used the Greek word translated "children" here (*teknia*) as a family term of endearment. It means "little born ones" (2:12, 28; 3:7, 18; 4:4; 5:21; John 13:33; cf. Gal. 4:19). "My" adds a further note of tenderness. These terms do not require us to conclude that the recipients were necessarily John's personal converts, but they were very dear to him. Since this letter indicates that they were mature Christians, they may have been the leaders of various house-churches in Asia Minor.

"May not sin" does not mean "may never ever sin again." Sinning is inevitable for sinners, even forgiven sinners, but in every instance of temptation there is always the possibility that we will not fall (1 Cor. 10:13). "If" introduces a condition assumed to take place for the sake of the argument (a third class condition in Greek).

As our Advocate (friend in court, mediator, or defense attorney) Jesus Christ pleads the cause of the sinning Christian before God the Father (cf. Heb. 7:25). This ministry appears to be broader than simply aiding the sinner after he or she sins. It evidently includes pleading the sinner's cause with the Father whenever that becomes necessary, as when Jesus prayed that Peter's faith would not fail (Luke 22:31-32). Here, however, the emphasis is on Jesus Christ's help after we have sinned. Since Jesus Christ is righteous, He is the perfect Advocate with God (cf. Acts 3:14; 7:52).

The Greek word translated "Advocate" is *parakleton* that transliterated into English is "Paraclete." It means one who gets called to the side of another to help. Jesus used this word four times in the Upper Room Discourse to describe the Holy Spirit (John 14:16, 26; 15:26; 16:7).<sup>59</sup> He called the Holy Spirit another Paraclete like Himself (John 14:16). This is the only other place in the New Testament where "Paraclete" appears.

"Whereas in the first part of this v[erse] John is anticipating too *lenient* an attitude toward sin, in the second half he is countering the possibility of too *harsh* a view."<sup>60</sup>

2:2 Jesus Christ did not just *make* satisfaction for our sins, as a priest, though He did that. He *is* the satisfaction Himself, as a sacrifice (cf. Rom. 3:25). The Septuagint translators used the same Greek word translated

<sup>58</sup>Yarbrough, p. 70.

<sup>59</sup>See John R. Yarid Jr., "Reflections of the Upper Room Discourse in 1 John," *Bibliotheca Sacra* 160:637 (January-March 2003):65-76.

<sup>60</sup>Smalley, pp. 35-36.

"propitiation" here (*hilasmos*, satisfaction, cf. 4:10) to translate the "mercy seat" on the ark of the covenant. Jesus' body was the site where God placated His wrath against sin. Verses 1:5—2:2 all have Old Testament tabernacle connotations. Jesus' death not only expiated (cancelled, dismissed, waived) sins, but it provided cleansing from their defilement and satisfied God's wrath against sin with an acceptable offering.<sup>61</sup>

This verse provides strong support for the fact that Jesus Christ died for all people (unlimited atonement). In His death the Lord Jesus provided salvation that is sufficient for all, though it is efficient only for those who trust in Him (2 Cor. 5:14-15, 19; Heb. 2:9; Rev. 22:17). In other words, Christ's death made eternal life available for all, but not automatic for all. "Our" refers to the sins of all believers, and the "whole world" means all humankind, not just the elect (cf. John 1:12; 3:16). Those who hold to "particular redemption" (i.e., that Jesus died only for the elect) limit the meaning of the "whole world" to the world of the elect.

"Johannine thought and terminology leave absolutely no room for any such concept as 'the world of the elect.'"<sup>62</sup>

John reminded his readers in this section (1:8—2:2) that fellowship with God is possible only when we deal with sin in our lives. This is true of believers (1:5—2:1) as well as unbelievers (2:2). John articulated four fundamental principles that underlie fellowship with God to facilitate his readers' experience of that fellowship. One must renounce sin (1:8—2:2), obey God (2:3-11), reject worldliness (2:12-17), and keep the faith (2:18-29) to live in the light of God's presence.

### **B. REACHING THE GOAL BY KNOWING THE GOD OF LIGHT 2:3-11**

"The author is explaining to the members of his church, in answer to developing heretical tendencies, the nature of true Christian belief and practice, and the way in which these interact. To do this he first chooses as his theme and for his exhortation the necessity of 'living in the light' (1:5-7). The first (negative) condition required for a genuinely Christlike existence, the writer suggests, is the renunciation of sin (1:8—2:2). The second (positive) condition he now proceeds to discuss: it is obedience, especially to the law of love (2:3-11)."<sup>63</sup>

"Though the immediate effect of the light is to expose sin, its primary purpose is to reveal duty."<sup>64</sup>

From his comments on *fellowship* with God, John moved to a discussion of *knowing* God. He did so to enable his readers to appreciate the fundamental importance of knowing God

<sup>61</sup>See Leon Morris, *The Apostolic Preaching of the Cross*, pp. 125-85; W. Hall Harris, "A Theology of John's Writings," in *A Biblical Theology of the New Testament*, p. 215; and Yarbrough, pp. 77-.

<sup>62</sup>Hodges, *The Epistles . . .*, p. 71. See also Yarbrough, p. 80.

<sup>63</sup>Smalley, p. 42.

<sup>64</sup>Law, p. 209.

as well as having intimate fellowship with God. These concepts are virtually synonymous.<sup>65</sup> John said similar things about knowing God as he had said about having fellowship with God. Increased fellowship with God and increased knowledge of God are inseparable. Fellowship with God should always lead to more perfect knowledge of God; this should be its result.

"Fellowship" (Gr. *koinonia*) is the less common term occurring only four times in 1 John: 1:3 (twice), 6, 7. "Know" is more common. *Ginosko* (to know experientially) appears 24 times: 2:3, 4, 5, 13 (twice), 14, 18, 29; 3:1 (twice), 6, 16, 19, 20, 24; 4:2, 6 (twice), 7, 8, 13, 16; 5:2, 20. *Oida* (intellectual knowledge) appears 15 times: 2:11, 20, 21 (twice), 29; 3:2, 5, 14, 15; 5:13, 15 (twice), 18, 19, 20. The noun *ginosis* (experiential knowledge) is absent from this epistle.

"Again the false claims to knowledge by the opponents are stated first, this time introduced by the clause 'he who says' (cf. vv. 4, 6, 9). Each of these claims is again denied and the evidence or 'tests' of the true knowledge of God is set forth: obeying his commands (v. 5), walking in his likeness (v. 6), and loving one's brother (v. 10)."<sup>66</sup>

2:3            John proposed a test whereby we can measure our experiential knowledge of God (Father and Son, 1:3), how well we really know Him. He said, look at your response to God's revealed will. All believers know God to some extent (John 17:3). However some know Him more fully and intimately than others do (John 14:7-9, 21-23). Occasionally a person who has been married for a long time and then gets a divorce will say of his or her spouse, "I never really knew her (or him)." Obviously they knew each other in one sense, but their knowledge of one another was not very complete or intimate. John's point was that our personal experiential knowledge of God will affect the way we live, and the way we live, obediently or disobediently, will reveal how well we really know God.

"To know God was not merely to know Him as the philosopher knows Him; it was to know Him as a friend knows Him. In Hebrew the word *to know* is used of the relationship between husband and of [*sic*] wife, and especially of the sexual act, the most intimate of all relationships (cp. *Genesis* 4:1)."<sup>67</sup>

"This verse is often taken as a way of knowing whether or not we are really *saved*. But that view flies directly into the face of all Johannine theology, according to which we are saved by believing in Christ for eternal life (John 3:16; 5:24; 6:35 and *passim*; the references are numerous). . . .

---

<sup>65</sup>Barker, p. 315.

<sup>66</sup>Ibid.

<sup>67</sup>Barclay, p. 64.

"The idea that a Christian can believe in Christ, without knowing whether he or she has *really* believed, is complete nonsense. Of course we can know whether or not we believe. That we can know this is both common sense and completely biblical [cf. John 9:35-38; 11:25-27]. . . .

"Thus the test suggested by 1 John 2:3 is not of the *saving* knowledge of God or of Christ, but of the *experiential* knowledge of God and His Son. To get this wrong, as many commentators have, is to lay the groundwork for a complete misreading of the epistle! Such a misreading is indeed common in the commentaries today and may be traced back primarily to Robert Law's study on this epistle."<sup>68</sup>

"The sign of [experiential] knowledge of God is obedience to his commands and recognition of the way of life that he expects from his people."<sup>69</sup>

"In other words, to 'know' God is not a matter of correct thought-processes, but of a genuine spiritual *relationship*. The knowledge of God, and fellowship with him, are complementary aspects of Christian experience."<sup>70</sup>

2:4 The profession in view, in the light of the context (1:6, 8, 10), is evidently another claim to having a close relationship with God, not a claim to being saved.<sup>71</sup> If a person says he knows God intimately but is not obedient to the revealed will of God, he is a liar; he does not know God intimately, does not have a close relationship with God. Furthermore, God's truth does not have a controlling influence over his life (cf. 1:8, 10).

"We may not like John's verbal style [i.e., his hateful-sounding denunciation; cf. 4:20], but he may simply be stating a fact in God's sight as a pastoral messenger to God's people who need a wakeup call."<sup>72</sup>

Jesus used similar language in Matt. 23:13-33 and John 8:55, and John was one of two "sons of thunder" (Mark 3:17).

". . . who is not keeping God's commands does not know God experientially no matter what he claims verbally."<sup>73</sup>

---

<sup>68</sup>Hodges, *The Epistles* . . . , pp. 75-77.

<sup>69</sup>Marshall, p. 122.

<sup>70</sup>Smalley, p. 45.

<sup>71</sup>See Zane C. Hodges, "Is God's Truth in You? 1 John 2:4b," *Grace Evangelical Society News* 5:7 (July 1990):2-3.

<sup>72</sup>Yarbrough, p. 85.

<sup>73</sup>Robert N. Wilkin, "Knowing God By Our Works?" *Grace Evangelical Society News* 3:10 (October-November 1988):3.

Verses 4, 6, and 9 contain three more claims (cf. 1:6, 8, 10).

Claim	Condition
"I have come to know Him" (v. 4; cf. John 17:3)	He "keeps His word" (v. 5)
"[I abide] in him" (v. 6; cf. John 15:4)	He "walk[s] . . . as He walked" (v. 6)
"[I am] in the light" (v. 9; cf. John 12:46)	He "loves his brother" (v. 10)

"The three assertions about knowing God, abiding in him, and being in the light (as he himself is in the light, v 7), are parallel versions of a single claim to be in a right relationship with the Father through the Son."<sup>74</sup>

2:5a On the other hand the Christian who is careful to observe all of God's Word (not just His commandments, v. 4) gives evidence that he has come to understand and appreciate God's love for him. God's love is perfected in him in the sense that the Christian has perceived it, has responded to it, and it is having its intended effect in his or her behavior. Our love for God is in view here rather than His love for us (cf. v. 15; 4:12; 5:3).<sup>75</sup> Loving God is parallel to knowing God (vv. 3-4).

Bible students have often called John the apostle of love because of his frequent references to love. There are no fewer than 46 references to love in 1 John. The verb *agapao* appears 28 times in these verses: 2:10, 15 (twice); 3:10, 11, 14 (twice), 18, 23; 4:7 (twice), 8, 10 (twice), 11 (twice), 12, 19 (twice), 20 (thrice), 21 (twice); 5:1 (twice), 2 (twice). The noun *agape* occurs 18 times: 2:5, 15; 3:1, 16, 17; 4:7, 8, 9, 10, 12, 16 (thrice), 17, 18 (thrice); 5:3. Likewise many have referred to Paul as the apostle of faith and to Peter as the apostle of hope because of their major emphases.

2:5b-6 John's use of the phrase "in Him" is different from Paul's. Paul used this phrase to describe every believer's relationship to Christ because of his or her justification. The unsaved are not "in Christ." However, John used "in Him" as Jesus did in the Upper Room Discourse to describe not all believers but the group of believers who abide in Christ (John 15:1-8). In John 15:8 Jesus said, "By this [abiding] is my Father glorified, that you bear much fruit. So you will be my *disciples*." To abide in Christ means to obey Him (John 15:10).

<sup>74</sup>Smalley, p. 59.

<sup>75</sup>Bruce, p. 51; Stott, p. 91; Dodd, p. 31.

"Thus the test of 'abiding' in him is, as before, whether or not the claimant is living a life of obedience to God."<sup>76</sup>

Abiding in Christ is another synonym for having an intimate relationship with Him, as are having fellowship with God and knowing God experientially. John's point was that a believer who is abiding in God will obey God just as Jesus Christ abode in God and gave evidence of that by obeying His Father. John used the word translated "abide" (Gr. *meno*) 24 times in 1 John (2:6, 10, 14, 17, 19, 24 [thrice], 27 [twice], 28; 3:6, 9, 14, 15, 17, 24 [twice]; 4:12, 13, 15, 16 [thrice]). This indicates a major emphasis on the believer's abiding relationship in this epistle. The obligation of every Christian is not just to obey God's orders (vv. 4-5) but also to follow the example of His Son (v. 6).

"We cannot claim to abide in Him unless we behave like Him."<sup>77</sup>

"Johannine imitation means to follow as a disciple, a completely dedicated adherent and advocate."<sup>78</sup>

The next few verses explain what it means to behave as Christ did.

2:7 What commandments did John have in mind? He explained in this verse that he referred to no new responsibility with which his readers might be unfamiliar. He referred to the old commandment they had known about from the beginning of their experience as Christians (i.e., the command to love each other, vv. 9-11; cf. John 13:34-35). The command to "love one another" appears at least a dozen times in the New Testament: John 13:34; 15:9, 12, 17; Romans 13:8; 1 Thessalonians 4:9; 1 Pet. 1:22; 1 John 3:11, 23; 4:7, 11-12; and 2 John 5.

"The life of Christ was one of self-sacrificing love; therefore, the proof of imitating him is exhibited in love. Love is that which seeks the highest good in the one loved; and since the highest good is the will of God, love is doing the will of God."<sup>79</sup>

2:8 In another sense, however, this old commandment was new (fresh, Gr. *kainos*). John often wrote in terms of black or white contrasts in this epistle, but in verses 7 and 8 he spoke of both and. With the Incarnation, the light of God had entered the world more brightly than ever before (Heb. 1:1-3). This was a new commandment in that it belongs to the new age that Jesus inaugurated (John 14:6).

---

<sup>76</sup>Smalley, p. 52.

<sup>77</sup>Stott, p. 92.

<sup>78</sup>Yarbrough, p. 90.

<sup>79</sup>Ryrie, p. 1468.

"It is not a recent innovation, yet it is qualitatively new as experienced in Christ."<sup>80</sup>

This light was dispelling the darkness of sin and would continue to do so until the final increase of that light will result in the complete annihilation of darkness. When Jesus Christ issued the great commandment anew He called it a new commandment even though God had given it previously (Lev. 19:18). Now it was important in a new sense due to His coming as the Light of the World (John 13:34-35).

The new commandment "is true" in Christ and in Christians in this sense: Jesus Christ's obedience to His Father fulfilled it first, and Christians' obedience to God is fulfilling it now. As Christ's disciples obey the command to love one another, this command has the character of truth. In other words, Christian love is truth manifested, both in Jesus who modeled it and in His disciples who follow His example.

2:9 This verse contains a concrete example of what John had been talking about. It is another claim to intimate fellowship with God that behavior shows is spurious (1:6, 8, 10; 2:4, 6). Hatred of other Christians is a sure sign that one is not walking with God in close fellowship.

"Hate is the absence of the deeds of love. . . . Love unexpressed is not love at all. Love has no neutral capabilities. When it is absent, hate is present."<sup>81</sup>

Obviously genuine Christians have hated other Christians. It is naive to claim, as some expositors have, that the one hating must be an unbeliever. Moreover John regarded the hater and the one hated as brothers. In this letter the community of Christians is in view, so John meant a "brother" Christian rather than an unsaved neighbor.<sup>82</sup>

"If the Bible taught that feelings of hatred were a sure sign of an unsaved condition, then virtually no one in the whole church would be saved! But the Bible does not teach this."<sup>83</sup>

However it is likely that John was speaking of hatred in a comparative sense, as Jesus sometimes did (Matt. 6:24; 24:10; Luke 14:26; 16:13). Hyperbolically, to fail to show love is to demonstrate hate.

2:10 The cause of stumbling is hatred in the heart. Hatred causes the hater to stumble in his or her walk with God.

---

<sup>80</sup>Hiebert, "An Expository . . .," 145:422.

<sup>81</sup>Barker, p. 317.

<sup>82</sup>Ibid.; Hodges, *The Epistles . . .*, p. 86.

<sup>83</sup>Ibid., p. 87.

". . . whoever loves his brother remains in the light; and being in the light he can both see where he is going, and therefore avoid yielding constantly to temptation, and also (as a result) avoid causing others to fall."<sup>84</sup>

"Want of love is the most prolific source of offenses."<sup>85</sup>

2:11 The hater's sin affects him in three ways. It places him in darkness outside God's fellowship. It leads to aimless activity in which he is in great spiritual danger and in which there is the possibility of a fall (cf. John 9:41). It also results in mental confusion (cf. John 12:35). The Christian who hates his brother loses his sense of spiritual direction in life partially or totally. No course of life is more dangerous for a Christian than one that includes hatred toward another believer.

"By saying that someone walks in darkness, John means that his or her ethical and spiritual life is benighted."<sup>86</sup>

John argued that intimate fellowship with God is possible only when a person is obedient to God (2:3-11) as well as when he renounces sin in his life (1:5—2:2).

### **III. RESISTING ENEMIES 2:12-27**

"In this section . . . John refers to the Revisionists directly. In so doing he makes clear the overall purpose of the epistle. The appearance of these 'antichrists' on the scene is what has occasioned this letter. Appropriately, the apostle's concern is with the threat they constitute to the readers' continuing fellowship with God (cf. 1:3). Of course, no matter how much the readership might be misled, there was no danger to their eternal salvation; although, as we shall see, there *was* a threat to their *assurance* of salvation."<sup>87</sup>

#### **A. APPRECIATING SPIRITUAL ADVANCES 2:12-14**

John began this section by affirming the spiritual competence of his readers. He reminded them of their spiritual blessings to motivate them to cultivate intimate fellowship with God.

"Because his readers are Christians and have in part experienced the power of their faith he moves them to nobler efforts; his object is that their 'joy may be fulfilled' (cf. 1. 4)."<sup>88</sup>

---

<sup>84</sup>Smalley, p. 62.

<sup>85</sup>Westcott, p. 56.

<sup>86</sup>Yarbrough, p. 105.

<sup>87</sup>Hodges, *The Epistles . . .*, p. 93.

<sup>88</sup>Westcott, p. 57.

This pericope contains two series of three sentences. Each sentence begins, "I am writing to you . . . because . . ."

2:12-13b Who did John have in mind when he addressed his readers as little children, fathers, and young men? Perhaps he meant those who physically fell into these categories. If he did, what about his female readers and others who were not in these categories? Perhaps he was thinking of those in his audience who were in their spiritual development children, men, and youths.<sup>89</sup> If this is what he meant, why did he address them in this unnatural order? We could ask the same question about the first possibility also. Perhaps John addressed all his readers as little children (cf. John 21:5) and then spoke more specifically to the more mature or older (fathers) and then to the less mature or younger (young men).<sup>90</sup> Yet what he said to the three groups is so parallel that it seems more likely that he was addressing three distinct groups. It seems best to conclude that John used these three stages of life to describe qualities typical of each age group that ought to characterize all believers.<sup>91</sup> In other words, all the titles refer to the entire readership from three points of view.

Another problem is whether John meant that he was writing *because* the stated condition was true of each group or *so that* the condition might become true of them. The Greek particle *hoti* can have either sense: causal or declarative, and John could have intended both meanings. However the causal meaning seems a bit stronger.<sup>92</sup>

As children, John's readers had known forgiveness by their heavenly Father (cf. 1:5—2:2). As fathers, they had experienced fellowship with God through Jesus Christ (cf. 2:3-11). "Fathers" connotes seasoned experience with God. As young men, they had known some victory over their spiritual adversary, Satan (cf. 2:15-23). John mentioned these three experiences in their proper experiential sequence in the Christian life. "Him who has been from the beginning" (v. 13a) is Jesus Christ (John 1:1).

2:13c-14 John then proceeded to point out other characteristics of his readers again using the same three stages of life to illustrate their progress. Perhaps John repeated the cycle of descriptions to assure his readers that he was aware of their growth and strength in the faith.

In the first series of three (vv. 12-13b) we have the minimal spiritual experience for each stage of spiritual life. In the second series of three (vv. 13c-14) we have the more advanced spiritual experience for each stage. Little children (Gr. *teknion*, born ones) spiritually all know that God has

<sup>89</sup>Bruce, p. 58.

<sup>90</sup>Smalley, pp. 69-70. Cf. Barker, p. 319; and Yarbrough, p. 114-21.

<sup>91</sup>Marshall, p. 138; Dodd, pp. 37-39; Westcott, p. 59; James M. Boice, *The Epistles of John*, pp. 72-73; Hodges, *The Epistles . . .*, p. 94.

<sup>92</sup>Smalley, p. 71; Marshall, pp. 136-37; Hodges, *The Epistles . . .*, p. 95.

forgiven their sins, but little children (Gr. *paidion*, taught ones) can advance to intimate knowledge of the Father. Both statements about fathers are identical because there can be no variation here. When one knows the eternal God the only thing one can do to advance is to continue to know Him better. John initially said the youths had defeated the evil one, but he said nothing of their condition after gaining the victory. They could be weak and vulnerable. However the second statement about them adds that they are strong and God's Word continues to abide in them. This is a more robust spiritual condition.

John strengthened the sense of progress in these verses. He used present tense verbs in the first set of sentences (vv. 12-13b) that emphasize ongoing action. Then he used aorist tense verbs in the second set (vv. 13c-14) that point to the end product, spiritual maturity.

"In all the main Johannine writings—Gospel (John 16:33), First Epistle (1 John 4:4; 5:4-5) and Revelation (Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 12:11; 15:2; 21:7) alike—the theme of overcoming is present, and in all it is through Christ, the supreme Overcomer, that His people overcome."<sup>93</sup>

Of the 28 occurrences of the verb *nikan* ("to conquer") in the New Testament, 24 are in John's writings, and the noun *nike* ("victory") appears only in 5:4 in the New Testament. Thus the victory motif is peculiarly Johannine.<sup>94</sup>

In this section John was not saying that his readers were all immature or all mature. He was acknowledging their spiritual development to encourage them to press on to know the Lord better and to pursue more intimate fellowship with Him.

As noted before, a popular interpretation of 1 John that many commentators have advocated is that John wrote this epistle to enable his readers to determine whether they were true believers. The questions John raised throughout the epistle, they say, were "tests of [the presence of spiritual] life."<sup>95</sup> However in the verses just considered (vv. 12-14) John did not say he was writing to test his readers' salvation. He said he was writing to them because they were genuine believers. John challenged his readers with tests of fellowship rather than with tests of regeneration.

"It would be hard to devise an approach to John's first epistle more hopelessly misguided or more completely self-defeating [than the 'tests of

---

<sup>93</sup>Bruce, p. 59.

<sup>94</sup>See Smalley, p. 75; and E. Malatesta, *Interiority and Covenant. A Study of einai en and menein en in the First Letter of Saint John*, pp. 168-69.

<sup>95</sup>See, for example, Raymond Brown, *The Epistles of John*; John Calvin, *The First Epistle of John*; D. Edmond Hiebert, *The Non-Pauline Epistles and Revelation*; idem, "An Expository Study of 1 John," *Bibliotheca Sacra* (April 1988-July 1990); Law; John F. MacArthur Jr., *The Gospel according to Jesus*; Marshall; Stott; Westcott; Dodd; Boice; Bruce; Barker; and Wiersbe.

life' approach]. If the premise on which this approach is based were true, it would be quite impossible for either the original audience of 1 John or any of its subsequent readers to possess the assurance of salvation. Since the writer repeatedly enjoins the 'abiding' life marked by obedience to Christ's commands, one cannot really be certain until the end of his earthly experience whether he has abided or persevered in the requisite obedience. Meanwhile, one must entertain the possibility that he is a spurious Christian!

"Few errors of contemporary exposition are more blatant than this one. Not only does John *not* say that he is writing to 'test' whether his readers are saved or not, he says the reverse [in 1:3-4]!"<sup>96</sup>

## **B. RECOGNIZING SPIRITUAL ADVERSARIES 2:15-27**

Having encouraged the readers with affirmations that their spiritual condition was very good (2:12-14), John turned next to the enemies they must face: the world (2:15-17) and the antichrists (2:18-27).

### **1. Resisting the World 2:15-17**

John warned his readers of worldly dangers that face the Christian as he or she seeks to get to know God better. He did so to enable them to prepare for and overcome these obstacles with God's help.

"As often in 1 John, a section of parenthesis [reminders of what the readers already knew or were doing or of what they knew they should avoid] follows a series of dogmatic statements."<sup>97</sup>

The New Testament uses the term "world" (Gr. *kosmos*) in at least three ways. Sometimes "the world" refers to planet earth, the physical world (e.g., Acts 17:24). Sometimes it refers to humankind, the human world (e.g., John 3:16), and sometimes it refers to human culture as influenced by Satan, the world system (here).

John again presented three pairs, as he did in verses 12-14.

V. 15	The love of the world	The love of the Father
V. 16	comes from the world	comes from the Father
V. 17	The world passes away	The one who obeys God remains forever

<sup>96</sup>Zane C. Hodges, *The Gospel Under Siege*, pp. 47-48. Other commentators who hold that 1 John offers tests of fellowship rather than tests of life are J. Dwight Pentecost, *The Joy of Fellowship*; Mitchell, *Fellowship*; idem, *An Everlasting Love*; Joseph C. Dillow, *The Reign of the Servant Kings*, pp. 156-75; Guy H. King, *The Fellowship*; Charles C. Ryrie, *Biblical Theology of the New Testament*; idem, "The First . . .," p. 1466; J. W. Roberts, *The Letters of John*; and Karl Braune, *The Epistles General of John*, in *Lange's Commentary on the Holy Scriptures*, 12:15.

<sup>97</sup>Smalley, p. 89.

2:15 The Greek negative prohibition *me* with the present active imperative verb means either stop doing something or do not have the habit of doing it. The "world" (*kosmos*) represents the system of values, priorities, and beliefs that unbelievers hold that excludes God.

"The world is that organized system which acts as a rival to God."<sup>98</sup>

It is a moral and spiritual system designed to draw people away from God. It is a seductive system that appeals to all people, believers as well as unbelievers, and calls for our affection, participation, and loyalty (cf. John 3:16-17, 18-19; James 4:4). Satan controls this system, and believers should shun it (cf. 5:19; John 12:31; 14:30). Here *kosmos* does not refer primarily to the created order, though that order is also passing away (1 Cor. 7:31; 2 Pet. 3:7-13; Rev. 21:1-4).<sup>99</sup>

"If" assumes that some Christians will love the world (third class condition in Greek), which is unfortunately often true to reality. One writer responded to the question of many, "What's so bad about the world?"<sup>100</sup> "The love of the Father" is probably the believers' love for the Father (objective genitive), not His love for us (subjective genitive).<sup>101</sup> "In him" again reflects a controlling influence (cf. 1:8; 2:4).

2:16 John summarized the appeal of the world system as three-fold. Here is a picture of the infernal trinity, the three faces of the world, three sources of worldly temptation (cf. Gen. 3; Matt. 4). Lusts are cravings or desires, and in the context they are evil because they are not in harmony with God's will.

The lust of the flesh is the desire to *do* something apart from the will of God. It includes every sinful activity that appeals to the sinful hearts of people. The lust of the eyes is the desire to *have* something apart from the will of God. Whatever is appealing to our senses but is not properly ours to desire or obtain falls under this category. The pride of life is the desire to *be* something apart from the will of God. It refers to boastful pretension in earthly matters. The first desire appeals mainly to the body, the second appeals to the soul (or intellect), and the third to the spirit. Perhaps the most common manifestation of the lust of the flesh in modern western civilization is illicit sex (hedonism, idolizing pleasure). Perhaps the most common manifestation of the lust of the eyes is excessive buying (materialism, idolizing possessions). Perhaps the most common manifestation of the pride of life is trying to control (egoism, idolizing power).

---

<sup>98</sup>Ryrie, "The First . . .," p. 1469.

<sup>99</sup>Smalley., p. 87.

<sup>100</sup>Yarbrough, pp. 128-37.

<sup>101</sup>Robertson, 6:214.

"The 'wants' which man feels can be divided into two great classes. Some things he desires to appropriate personally: some things he desires to enjoy without appropriation. The desire of the flesh embraces the one class (*e.g.* gratification of appetites); the desire of the eyes the other (*e.g.* pursuit of art as an end)."<sup>102</sup>

"'Pride of life' will be reflected in whatever status symbol is important to me or seems to define my identity. When I define myself to others in terms of my honorary [or earned] degrees, the reputation of the church I serve, my annual income, the size of my library, my expensive car or house, and if in doing this I misrepresent the truth and in my boasting show myself to be only a pompous fool who has deceived no one, then I have succumbed to what John calls the pride of life."<sup>103</sup>

"Thus the 'pride of life' is ostentatious pride in the possession of worldly goods."<sup>104</sup>

These three basic desires come from the world system, not from the Father, and the believer should separate from them. The Father desires our welfare, but the world will destroy us (v. 17).

"Morality is not the *grounds* for assurance, but the *fruit* of it."<sup>105</sup>

<b>THE CHRISTIAN'S THREE-FOLD ENEMY</b>	
<b><u>Problem</u></b>	<b><u>Solution</u></b>
<b>The World</b> 1 John 2:15-17 <i>Lust of the Flesh</i> <i>Lust of the Eyes</i> <i>Pride of Life</i>	<b>Flee</b> 1 Timothy 6:11 2 Timothy 2:22
<b>The Flesh</b> Romans 7:18-24	<b>Deny</b> Romans 6:12-13; 8:13
<b>The Devil</b> 1 Peter 5:8	<b>Resist</b> 1 Peter 5:9

<sup>102</sup>Westcott, p. 62.

<sup>103</sup>Barker, p. 322.

<sup>104</sup>Ryrie, "The First . . .," p. 1470.

<sup>105</sup>Hodges, *The Gospel . . .*, p. 49. Cf. Eph. 4:1; Col. 3:12-13.

2:17 Another reason we should not pursue the desires of the world is that this system, along with its desires, is in the process of passing out of existence. Really we are living in what John called the "last hour" of the world's existence (v. 18). The world is only temporary and ephemeral (cf. 1 Pet.).

Notwithstanding, those who do God's will abide (remain, live) forever. Since all Christians will live forever (John 10:28), John was not saying we attain eternal life by our obedience. However, we abide (i.e., enjoy intimate relationship with God, experience our eternal life abundantly) now as well as after death when we obey God.

"Just as Abraham through obedience to God obtained the title 'the friend of God' (cf. James 2:21-23), by which he is known today in three world religions and will be known forever, so too the obedient Christian can attain this same identity by obedience (John 15:14-15). Likewise, it would be reasonable to conclude that the Christian's identity in eternity will be determined by obedience to God in time. And since all lives of obedience are unique in their particulars, each eternal 'identity' will be as unique as the snowflakes that fall from heaven."<sup>106</sup>

Resisting the appeal of the world is difficult for every believer. John urged his readers in view of its attractiveness to understand the avenues of its temptation and to remember four things. Love for the world indicates lack of love for God (v. 15). It results in consequences that are not what our loving heavenly Father desires for our welfare (v. 17). It lasts only a short time (v. 17), and it precludes intimate fellowship with God (v. 15).

## **2. Resisting the Antichrists 2:18-27**

John needed to alert his readers to special deceptions they would encounter to enable them to identify and defend themselves against these temptations. Previously John had been less direct in dealing with false teachers who perverted the truth about intimacy with God. Now he became more direct and labeled them antichrists.

John again used a three-fold structure at the beginning of this section of the text. He described three signs or marks: of the end (vv. 18-19), of the believer (vv. 20-23), and of living in the light (vv. 24-25). Verses 26-27 recapitulate and develop the revelation in verses 18-25.

### **Signs of the end 2:18-19**

2:18 John probably used a different Greek word translated "children" (*paidia*, also in v. 12) because it implies a child who learns. His readers needed to learn what he now revealed.

---

<sup>106</sup>Idem, *The Epistles . . .*, p. 105.

In the drama of human history all of John's readers, including ourselves, play our part in the last act. Throughout the New Testament the writers regarded the present inter-advent age, after the Incarnation and before the Lord's return, as the last hour or the last days. This is the final period before the Lord Himself breaks into history again. Then the first stage of the new age will be judgment (the Tribulation) and the second stage blessing. In the second stage Jesus Christ will rule directly over human beings, first in the Millennium and then in the new heavens and the new earth.

The revelation concerning the appearance of the world ruler who will exalt himself against God was familiar to John's audience (Dan. 11:36-45; 2 Thess. 2:3-5; et al.). However even as John wrote, many little antichrists, people who exalt themselves against God, had arisen. John saw this as evidence that the appearance of *the* Antichrist was not far away. Antichrists are those who oppose Jesus Christ and His teachings, not just people who profess to be the Messiah.<sup>107</sup>

"*Anti* ["against"] can mean substitution or opposition, but both ideas are identical in the word *antichristos* (in N.T. only here, 2:22; 4:3; II John 7)."<sup>108</sup>

2:19 Those who were opposing Christ had gone out from "us." "Us" may mean the apostolic eyewitnesses, as often elsewhere in this epistle (cf. 1:1-5; 4:6). This would mean that these false teachers had gone out from among the apostles, not that they were apostles themselves, claiming that their message was what the apostles endorsed (cf. Acts 15:1; 2 Cor. 11:5). "Us" elsewhere in this epistle refers to the believing community (cf. 1:6—2:2), and I think it probably means that here. Some false teachers evidently had been members of local house-churches and then left them because of doctrinal differences. The *physical* separation of these men from the apostles and the faithful eventually illustrated their *doctrinal* separation from them.

"From other references to 'antichrists' in this letter it is evident that when the writer uses this term he means the heterodox ex-members of his own community: those who, in one way or another, were denying the true identity of Jesus, and the fact of God's saving activity mediated to the world through him."<sup>109</sup>

". . . it is possible, in this instance, that those who later allowed their heretical thought and actions to run away

<sup>107</sup>Stott, pp. 104-5; Plummer, p. 107; Barclay, p. 73.

<sup>108</sup>Robertson, 6:215.

<sup>109</sup>Smalley, p. 101.

with them (when it could obviously be said, *ouk esan ex emon*, 'they were not of us') were in the first place believers with a genuine, if uninformed, faith in Jesus."<sup>110</sup>

"If you will investigate the history of the false cults and antichristian religious systems in today's world, you will find that in most cases their founders started out *in a local church!* They were 'with us' but not 'of us,' so they went out 'from us' and started their own groups."<sup>111</sup>

". . . a person who makes a genuine confession can be expected to persevere in his faith, although elsewhere John warns his readers against the danger of failure to persevere [cf. v. 24; 2 John 8]."<sup>112</sup>

Perseverance in faith and good works is normal for a Christian, but it is not inevitable. Hence we have all the warnings and exhortations to continue in faith and good works in the New Testament.

Whereas divisions within Christendom create obvious problems, God causes some good to come out of them by using these divisions to clarify doctrinal differences and deviations from the truth.

### Signs of the believer 2:20-23

2:20-21 In contrast to the heterodox secessionists (v. 19), the faithful believers within the community were "keeping the faith." The "anointing" referred to is evidently the Holy Spirit, whom Jesus gives to each believer at conversion (Rom. 8:9; 1 Cor. 12:13; cf. Luke 4:18; John 6:69; 14:17, 26; 15:26; 16:13; Acts 4:27; 10:38; 2 Cor. 1:21-22). John said it abode in his readers to teach them and that it was truthful (v. 27).

"Anointing designates something for sacred use."<sup>113</sup>

John referred to the Holy Spirit as the anointing, ascribing a teaching role, which is a personal function, to Him. This seems preferable to the idea that the Word of God is the anointing.<sup>114</sup> John previously spoke of Jesus Christ as the life (1:2). The presence of the Holy Spirit in every believer enables him or her to perceive the truth of the gospel and to distinguish it

<sup>110</sup>Ibid., p. 103. Cf. Hodges, *The Epistles . . .*, pp. 109-10.

<sup>111</sup>Wiersbe, p. 499.

<sup>112</sup>Marshall, p. 152.

<sup>113</sup>Ryrie, "The First . . .," p. 1470.

<sup>114</sup>This is a view proposed by Dodd, p. 63, but refuted by Hodges, "1 John," p. 892, and Simon Kistemaker, *Exposition of the Epistle of James and the Epistles of John*, p. 279, footnote 55. Marshall, p. 155, proposed a similar view, namely, that the Word applied by the Spirit constitutes the anointing, which Smalley, pp. 106-7, followed. Yarbrough, p. 149, viewed the anointing as the effect of the apostolic message the readers had received (i.e., the truth).

from error (John 14:26; 16:13). Of course, some Christians have more perception than others due to God-given ability, Satanic blindness, the influence of human teachers, sin in the life, etc.

2:22-23

The antichrists lie because they deny that Jesus is the Christ, God's Son and our Savior (cf. John 11:25-27). This would have been the position of Jews who rejected Jesus as the Messiah and other false teachers to whom John alluded elsewhere. Among these were the Gnostics who believed that anything material was sinful and therefore Jesus could not have been God's Son.<sup>115</sup> They considered Jesus and Christ as two distinct entities.<sup>116</sup> Docetists taught that Jesus was not truly a man and therefore not our Savior. Followers of Cerinthus believed that Jesus was not fully God but that God only came upon Him at His baptism and departed from Him before His crucifixion.<sup>117</sup> These false teachers all claimed to have the truth from God. However, John pointed out that since the Son and the Father are one, a person cannot deny the Son without denying the Father as well (cf. Matt. 10:32-33; Mark 8:38; John 12:44-45; 14:10-11).

". . . anyone who claims to know God, but disobeys his orders, is 'a' liar (. . . 2:4); but the person who denies that Jesus is the Christ must be regarded as *the*—archetypal—liar . . ."118

". . . we deny God by denying him his proper relationship with us."119

Some readers have understood the first part of verse 23 to mean that it is impossible for a true Christian, one who "has the Father," ever to deny the Son. This interpretation seems inconsistent with other Scripture (2 Tim. 2:12) as well as human experience. Some genuine Christians have denied Christ, to avoid martyrdom, for example. In the context John wrote about an abiding relationship with God, not just a saving relationship. So another explanation is that John meant that whoever denies the Son does not have the Father *abiding in him*. In this view, one who denies the Son does not have an abiding relationship with the Father. This describes all unbelievers and those believers who are not abiding in God. A third explanation is that John was describing what is typical: typically those having the Father do not deny the Son, though there may be a few exceptions. However the broad "whoever" in this verse seems to imply that what John wrote is true of all. I prefer view two.

---

<sup>115</sup>See *International Standard Bible Encyclopaedia*, 1957 ed., s.v. "Gnosticism," by John Rutherford; or for a summary of Gnostic teaching, see Dillow, pp. 158-61; and Barclay, pp. 8-15.

<sup>116</sup>Ryrie, "The First . . .," p. 1471.

<sup>117</sup>See Barker, p. 295; and Brown, p. 112.

<sup>118</sup>Smalley, pp. 110-11. Cf. Stott, p. 111.

<sup>119</sup>Barker, p. 326.

The second part of the verse is the positive corollary to the first part. Confessing the Son is the opposite of denying Him. Confessing the Son results in the Father abiding in the confessor. Confessing the Son involves a public profession of faith in Him, not just exercising saving faith in Him (cf. Rom. 10:9-10; 2 Cor. 4:13). Belief in the heart results in imputed righteousness, and confessing with the mouth results in salvation (lit. deliverance, namely, from the consequences of being a secret, non-confessing, believer). A non-abiding Christian might not confess Christ even though he or she believes in Him. Both denying Christ and confessing Christ deal with giving personal testimony to one's faith in Him; they do not determine salvation. Thus denying Christ cannot result in the loss of eternal salvation nor can confessing Him obtain it. If John meant that no genuine Christian can deny the Son, the corollary is that every genuine Christian must confess the Son. That would make public confession of Christ a condition for salvation in addition to trusting in Him, but this lacks biblical support.

To summarize, John warned his readers of the danger to their intimate fellowship with God that the teaching of those who denied that Jesus is the Christ posed. If they rejected the Son, they could not expect an intimate relationship with the Father.

"The principle source of confusion in much contemporary study of 1 John is to be found in the failure to recognize the real danger against which the writer is warning. The eternal salvation of the readership is not imperilled [*sic*]. It is not even in doubt as far as the author is concerned. But seduction by the world and its antichristian representatives is a genuine threat which must be faced."<sup>120</sup>

### **Signs of living in the light 2:24-25**

John now called on his readers to abide in the true doctrine of Jesus Christ to enable them to abide in fellowship with God.

2:24 Christians should not reject the truth that they believed that resulted in their salvation (cf. the warning passages in Hebrews). Such faithfulness enables us to continue to abide in fellowship with God. John used "abide" in the same sense in which Jesus did in the Upper Room Discourse. Abiding refers to an intimate relationship with God determined by the extent to which we walk in the light of God's will that we have. Abiding, fellowship, and knowing God refer to the same thing, and we experience them by degrees rather than either completely or not at all (John 15:1-8). John's insistence that his readers really did know God and His truth would have strengthened them to resist the false teachers (vv. 12-14, 21).

---

<sup>120</sup>Hodges, *The Gospel . . .*, p. 55.

2:25 Our eternal life is not in question when we believe that Jesus is the Savior, as some of the antichrists then and now suggest that it is. It is secure because it rests on God's promise, "He who believes on the Son has life" (John 3:36; et al.). This is the only time John used the Greek word *epaggelia*, "promise," in all his writings.

### **The importance of keeping the faith 2:26-27**

2:26 The "these things" in view probably refer to what John had just written (vv. 18-25).

"The author concludes his attack on the false teachers with a warning and a word of encouragement for his followers."<sup>121</sup>

2:27 The "anointing" is the Holy Spirit (cf. v. 20). The readers had the Holy Spirit within them whose ministry it is to guide believers into all the truth and to teach us what God has revealed (John 14:26; 16:13). Consequently they were not dependent on other human teachers, especially the false teachers.

From this verse some Christians have concluded that we should not listen to any human teacher. That is not what John said. He wanted his readers to remember that the Holy Spirit was *the* teacher, the ultimate source of illumination. He did not rule out secondary teachers through whom the Holy Spirit works in teaching. If that had been his view he would not have written this epistle in which he taught his readers. His point was that we should not look to other human beings as the ultimate source of our learning, an attitude the false teachers were encouraging. Of course the Holy Spirit uses the Word of God to teach us (John 16:14-15). John was not saying we can discard our Bibles. Since immature believers need human teachers (Heb. 5:12), though they are not completely dependent on them, John's readers appear to have been mature in the faith. God has given human teachers as a gift to His church (Eph. 4:11; 1 Cor. 12:28; cf. Rom. 12:7).

"John obviously uses slight irony here. . . . John means that what he is urging on them is fairly self-evident . . ."<sup>122</sup>

The readers' anointing was real. The false teachers appear to have claimed that God had inspired them, but He had not. John was warning his readers about false teachers who claimed revelation beyond what Jesus Christ and the apostles had taught. We need simply to abide in God and to respond positively to the Holy Spirit's ministry to us (cf. John 15:4-7).

---

<sup>121</sup>Barker, p. 327.

<sup>122</sup>Yarbrough, pp. 166-67.

John's original readers were doing well in their walk with God. John began this section of his epistle (2:12-27) by affirming their healthful spiritual condition (2:12-14). He then warned them of their spiritual adversaries (2:15-27): the allurements of the world (2:15-17) and the enticements of false teachers (2:18-27).

There is a parallel between what John urged his readers to do in this section of his epistle and what Moses commanded the Israelites to do. In both cases the holiness of God demanded that those who came into the closest and most intimate contact with God, in the Tabernacle and in the church, be holy. Moses advocated renouncing sin, obeying God, rejecting worldliness, and keeping the faith in the "Covenant Code" (Exod. 20—23; 25—31), the "Priestly Code" (Exod 35—Lev. 16), and the "Holiness Code" (Lev. 17:10—25:55). John similarly urged his readers to renounce sin (1:8—2:2), to obey God (2:3-11), to reject worldliness (2:12-17), and to keep the faith (2:18-27). In both cases the prophet's concern was that those believers under their care would be holy as God is holy (Lev. 11:44-45; 19:2; 20:7; 1 Pet. 1:15-16). Holiness is imperative for God's people to "know," "see," and "have fellowship with" a holy God (cf. Heb. 12:10-14).

#### **IV. LIVING IN ANTICIPATION OF CHRIST'S JUDGMENT SEAT 2:28—4:19**

"The warning against the antichrists or, as we have called them, the Revisionists, is now finished. The apostle's burden has been to affirm the high spiritual caliber of his readership and to urge them to continue to live the 'abiding' life, which they are currently doing. In the face of the false teaching of the Revisionists, they are to cling to the truth they have heard from the beginning and to allow that truth to shape them inwardly. To go the direction of the antichrists is to forfeit all the rich experience which abiding in the Son and in the Father makes possible.

"But what exactly is the abiding experience like: Although John has already pointed out that it involves a Christlike walk (2:6), he has said little about its exact character. Yet it is already clear that it involves obedience to the command to love one another (cf. 2:7-11). Beginning at this point in the epistle, love becomes a controlling and overriding theme."<sup>123</sup>

The section before us (2:28—4:19) constitutes the body of the letter. That it is a unit is clear from the structural *inclusio*. Note the statements in 2:28 "that . . . we may have confidence . . . at His coming" and in 4:17 "that we may have confidence in the day of judgment" that bracket the unit.

##### **A. ABIDING TO FACE CHRIST CONFIDENTLY 2:28**

John introduced the new idea of the believer's meeting with Jesus Christ at death or the Rapture to motivate his readers to continue to cultivate intimate fellowship with God. The prospect of this meeting remained the basis for John's instruction through 4:19. This is

<sup>123</sup>Hodges, *The Epistles . . .*, p. 123.

the theme verse because it sets the agenda for what follows in this major portion of the epistle. Verse 28 is a janus that looks in two directions: backward to summarize the preceding section, and forward to introduce the following section. Janus was the Roman god of beginnings and endings who supposedly guarded portals. He had two faces, one on the front and the other on the back of his head. The month of January gets its name from him. It is the month in which we look backward on the past year and forward to the new year.

"Abide" (Gr. *meno*) appeared no less than seven times in 2:12-27. The exhortation to abide here in verse 28 is the outworking of John's concern to abide in 2:12-27. "If" might better be translated "whenever." The fact of the Lord's appearing is certain even though its time is indefinite.<sup>124</sup> John meant that Christ's return for His own might be while his readers were still alive.<sup>125</sup> Other passages that teach the imminency of Christ's return include 1 Corinthians 1:8; 4:5; 15:51-52; 16:22; Philippians 3:20; 4:5; 1 Thessalonians 1:10; 2 Thessalonians 1:10-12; Titus 2:13; James 5:7-9; and Revelation 3:11; 22:7, 12, 17, 20. "Confidence" (Gr. *parresia*) is freedom or boldness of speech that comes as a result of a clear conscience. John's idea was that if we walk in fellowship with God now we will not feel embarrassed to meet Him whenever we see Him (cf. Mark 8:38). The prospect of seeing Jesus Christ one day soon should motivate us to abide in Him now (cf. James 5:8).

"Even though eternal salvation is an entirely free gift which can never be lost, the New Testament makes plain that the believer must give an account of his or her Christian life in the presence of Christ (cf. 2 Corinthians 5:10; Romans 14:10-12). As is shown by the texts just cited, as well as by 1 Corinthians 3:11-15, this judgment is not merely a review of our good deeds, but a comprehensive review that embraces both 'good and bad' (2 Corinthians 5:10). Therefore, shame is decidedly possible at the Judgment Seat. This is all the more true since Christians at that time will have their eternal bodies. Thus sin will no longer inhibit appropriate regret and embarrassment about those things in one's earthly life that did not please the Lord."<sup>126</sup>

### **B. LEARNING TO SEE GOD'S CHILDREN 2:29—3:10A**

John began a new line of thought to develop the theme of preparing to meet the Lord unashamed, indicated in the Greek text by the absence of a connective (asyndeton). The theme of this section is "manifestation," which begins it, in 2:28, and ends it, in 3:10a (an *inclusio*).

<sup>124</sup>See Gerald B. Stanton, *Kept from the Hour*, ch. 6: "The Imminency of the Coming of Christ for the Church," pp. 108-37.

<sup>125</sup>Westcott, p. 81. See also A. E. Brooke, *A Critical and Exegetical Commentary on the Johannine Epistles*, p. 65; Charles H. Spurgeon, *12 Sermons on the Second Coming of Christ*, p. 134; George G. Findlay, *Fellowship in the Life Eternal*, pp. 232-33; and Robert S. Candlish, *The First Epistle of John*, p. 213.

<sup>126</sup>Hodges, *The Epistles . . .*, p. 125.

2:29

Because God is righteous, every abiding child of God will demonstrate righteous behavior. Righteous action is a mark of the Father that God reproduces in every abiding Christian just as surely as every child does some things like the physical parent he or she seeks to imitate. We intellectually know that God is righteous from Scripture. However we experientially come to know that certain people are abiding Christians by the righteous works they do. The facts that some unrighteous people behave righteously and some righteous people behave wickedly do not vitiate this point.

"We must not make this verse say more than it does. John certainly does *not* say, 'Whoever does *not* do righteousness is *not* born of Him.' That would be an inference in no way justified by John's statement. He is not talking here about how we can decide if a person is saved. If we know that a person *believes* (cf. 1 John 5:1 . . .), we can know he is saved. But here, John is clearly concerned with the deduction which we can make if we know that God is righteous. If *that* is known, it follows that one who to any extent reproduces His righteous nature is actually *manifesting* that nature and can rightly be *perceived* as born of Him."<sup>127</sup>

3:1

The Holy Spirit's production of righteous behavior in abiding Christians is evidence of God's great love for us. John used love language more frequently in 1 John (46 times) and in his Gospel (44 times) than any other New Testament writer. Paul used it third most frequently in Ephesians (20 times).<sup>128</sup> Scripture calls us God's children (Gr. *tekna*) because that is what He has made us. The name simply expresses the reality.

"The thought here is of the community of nature with the prospect of development (*teknon*, comp. 2 Pet. 1. 4), and not of the position of privilege (*huios*)."<sup>129</sup>

John never used the title *huios*, "son," to describe the relation of Christians to God. He reserved *huios* to describe the relation of Jesus to God (cf. 3:2, 10; 5:2).

Unbelievers cannot fully comprehend the children of God. The reason for this lack of perception is their failure to comprehend God fully. Since they do not "know" the Parent they do not "know" the children (cf. John 1:12-13; 5:37; 7:28; 16:3).

---

<sup>127</sup>Ibid., p. 127.

<sup>128</sup>See Yarbrough, pp. 174-75 for a graph and a table of the occurrences in all the New Testament books.

<sup>129</sup>Westcott, p. 96.

"The author wants his readers to know that approval by the world is to be feared, not desired. To be hated by the world may be unpleasant, but ultimately it should reassure the members of the community of faith that they are loved by God, which is far more important than the world's hatred."<sup>130</sup>

". . . the world hates the children of God (3:13), just as it hated Jesus (Jn. 15:18f.), since they do not belong to the world. This very fact is a further proof that the readers are children of God: the way in which the world does not recognize them as being on its side is proof that they belong to God."<sup>131</sup>

3:2 Even though we are presently God's children we do not yet fully reflect His image as we shall. However when (not "if," another third class condition) Jesus Christ appears and we see Him, we shall experience full transformation (i.e., glorification). Evidently seeing Jesus Christ will fully transform us physically and spiritually (cf. 1 Cor. 13:12).

"A child of God is here and now, indeed, like a diamond that is crystal white within but is still uncut and shows no brilliant flashes from reflected facets."<sup>132</sup>

"He will not be anything essentially different hereafter, but he will be what he is now essentially more completely, though in ways wholly beyond our powers of imagination."<sup>133</sup>

John's references to the appearing in 2:28 and 3:2 frame his references to the new birth in 2:29 and 3:1. Every true Christian will participate in this appearing.

3:3 In the meantime we anticipate seeing and knowing Jesus Christ fully, and that anticipation has a purifying effect on us now (cf. 2:1, 6, 29; 3:7, 16; 4:17; Matt. 5:8).<sup>134</sup> Similarly in the future seeing and knowing Christ will have a completely purifying effect on us (cf. 2 Cor. 3:18). The believer's hope is not "in him" (AV and NIV; i.e., "within himself"), but "on Him" (NASB; i.e., "set on Christ"; Gr. *ep auto*).

---

<sup>130</sup>Barker, p. 330.

<sup>131</sup>Marshall, p. 171.

<sup>132</sup>Richard C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude*, p. 452.

<sup>133</sup>Westcott, p. 97.

<sup>134</sup>See Wayne A. Brindle, "Biblical Evidence for the Imminence of the Rapture," *Bibliotheca Sacra* 158:630 (April-June 2001):149-50.

"John states two reasons why the Christian ought to be pure. One is related to a past work of God and the second to a future work."<sup>135</sup>

3:4

"In the preceding section John has been stressing the importance of continuing in Christ, doing what is right, and purifying oneself in anticipation of his coming. Now he deals more closely with the negative side of all this, the need for believers to abstain from sin and the possibility of their doing so."<sup>136</sup>

"The present vv, 3:4-9, form six strophes, each of which divides . . . roughly into half. The two halves of the strophes balance one another; for the second part of the v provides a development of the first part (vv 4, 5, 7), or a parallel (vv 6, 9) or a contrast (v 8) to it."<sup>137</sup>

Sin stands in opposition to purity. Furthermore sin is very serious. The use of the Greek word translated "lawlessness" (*anosmia*) carries a connotation of wickedness (cf. Matt. 7:23; 13:41; 24:12; 2 Thess. 2:7). It means rejection of law in its broadest concept, flagrant opposition to God, rather than just breaking specific laws. Evidently the false teachers had a soft view of sin (cf. vv. 7-8).

3:5

Two more facts believers know highlight the seriousness of sin. Jesus Christ became incarnate to remove sin, and there was no sin in Him. This is a strong assertion of Jesus' sinlessness (cf. 2:1; John 8:31-59; 10:30; 17:22; 1 Pet. 2:22)

"Because Jesus was holy, and without sin, this can become the character of those who abide in him (cf. Heb 2:10—4:16; 5:9)."<sup>138</sup>

"The dominant thought here is not that of the self-sacrifice of Christ, but of His utter hostility to sin in every shape."<sup>139</sup>

3:6

If abiding in God equals being a Christian, as many interpreters believe, this verse appears to contradict what John wrote in 1:8 and 10. There he said that Christians sin (cf. 2:1; 15, 29; 3:12, 18; 5:16, 21). It also seems to contradict personal experience since genuine Christians do indeed sin.

The key to understanding this statement, I believe, lies in the other terms that John used in the verse: "abides," "has seen," and "knows." John used these words throughout this epistle to refer to a believer who is walking in

---

<sup>135</sup>Ryrie, "The First . . .," p. 1472.

<sup>136</sup>Marshall, p. 175.

<sup>137</sup>Smalley, p. 152.

<sup>138</sup>Ibid., p. 158.

<sup>139</sup>Westcott, p. 103.

intimate fellowship with God (1:7; 2:3, 10). Still does this view not contradict what John said about the depravity of sinners, even Christian sinners (1:8)? I believe John was claiming that when a Christian walks in close fellowship with God he does not sin. The abiding believer never repudiates God's authority over him by doing anything that resists God's law or will while he is abiding in Christ. If he does, his fellowship with God suffers; He no longer "knows" God in that intimate sense. He no longer "sees" God because he has moved out of the light into darkness.

"John is thus saying that (translating the Gr. literally) 'everyone who lives in him (Jesus) does not sin'; and by this he means that an intimate and ongoing relationship with Christ (*ho en auto menon*, 'the one who lives in him,' using the present tense) precludes the practice of sin . . ." <sup>140</sup>

There was no sin whatsoever in Jesus Christ (v. 5). He consistently abode in (obeyed) the Father (cf. John 14:9). The Christian who consistently "abides" in a sinless Person does not sin (v. 6). If we could abide in Christ without interruption, we would be sinless. Unfortunately we cannot do that.

Some Christians have used this verse to support the theory that Christians are sinless and perfect. Scripture and experience contradict this position (e.g., 1:8-9; et al.). Others have used it to teach that a Christian does not habitually sin, but this too is contrary to experience and the same Scripture. Advocates of this second view usually support it with the present tense of the Greek verb (*harmartanei*) that they take to mean "keeps on sinning."

"In modern times a popular expedient for dealing with the difficulties perceived in 1 John 3:6, 9 is to appeal to the use of the Greek present tense. It is then asserted that this tense necessitates a translation like, 'Whoever has been born of God does not *go on* sinning,' or, 'does not *continually* sin.' The inference to be drawn from such renderings is that, though the Christian may sin somewhat (how much is never specified!), he may not sin regularly or persistently. But on all grounds, whether linguistic or exegetical, the approach is indefensible.

"As has been pointed out by more than one competent Greek scholar, the appeal to the present tense invites intense suspicion. No other text can be cited where the Greek present tense, unaided by qualifying words, can carry this kind of significance. Indeed, when the Greek writer or speaker wished to indicate that an action was, or

---

<sup>140</sup>Smalley, pp. 158-59. Cf. John 15:5.

was not, continual, there were special words to express this."<sup>141</sup>

"The perfect tense in Greek signifies a state of affairs. It is not concerned with the past occurrence of the event but with its reality, its existence."<sup>142</sup>

"The perfect tense here is not intended to categorize a person as either saved or unsaved, since even believers sin (1:8). Instead, the statement is intended to stigmatize all sin as the product, not only of not abiding, but also of ignorance and blindness toward God."<sup>143</sup>

If we were to translate 1:8 and 5:16, where the present tense also occurs, "do not continually have sin" and "continually sinning a sin" respectively, these verses would contradict 3:6. It would involve no self-deception to say that we do not *continually* have sin (1:8) since whoever is born of God does not *continually* sin (3:6). Furthermore if one born of God does not *continually* sin (3:1), how could a Christian see his brother Christian *continually* sinning (5:16)? Suppose we translated the present tense in John 14:6 the same way: "No one *continually* comes to the Father except through Me." This would imply that occasionally someone might come to God in another way. No orthodox translator would offer that as an acceptable rendering of John 14:6, and it is not acceptable in 1 John 3:6 either.

". . . it is not surprising that commentators have attempted to water down John's teaching to refer merely to the believer's freedom from habitual sin. But we must not misinterpret the text for pastoral reasons. Properly interpreted, the text remains a source of comfort."<sup>144</sup>

Another view takes John to mean that no one who abides in Christ has the power to sin, or, to put it positively, Christians who abide in Him have the power not to sin.<sup>145</sup> Yet this is an idea that the reader must import into the verse. While it is true that Christians who abide in Christ have the power not to sin, this does not seem to be what John meant here. He seemed to link abiding and not sinning in a more direct cause and effect relationship.

Verse 4 sets forth the essential character of sin, verse 5 relates it to the person and work of Christ, and verse 6 relates it to the whole human race.

---

<sup>141</sup>Hodges, *The Gospel . . .*, pp. 58-59. See also Smalley, pp. 159-60; and Yarbrough, p. 183.

<sup>142</sup>J. P. Louw, "Verbal Aspect in the First Letter of John," *Neotestamentica* 9 (1975):101.

<sup>143</sup>Hodges, *The Epistles . . .*, p. 136.

<sup>144</sup>Marshall, p. 187.

<sup>145</sup>Smalley, pp. 161-62, 164, 172.

3:7-8 Evidently the false teachers were in danger of deceiving John's readers by telling them the opposite of what the apostles said here. John's point was two-fold: conduct manifests spiritual relationship (cf. 2:29), and God hates sin (cf. v. 5). A sinner's sinning has its source in the devil.

"By saying that the person who is a determined sinner (in the sense suggested by v 6) 'belongs to the devil,' John is in the first place drawing on the background of Gen 3 (1-15), where the power of evil is represented as a serpent who tempts the woman (and, through her, the man) to disobey God (the reference to Cain and Abel in v 12 confirms the suggestion that this section of the OT is in mind here)."<sup>146</sup>

3:9 Many English translations interpret the Greek present tense as saying no Christian habitually sins, as in verse 6. For example, the NASB has, "practices sin;" the Living Bible, "does not make a practice of sinning;" the Amplified Bible, "[deliberately and knowingly] habitually practices sin;" and the NIV, "continues to sin." However the Greek present tense does not always indicate habitual action, as pointed out previously.<sup>147</sup> Frequently it describes absolute action. The New King James Version takes the Greek present tense this way and renders the clause, "Whoever had been born of God does not sin." The NET Bible is inconsistent: it translates verse 6, "does not sin," but verse 9, "does not practice sin." Since earlier John wrote that the Christian does sin habitually (1:6-10; cf. 2:1) the idea that the Christian does not sin habitually is unacceptable.<sup>148</sup>

". . . the 'tense solution' in 1 John 1:9 is in the process of imploding in the current literature. It was shrewdly questioned by C. H. Dodd in his commentary in 1946 and dealt a major blow by S. Kubo in an article entitled, "1 John 3:9: Absolute or Habitual?" published in 1969.<sup>149</sup> It has since been given up by the three major critical commentaries published since Kubo's article; namely, I. Howard Marshall (1978), Raymond E. Brown (1982); and Stephen S. Smalley (1984). It seems quite clear that the 'tense solution' as applied to 1 John 1:9 is an idea whose time has come—and gone!"<sup>150</sup>

The reason one born of God does not sin is he has been born of God. John could say the Christian is sinless because a sinless Parent has begotten the Christian. The Christian becomes a partaker of God's divine sinless nature

<sup>146</sup>Ibid., p. 168.

<sup>147</sup>Marshall, p. 180; Dodd, p. 79.

<sup>148</sup>See Robert N. Wilkin, "Do Born Again People Sin? 1 John 3:9," *Grace Evangelical Society News* 5:3 (March 1990):2-3.

<sup>149</sup>Footnote 16: Sakae Kubo, "1 John 3:9: Absolute or Habitual?" *Andrews University Seminary Studies* 7 (1969):47-56.

<sup>150</sup>Hodges, *The Epistles . . .*, p. 144.

when he or she experiences the new birth. The Christian sins because he also has a sinful human nature. However in this verse John was looking only at the sinless nature of the indwelling Christ that we possess. Jesus told Nicodemus that people need to experience a second birth (John 3:5-7). Every Christian has been born twice, once physically and once spiritually. John was looking at the consequence of our second birth in 1 John 3:9.

"As a total person, we do sin and can never claim to be free of it, but our 'inward self' that is regenerated does not sin. . . .

"Sin does exist in the Christian, but it is foreign and extraneous to his regenerated inner self, where Christ dwells in perfect holiness. Put into Johannine terms, since Christ is eternal life (1John 5:20), the one who possesses that life cannot sin because he is born of God."<sup>151</sup>

Again, if we were able to abide in Christ without interruption, we would never sin (cf. v. 6). The sinless nature of Christ controls the abiding Christian whereas the sinful human nature controls the non-abiding Christian (cf. Rom. 6:16).

"That is, sin is never the product of our abiding experience. It is never the act of the regenerate self per se. On the contrary, sin is the product of ignorance and blindness toward God [cf. 3:6b].

"To view sin as intrinsically foreign to what we are as regenerate people in Christ is to take the first step toward spiritual victory over it."<sup>152</sup>

John was saying that when a Christian abides in God he will behave as his heavenly Father, and others will recognize that he is a child of God.<sup>153</sup>

"If someone says, 'A priest cannot commit fornication,' one cannot deny that as a man he can commit it; but priests, functioning as priests, do not do those things. The Bible uses language in a similar way, 'A good tree cannot produce bad fruit' (Mt. 7:18). Of course a good tree can produce bad fruit, but not as a result of what it really is, a good tree. Also Jesus said, men 'cannot' fast while the bridegroom is with them (Mk. 2:19). They can fast, but to do so is incongruous and unnatural.

---

<sup>151</sup>Ibid., p. 141.

<sup>152</sup>Idem, *The Gospel* . . . , pp. 60, 61.

<sup>153</sup>See Harris, p. 221.

"Similar notions are found in Pauline thought. Paul says, 'I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and delivered Himself up for me' (Gal. 2:20). If a Christian sins, his sin cannot be expression [*sic*] of who he really is, because his true life is that of Christ in him [cf. Rom. 7:20-25].

". . . when a Christian sins (and John believes he can and will, 1 Jn. 2:1), in that act he is behaving like a child of Satan. Who he really is is not being made evident. To use Paul's phrase, he is walking like a 'mere man' (1 Cor. 3:3)."<sup>154</sup>

A different explanation and one that is commonly held, though it is inconsistent with both what John wrote earlier (1:6-10; 2:1) and with experience, is the following.

"Only the unconverted and the counterfeit will practice a self-seeking, self-asserting life of sin."<sup>155</sup>

Note the chiasmic structure of verse 9. Verses 6 and 9 also form an *inclusio*.

"A No one who abides in Him sins (6a)  
 B Everyone who sins . . . (v. 6b)  
 A The one who acts righteously (v. 7)  
 B The one who commits sin (v. 8)  
 A No one who is born of God sins (v. 9)."<sup>156</sup>

3:10a

The absence or presence of sin in the believer's life gives evidence of his or her relationship to God and Satan. It shows under whose authority we are living at any particular time in our lives. John divided the world into two classes: those whose parentage is either divine or diabolical. Those who are of the devil, either saved or unsaved, do the devil's work by opposing the truth (cf. Matt. 13:38; 16:23; John 8:44; Acts 13:10; 2 John 9). An example of this is the antichrists John previously warned about (2:22-23).

"The key word here is 'manifest.' A sinning Christian *conceals* his true character when he sins and *reveals* it only through holiness. On the other hand, a child of Satan *reveals* his true character by sin."<sup>157</sup>

<sup>154</sup>Dillow, pp. 168, 169, 172.

<sup>155</sup>Gleason L. Archer, *An Encyclopedia of Bible Difficulties*, p. 429.

<sup>156</sup>Smalley, p. 171.

<sup>157</sup>Hodges, *The Gospel . . .*, p. 62.

Christians can and do identify other Christians by their righteous behavior. This is not the same as saying that every true Christian, without exception, will produce good works (cf. John 15:1-8). Christians who are abiding in God will produce good works, and others can identify them as Christians by their godly behavior. The sinless behavior produced and perceived is a manifestation of God's love (v. 1). John was not suggesting that our behavior is a test of our salvation. His only test of salvation was faith in Jesus Christ (5:1, 9-13). He was talking here about how God's children manifest themselves.

The first part of verse 10 concludes the preceding discussion about "manifestation." Verse 10 is another janus verse (cf. 2:28): one that looks in two directions, backward and forward.

### **C. LEARNING TO SEE CHRISTIAN LOVE 3:10B-23**

John has made clear that the only basis on which a Christian can be identified (manifested) as such is by his or her righteous behavior. Christians are *not* manifested by the absence of sin in them; he never says this. The next question that John proceeded to respond to is, How can we identify "righteousness?" John's response was, It is not seen in morality—unbelievers can be moral—but in brotherly love. In this section, as in the one preceding it and in the one following it, the theme, brotherly love, opens and closes the section, forming an *inclusio*.

#### **1. What Love Is Not 3:10b-15**

John began this part of his argument by explaining what love is not.

3:10b        The absence of righteous behavior in a life indicates the absence of intimacy with God. Likewise the absence of love for one's brother Christian shows that the individual who does not love has little fellowship with God. Love is the most important particular manifestation of righteous behavior (John 13:34-35; cf. Matt. 22:37-39). John proceeded to discuss this trait more fully.

"The whole aim of the Gospel is the creation and strengthening of love.<sup>158</sup>

"The NIV rendering here, 'Anyone who does not do what is right is not a child of God,' is a classic example of theologically motivated translation run amuck. It not only paraphrases the text but misinterprets it at the same time! There is nothing in this text about not being a child of God. How could there be? One *must be* a child of God before one could hate *his* brother. An unsaved man has no Christian brother to hate . . ." <sup>159</sup>

<sup>158</sup>Westcott, p. 109.

<sup>159</sup>Hodges, *The Epistles . . .*, p. 152.

The unloving Christian is "not of God" in the sense that God is not animating what he is doing. This believer is not on God's side; he is doing the devil's work rather than God's.

- 3:11 The message that John and his faithful followers had heard from the beginning was Jesus' command to His disciples to love one another as He had loved them (John 13:34-35; 15:12).

"When differences arise within a community, hard feelings can be the result."<sup>160</sup>

- 3:12 Cain's murder of Abel evidenced control by Satan rather than by God. Cain was jealous because of Abel's greater righteousness, and this motivated him to kill his brother (Gen. 4:3-8; cf. John 8:40, 42, 44). Often our pride tempts us to dislike those who are more righteous than we are because they make us feel guilty by comparison. This is the only Old Testament reference in John's epistles and the only proper name, except for names of God, in 1 John. Love and hatred are typical forms of righteousness and sin respectively.<sup>161</sup>

Saying that Cain was unsaved and so an unsaved person must be in view here will not work. The Bible does not say that Cain was unsaved. Furthermore, Christians have committed murder, as Cain did. Peter warned his readers, "Let none of you suffer as a murderer . . ." (1 Pet. 4:15). Christians are capable of any and every type of gross sin. It should be obvious that a true believer can hate his brother Christian.

- 3:13 If we feel loving concern for one another, it should not surprise us if unrighteous people hate us for being more righteous than they are. Apparently John's first readers could not understand why the world hated them, because he wrote, "Stop marveling." Christians are to the world what Abel was to Cain, so we should not be surprised if the world hates us. Sometimes unbelievers who become angry with us, for example, are reacting more against God in us than they are reacting against us personally.

"Of central importance for victory when a Christian is subjected to the world's hatred is the recognition that hatred is the natural response of the sinful world toward righteousness."<sup>162</sup>

"The author does not say that the world always hates believers. It did not always hate Jesus. But whenever the community of faith acts so as to expose the greed, the

---

<sup>160</sup>Yarbrough, p. 197.

<sup>161</sup>Dodd, p. 82.

<sup>162</sup>Hiebert, "An Expository . . .," 146:302.

avarice, the hatred, and the wickedness of the world, it must expect rejection; and if it should go so far as to interfere with its evil practices, as Jesus did in the temple, it may expect suffering and brutal death (cf. John 15:18-19, 25; 17:14)."<sup>163</sup>

- 3:14 Love for other Christians shows the presence of new life in us and is a secondary ground for assurance (cf. 5:13). "Death" and "life" are two vastly different spheres of existence. The contrast shows the great change that has taken place in the believer's life. The one who does not love at all is the person who is abiding in death rather than in eternal life. John made the case extreme to make his point clear. His contrasts are death and life, hatred and love, darkness and light.
- 3:15 "Every one" includes Christians. Murder is the ultimate outward expression of hatred (cf. Matt. 5:21-22). The key to the statement that concludes this verse is the words "abiding in him." John evidently meant that no Christian whose eternal life (i.e., Jesus Christ; 1:2) has control of him, who is walking in fellowship with God, will commit murder. Some believers have committed murder, but they were not abiding believers when they did so (cf. John 15:4).

## **2. What Love Is 3:16-18**

If hatred of a brother Christian is the antithesis of eternal life, what does true Christian love look like? John proceeded to explain.

- 3:16 In contrast to the murderer Cain's act, we see love in Jesus Christ's laying down His life for us (cf. John 10:11). This is the opposite of taking another person's life, as Cain did. Jesus Christ laid down His life once, and we ought to lay down our lives repeatedly in self-sacrificing love, as the tenses of the Greek verbs suggest.

"Most people associate Christianity with the command to love, and so they think that they know all about Christianity when they have understood its teaching in terms of their own concept of love. John found it necessary to explain clearly to his readers what he meant by love . . . .

"Love means readiness to do anything for other people."<sup>164</sup>

- 3:17 We may not have the opportunity to save a brother's life by dying in his place. Nevertheless we can and should do the next best thing, namely, sustaining his life when he has needs. When I give to a brother in need what might keep me alive, I have followed the Lord Jesus' example of self-sacrificing love.

---

<sup>163</sup>Barker, p. 335.

<sup>164</sup>Marshall, p. 192.

3:18 The evidence of genuine love is not verbal professions but vital performances, deeds rather than words (cf. 1 Cor. 13:1; James 2:15-16).

"The major concern of this passage is to encourage obedient and active love from all those who claimed allegiance to the Johannine church."<sup>165</sup>

### **3. What Love Does for Believers 3:19-23**

The practice of such self-sacrificing love for the brethren can give us boldness in God's presence now as we pray and in the future when we stand before Him at His judgment seat.

3:19-20 "By this" refers to what John said in verses 17-18. Tangible demonstrations of love for the brethren show the believer's true character, his righteousness. They should be a comfort to us when we feel guilty that we have not met many needs, a condition that prevails no matter how generous we may be. We can overcome feelings of false guilt by remembering that God knows our real motives. He does not judge on the basis of appearance, as we often judge ourselves.

"This phrase ["before Him," v. 19] could refer to standing in the presence of God on the day of judgment (4:17), an occasion which might well fill the heart of a man with foreboding. But the context here is one of prayer: dare we approach God with our requests if we feel guilty before him? On the whole, it seems more likely that this is what is in John's mind (cf. 1 Thess. 1:3; 3:9[-10]). We then have a smooth transition to verse 21."<sup>166</sup>

3:21-22 True love for the brethren demonstrated in deeds of self-sacrifice enables the believer to face Jesus Christ unashamedly whenever He may appear (cf. 2:28). John stressed the importance of a clear conscience again (cf. 1:7; 2:2; Heb. 9:9, 14; 10:2, 22; 1 Tim. 1:19). Shamelessness can give us appropriate boldness to approach God's throne of grace in prayer even now (cf. John 8:28-29). We will receive our requests if such is the will of God. John did not state this condition here, but he mentioned it later (5:14-15).

"There is nothing mechanical or magical about prayer. For it to be effective, the will of the intercessor needs to be in line with the will of God; and such a conformity of wills is brought about only as the believer lives in Christ."<sup>167</sup>

---

<sup>165</sup>Smalley, p. 199.

<sup>166</sup>Marshall, p. 199.

<sup>167</sup>Smalley, p. 205.

"Obedience is the first condition for answered prayer, when that prayer is offered by a child of God. The second, related condition is willing service: the determination to 'do' always (*poioumen*, present) what pleases God."<sup>168</sup>

3:23 Jesus taught the apostles to trust in Him and to love each other. This is the distillation of His teaching. Specifically He taught them to trust in the efficacy of His name when they prayed to His Father (John 14:12-15; 16:24). This is an added ground for confidence in prayer.

"There are frequent points of contact between this Epistle and the words of Jesus in John 13 to 17."<sup>169</sup>

Believing in this verse probably refers to believing for eternal salvation rather than to believing after we are Christians. The tense of the Greek verb (aorist) points to this as does the object of belief, namely, "the name of His Son Jesus Christ."

"To believe in the name of Jesus Christ is to accept Jesus Christ for what He really is."<sup>170</sup>

"The Christian who hates his brother acts utterly out of touch with God, exemplifies the murderous spirit of Cain, and is 'abiding' in the sphere of death (verses 10b-15). By contrast, the loving Christian takes Christ's own self-sacrificing love as the model by which he himself should love in actual deeds and in accord with the truth (verses 16-18). If he does so, he can quiet a guilt-ridden heart, achieve a superb confidence before God in prayer, and expect answers to his prayers precisely because he is pleasing God (verses 19-23)."<sup>171</sup>

#### **D. LEARNING TO SEE THE GOD OF LOVE 3:24—4:16**

Another *inclusio* helps us identify the theme of this section: God abiding in believers (3:24; 4:16). God abiding in us, as well as we abiding in Him, is essential to our having boldness as we anticipate the judgment seat of Christ (2:28; 4:17-18). Having boldness as we anticipate the judgment seat of Christ is the subject of the body of this epistle (2:28—4:19).

##### **1. God's Indwelling Affirmed 3:24**

Obedience results in mutual abiding, God in man and man in God. God "abides" in every obedient believer, but He indwells every believer (cf. John 15:4-5, 7; Rom. 8:9). The evidence that God "abides" in us is the manifestation of His Spirit in and through us. This is the first explicit reference to the Holy Spirit in 1 John.

---

<sup>168</sup>Ibid., p. 206.

<sup>169</sup>Robertson, 6:228.

<sup>170</sup>Barclay, p. 104.

<sup>171</sup>Hodges, *The Epistles . . .*, p. 169.

"Thus, the sentence is a definition of abiding. To abide is to keep his commandments."<sup>172</sup>

## **2. God's Spirit Recognized 4:1-6**

The mention of the Holy Spirit in 3:24 caused John to pause briefly to sound a warning. God's Spirit is not the only spirit manifest in the world. Some people naively think that any manifestation of a spiritual presence is indication of the Holy Spirit. The apostle explained how to distinguish the Holy Spirit from other spirits at work in the world.

4:1-3 John wrote, "Stop believing." Evidently some of his first readers were believing false teaching.

"Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery."<sup>173</sup>

It is necessary to distinguish the Spirit of God from false spirits (i.e., spirits advocating falsehood) because many false prophets have gone out into the world. False spirits (utterances or persons inspired by a spirit opposed to Christ) produce false teaching.

"To 'test the spirits' is to make a choice from among competing claims."<sup>174</sup>

John's test question whereby one can determine whether the Spirit of God or a spirit of falsehood possesses a person was this. What does the person believe about Jesus Christ? If a person denies the incarnation of Jesus Christ—a heresy false teachers were promoting among John's original readers—he has the spirit of antichrist (cf. 2:18-27). That is, a denial of the doctrine of Christ as the apostles taught it, deviation from orthodox Christology, evidences a spirit opposed to Jesus Christ.

"The test of the presence of the Divine Spirit is the confession of the Incarnation, or, more exactly, of the Incarnate Saviour. The Gospel centres in a Person and not in any truth, even the greatest, about the Person."<sup>175</sup>

Notice that John did not say we can tell false spirits by their *works*. He said we can identify that they are false spirits by their *message*. This was the acid test of a false prophet under the Old Covenant as well (Deut. 13:1-5).

"According to the Lord Jesus, false prophets were to be tested 'by their fruits' (cf. Matthew 7:16-20). Contrary to popular interpretation, this does *not* mean that they were to

---

<sup>172</sup>Ryrie, "The First . . .," p. 1474.

<sup>173</sup>Robertson, 6:229.

<sup>174</sup>Yarbrough, p. 192.

<sup>175</sup>Westcott, p. 140.

be tested by their *works*. On the contrary, as Matthew 12:33-37 proves, their fruits are their *words*! Indeed, as the Lord Himself said, they 'come to you in sheep's clothing' so that they look like sheep when in reality they are 'ravenous wolves' (Matthew 7:15). Their *behavior* does not set them apart from the sheep, but their *message* does!"<sup>176</sup>

John did *not* say that every spirit that *denies* Jesus, but every spirit that *does not confess* Jesus (v. 3). Often heretical teaching masks its deviations from the truth by simply failing to affirm important biblical truth. Rather than proclaiming, "Jesus is *not* the Christ," they fail to affirm that He *is* the Christ.

4:4 John's readers had so far overcome these opponents of Jesus Christ by the Holy Spirit who indwelt them ("He who is in you;" cf. 3:24; 4:2, 13). The Holy Spirit is stronger than Satan ("he who is in the world"). We overcome Satan, his agents, and his influence as we resist his temptations to doubt, deny, disregard, and disobey the Word of God (1 Pet. 5:9; cf. Gen. 3; Matt. 4). "You are from God" is the center of a chiasm that embraces verses 2-6.<sup>177</sup>

4:5 The antichrists' teachings have an appeal to worldly minds because they come from the world and share the viewpoint of the world (cf. John 3:31). Heterodoxy has a greater appeal than orthodoxy because many religious movements are composed mainly of unsaved people who find false doctrine appealing.

"How can a man whose watchword is competition even begin to understand an ethic whose key-note is service?"<sup>178</sup>

"The term 'world' (*kosmos*) is probably to be understood in two ways: as a system of thought antithetical to Christian belief and as a description of those members of the community who were led astray by the false teachers. That some members of the community were easily persuaded to forsake the truth of the gospel should not bewilder the faithful."<sup>179</sup>

"The word 'world' has several nuances of meaning; in verse 3 it means more the area inhabited by men, but in verse 4 it refers rather to sinful mankind, while in verse 5 the stress is more on the sinful principle found in such people"<sup>180</sup>

---

<sup>176</sup>Hodges, *The Epistles . . .*, p. 176.

<sup>177</sup>Smalley, p. 216.

<sup>178</sup>Barclay, p. 113.

<sup>179</sup>Barker, p. 341.

<sup>180</sup>Marshall, p. 209, footnote 18.

4:6 "We" probably refers to the apostolic eyewitnesses, as in 1:1-4, but it probably also includes all the faithful. Those believers who "know" God intimately respond positively to the teaching of the apostles. By apostolic doctrine we know whether any teaching is truth or error, namely, having its source in the Holy Spirit or Satan, the motivating spirit of the world. The way to distinguish truth from error is to compare it with what the Scriptures teach.

"When people confess that Jesus came in the flesh, when they hear God speak to them in the gospel of his Son and are obedient to it, then the 'Spirit of truth' has been present and active. When people deny the gospel, when they will not hear it as God's Word and will not confess that Jesus Christ has come in the flesh, then 'the spirit of falsehood' has been at work."<sup>181</sup>

"Since John issues warnings to his readers against being taken in by the false teachers (2:24; 2 Jn. 7-11), he appears to have reckoned with the possibility of true believers going astray."<sup>182</sup>

### **3. God's Indwelling Recognized 4:7-16**

John now left behind his warning about false spirits that his readers might mistake as the Holy Spirit, spirits that lure believers onto worldly paths. He returned to one of his central themes, namely, love for the brethren. As 1 Corinthians 13 contains Paul's great statement on God's love, so 1 John 4:7-16 contains John's.

". . . the present section spells out precisely the nature of the love which is demanded from every believer, and may thus be viewed as an extension of the teaching contained in 2:3-11 and 3:10-24. Earlier, John has related the love command to the 'real light' which is already shining (2:8, 10), and to the 'eternal life' of which love is the evidence (3:14-15). Now he relates the requirement of Christian love to the very nature of God himself. We are to love as a response to God's own love, and to his loving activity in Christ and in the Church."<sup>183</sup>

This pericope contains a comprehensive treatment of the nature of true love.

"There is considerable pastoral wisdom in John's summons to mutual love immediately after a warning to be on the alert against deceiving spirits. He knows he must anticipate possibly deleterious effects of his own counsel as readers take it to heart."<sup>184</sup>

---

<sup>181</sup>Barker, p. 341.

<sup>182</sup>Marshall, p. 210.

<sup>183</sup>Smalley, p. 235.

<sup>184</sup>Yarbrough, p. 234.

### The source of love 4:7-10

4:7 Love, as well as faith (i.e., acknowledging the true doctrine of Christ, vv. 1-6), is a product of God's Spirit. The believer (one "born of God") who also "knows" God (i.e., has intimate fellowship with Him) loves (cf. 2:3-5).

"The love which the New Testament enjoins involves a consuming passion for the well-being of others, and this love has its wellspring in God."<sup>185</sup>

This verse is a concise summary of the argument of this whole epistle.

4:8 Absence of love shows that a person does not have intimate fellowship with God. It does not necessarily show that he was never born of God. Because God is light those who abide in Him walk in His light (1:5, 7). Because God is righteous those who abide in Him practice righteousness (2:29). Just so, God is love and those who abide in Him manifest His loving character. God is also light (1:5), spirit (John 4:24), and fire (Heb. 12:29). These are all metaphors that emphasize certain characteristics of God.

"All His activity is loving activity. If He creates, He creates in love; if He rules, He rules in love; if He judges, He judges in love. All that He does is the expression of His nature, is—to love."<sup>186</sup>

"'God is love' is rightly recognized as one of the high peaks of divine revelation in this Epistle. Logically the statement stands parallel with 'God is light' (1:5) and 'God is spirit' (Jn. 4:24) as one of the three great Johannine expression of the nature of God. . . . 'God is spirit' describes his metaphysical nature, while 'God is light' and 'God is love' deal with his character, especially as he has revealed himself to men."<sup>187</sup>

"The absence of the article (God is *the* love) indicates that love is not simply a quality which God possesses, but love is that which he is by his very nature. Further, because God is love, love which he shows is occasioned by himself only and not by any outside cause. The word **God** is preceded by an article, which means that the statement is not reversible; it cannot read, 'Love is God.'"<sup>188</sup>

---

<sup>185</sup>Bruce, p. 107.

<sup>186</sup>Dodd, p. 110.

<sup>187</sup>Marshall, p. 212.

<sup>188</sup>Ryrie, "The First . . .," p. 1475.

"John does not say that love is God, but only that God is love."<sup>189</sup>

- 4:9 The proof of God's love for people is that He sent His only begotten Son (lit. only born one) to provide eternal life for us (cf. John 1:14, 18; 3:16).<sup>190</sup>
- 4:10 This was not a response to man's love for God. God took the initiative in reaching out to us (v. 10). Jesus Christ became "an atoning sacrifice" (NIV) for our sins.

### The inspiration of love 4:11-16

- 4:11 That demonstration of love by God is our model for showing love to others. As God manifested love in (among) us then by sending Jesus Christ, so He manifests His love among us now as we love one another (vv. 12-13).

"Since no one in all humanity is beyond the reach of our Savior's sacrificial death, no brother or sister should be beyond our sacrificial love."<sup>191</sup>

- 4:12 No one has seen God in His pure essence without some kind of filter (cf. John 1:18). Instances in which the biblical writers said that people saw God were theophanies, manifestations of God in human or angelic form (e.g., Gen. 18:1-22; Exod. 33:18-23; et al.).<sup>192</sup> Whenever we love one another we make it possible for God to "abide" in close fellowship with us. Furthermore God's love reaches a fullness and depth in us that is possible only when we love one another. It attains its full flower (v. 19).

There are three stages of God's love in 1 John. These stages are love manifested to the world (4:9), love given to the family of God (3:1), and love perfected in a smaller group within this family (i.e., those who abide in God, 4:12). The love of God does not reach perfection until it finds objects of love beyond itself. When it does, God, whom no one has seen, will be visible in this manifestation of love.

"God's love for us is perfected only when it is reproduced in us or (as it may mean) 'among us' in the Christian fellowship."<sup>193</sup>

---

<sup>189</sup>Robertson, 6:232.

<sup>190</sup>For a good explanation of why a loving God allows people to go to hell, see Hodges, *The Epistles . . .*, p. 184.

<sup>191</sup>Ibid., p. 187.

<sup>192</sup>See *Baker's Dictionary of Theology*, s.v. "Theophany," by Wick Broomall.

<sup>193</sup>Stott, p. 164. Cf. Westcott, p. 152.

The same phenomenon occurs in human families. When a child says or does something just like one of his or her parents, we see the parent in the child's behavior (cf. 3:9).

"The love of God displayed in His people is the strongest apologetic that God has in the world."<sup>194</sup>

4:13 A believer's abiding in God and God's abiding in him or her become evident by the demonstration of love that comes "of" (lit. "out of") God's Spirit. The Holy Spirit is the source of the abiding believer's love just as He is the source of our obedience (cf. 3:23-24).

4:14 God's presence is observable in the midst of Christians who love each other. God produces that love. Most of John's readers had not, and all of us have not, seen Jesus Christ in the flesh as the apostles did. However, we can see God too and can bear witness with the apostles that God sent Jesus Christ into the world. We can share the apostles' experience that John said was his goal in writing this epistle (1:3-4). We can see God both in the manifestation of His love and in God's life behind that love as we observe Christians loving one another. This verse then is a high point in John's argument.

This is the only place in John's epistles where he used the term "savior." It also appears only once in his Gospel (John 4:42).

The Church has no more effective way to testify to *the world* about the Saviorhood of Jesus than by the *re-display* of the Savior's love in the fellowship of His disciples."<sup>195</sup>

4:15 Confessing that Jesus is God's Son is not the only condition for abiding in God. It is one evidence that one is abiding. One not abiding may or may not make this confession. Confession is the last step, the step of bearing witness (cf. 1:9; 2:23; 4:3; Rom. 10:9-10).

"The notion of God 'abiding' in someone has rich associations with John's Gospel, where *meno* occurs more than three dozen times. The word can mean simply to dwell somewhere; one's domicile is where one 'abides' (John 1:38, 39a; 2:12; 4:40 [2x]; 7:9; 8:35 [2x]; 10:40; 11:6, 54). But there is a fuller sense. God's Spirit descended and 'remained' on Jesus, according to John the Baptist (1:32, 33). The Spirit was Jesus's constant companion. To 'remain' or 'abide' in Jesus's teaching is to be his true disciple (8:31). A disciple will be informed and steered by all that Jesus commanded and taught. God the Father 'remained' or 'abode' with Jesus during his earthly days (14:10). The

<sup>194</sup>Bruce, p. 109.

<sup>195</sup>Hodges, *The Epistles . . .*, p. 192.

Father was the source of the very words he spoke, and Jesus 'remained' continually in the Father's love (15:10b. 'Abiding' describes a reality involving father, Son, and Spirit."<sup>196</sup>

4:16 This verse summarizes this section (3:24—4:16; cf. John 6:69). John was speaking of intimate knowledge ("come to know") and intimate fellowship ("abides"). "We" includes the readers with the apostles. "For us" should be "among us," as in verse 9.

"No body of believers will really be any stronger than the extent to which they manifest God's *love* by loving one another."<sup>197</sup>

"The stages in John's thought at this point have now emerged clearly. Faith (acknowledging Jesus as God's Son, v 15; and trusting in the love which God has for us, v 16*a*) leads to mutual indwelling between God and the believer. Such a personal relationship is consequently expressed in and perpetuated by 'living in love' (v 16*b*). The believer's love, for God and for other people (or for God in other people, cf. v 12), is to be active and sustained."<sup>198</sup>

John's point was that his readers had seen God in a sense similar to the sense in which the apostles had seen Him. The apostles had seen God in that they had seen Him in His Son, Jesus Christ. God had revealed His love to the apostles through Jesus Christ. The readers had seen God in that they had seen Him in His Spirit-indwelt abiding believers who loved one another. Consequently John's readers could bear witness to the truth as the apostles did, and they could enjoy the same intimate fellowship with God that the apostles did.

"Too much 'witnessing' today is a mere mouthing of words. People need an expression of love."<sup>199</sup>

#### **E. HAVING BOLDNESS AT CHRIST'S JUDGMENT SEAT 4:17-19**

John drew a conclusion from what he had written about the importance of believers abiding in God. It is the conclusion that he introduced in the theme verse of the body of the epistle: "And now, little children, abide in Him, so that whenever He should appear, we may have confidence and not shrink away from Him in shame at His coming" (2:28).

"How can a believer know that his love for the Father is being perfected? This paragraph of 1 John [4:17—5:5] suggests four evidences [namely,

---

<sup>196</sup>Yarbrough, p. 252.

<sup>197</sup>Hodges, *The Epistles . . .*, p. 197.

<sup>198</sup>Smalley, p. 256.

<sup>199</sup>Wiersbe, p. 520.

confidence (4:17-19), honesty (4:20-21), joyful obedience (5:1-3), and victory (5:4-5)]."<sup>200</sup>

4:17 Our love becomes complete in the sense that we can now have confidence as we anticipate our day of judgment (i.e., the evaluation of our works at Christ's judgment seat; 1 Cor. 3:12-15; 2 Cor. 5:10; Rom. 14:10-12). The characteristic of God and Christians in view here is our love. We do not need to fear the judgment seat of Christ if we have demonstrated love to others. By loving we become like Jesus Christ our Judge. Therefore to give love is to gain boldness (confidence).

Here John said God's love reaches perfection "with us" (Gr. *meth hamon*) whereas in 4:12 he wrote that His love reaches perfection "in us" (Gr. *en hamin*). When it reaches perfection *in* us, a proper relationship to other people exists, namely, no hate. When it reaches perfection *with* us, a proper relationship to God exists, namely, no fear.

As Jesus abode in His Father and consequently had confidence in the face of trials and death, so we can abide in Christ and have confidence in spite of the world's hostility. Abiding in God gave Jesus confidence, and it gives us confidence too.

4:18 When we love others we have no basis for fear as we anticipate the judgment seat of Christ (cf. Rom. 8:15; Heb. 2:15). The person who loves is, of course, the person over whom God is exercising His controlling influence (i.e., an abiding Christian). A believer who does not love others feels guilty and fears meeting his Judge, perhaps subconsciously if not consciously. This fear is a punishment. His guilty conscience punishes him. A Christian who loves others may have other fears, but he need not fear the judgment seat of Christ. The fact that he loves others demonstrates that his relationship with God is essentially what it should be.

John was using love for God and other people here as he did elsewhere in this epistle (e.g., 2:3-11). He meant that it is the most important manifestation of a proper relationship with God, not the only manifestation.

On the human level only total acceptance of another person will remove the fear in love. For example, in marriage a love relationship that is free of fear is one in which there is a commitment to demonstrate total acceptance of the mate. Total forgiveness is also necessary for a transparent relationship (Eph. 4:31-32).

---

<sup>200</sup>Ibid., p. 521.

4:19 Our ability to love and our practice of love come from God's love for us. We need not fear standing before our Judge because we love Him and He loves us. This verse is the climax of the body of this epistle.

"The ultimate ground of Christian assurance (including confidence on the judgment day, v 17) is not to be found in *our* loving, however 'complete' (v 18), but in God's prior love for us . . ."201

"God always makes the first move in the game of love."202

Confidence is one of the great consequences of having intimate fellowship with God. We can have confidence now and confidence to meet Jesus Christ when He returns for us or when we die (2:28). Moreover we can have confidence in prayer (3:21-22) and confidence when we stand before His judgment seat to give account of our stewardship (4:17-19).

## **V. LEARNING HOW TO LIVE OBEDIENTLY 4:20—5:17**

"John no doubt intended his letter to be read publicly to all the members of each congregation—even if the addressed readers of First John were the elders, or leaders, of the church or churches to which this letter went. This public reading would have a twofold effect. First, it would buttress the authority of the local leadership so that they could stand more effectively against the Revisionists. Since the author was an apostle, his endorsement both of their doctrine and personal qualifications (cf. 2:12-14) was vital. But second, it would make the letter a teaching vehicle to all the Christians who heard it, and later to untold millions who would read, study, and hear it preached.

"Since the apostle John was unquestionably one of the greatest teachers the church has ever had, he must have known perfectly well that the level of experience he described might seem hard to some of the less mature in his audience. In the final segment of his epistle, which serves as a conclusion to all that has gone before, the writer addresses the practical concerns that his teaching on Christian experience might raise."203

### **A. THE MEANING OF BROTHERLY LOVE 4:20—5:3A**

John proceeded to clarify how to love our brethren. In the process, he dealt with potential excuses for not loving them.

<sup>201</sup>Smalley, p. 261. Cf. Dodd, pp. 122-23.

<sup>202</sup>G. S. Sloyan, *Walking in the Truth*, p. 49.

<sup>203</sup>Hodges, *The Epistles . . .*, p. 209.

- 4:20 A claim to love God is a poor substitute for genuine love of the brethren. Verse 19 left open the possibility of such a claim. John therefore clarified that a claim to love God is not a true demonstration of love. In John's hyperbolic parlance, failing to love is to hate. Love for the unseen God will find expression in love for our brethren whom we can see. It is easier to love someone we can see than it is to love someone we cannot see.
- 4:21 Furthermore, God commanded us to love both Himself and our brothers, not just Himself (2:3; 3:23-24; 5:3). Here is another false claim (cf. 1:6, 8, 10; 2:4, 6, 9, 22; 5:10).
- "Much verbal expression of devotion for the person of Christ can co-exist with remarkably un-Christian attitudes toward the people of Christ . . ." <sup>204</sup>
- "It is easy to have a kind of love for God which does not recognize the obligation to love one another. Such love for God falls short of being real love for him, since it fails to obey his commandments." <sup>205</sup>
- 5:1 The first part of this verse is one of the clearest statements in Scripture of what a person has to do to be saved. There is no other way that John ever defined a Christian. We must believe that Jesus of Nazareth is "the Christ" (i.e., the Anointed One whom God promised to provide as a substitute sacrifice for the sins of the world). What defines a Christian is his or her faith in Jesus Christ, not lifestyle, good works, or obedience to God.
- Our brothers and sisters are those who believe that Jesus is the Christ. Even though we may have little in common with some Christians, we can still love them because we share the same Parent and are members of the same family.
- 5:2 We must love other Christians to be obedient to God's commandments. Genuine love for God will result in obedience to His commandments. This love expresses itself in action, not just emotion. We love other Christians best when we obey God.
- 5:3a The fundamental proof of love for God and man is obedience to the Word of God. This must include willingness to sacrifice for our brethren (cf. 3:10-17). It is very easy to test our love for God. How committed are we to being completely obedient to His will? That is the measure of our love.
- Love for God and God's children is essentially obedience to God's commands. It is not so much how we feel about God and other believers as how we choose to relate to them that is crucial.

---

<sup>204</sup>Bruce, p. 115.

<sup>205</sup>Marshall, p. 226.

### **B. THE EMPOWERMENT OF BROTHERLY LOVE 5:3B-15**

If love for our brethren really boils down to keeping God's commandments, how can we do that? It sounds difficult, even impossible. John proceeded to respond to this concern.

5:3b God's commands are not burdensome (oppressive, so as to crush love) because every believer has already exercised the faith in God that is essential for obedience (cf. Matt. 11:30; 1 John 4:4).

"The reason why God's commandments are not heavy is the power that comes with the new birth from God."<sup>206</sup>

5:4 Every Christian has overcome the world by his or her initial faith in Jesus Christ. To continue to overcome and obey God all we need to do is continue to exercise faith in God (cf. Rom. 8:37; 1 Cor. 15:57).

"It is striking that John does not say 'whoever' but 'whatever' (Greek: *to gegennemenon*, neuter gender). This suggests that there is something inherently world-conquering in the very experience of being born of God. We are now immediately told what this is: 'and this is the victory that has overcome the world—our faith.'"<sup>207</sup>

5:5 Continuing to overcome is not automatic for the Christian. Not all Christians continue to overcome the world (cf. 2 Tim. 4:10). Only those who continue to live by faith (i.e., trust and obey God) do. However, no one can overcome the world unless he or she believes that Jesus is the Son of God. It is in this sense that John refers to overcomers here; every Christian overcomes essentially because we believe in Jesus Christ.

5:6 This "water" probably refers to John the Baptist's baptism of Jesus in water. The "blood" probably refers to His atoning death by crucifixion.<sup>208</sup>

Some false teachers in the early church taught that the divine Christ descended on the human Jesus at His baptism but left Him before His crucifixion, for example, Cerinthus and other Gnostics.<sup>209</sup> John referred to this teaching in this verse. He considered this teaching untrue. Jesus Christ, one Person, came at His first advent not just to experience baptism in water but also to die.

"The true identity of Jesus, the writer appears to be saying, is only to be discovered by looking at the whole of his life, including its end."<sup>210</sup>

---

<sup>206</sup>Robertson, 6:238.

<sup>207</sup>Hodges, *The Epistles . . .*, p. 216.

<sup>208</sup>See Ryrie, "The First . . .," p. 1476.

<sup>209</sup>See Barclay, p. 10.

<sup>210</sup>Marshall, p. 278.

5:7 The Holy Spirit testified to the identity of Jesus as God's Son at His baptism (Matt. 3:17). Cerinthus taught that the Spirit was the divine Christ, God's anointing, which descended on Jesus then.<sup>211</sup> John corrected this error by pointing out that the Spirit was a witness to Jesus' identity, not the Christ. John further stressed the reliability of the Spirit's witness by reminding his readers that the Spirit is truth. The Spirit's testimony about Jesus' identity at His baptism was true because the Spirit Himself is truth, even God Himself (cf. John 14:6).

5:8 Really there are three witnesses to the truth. These witnesses are the Holy Spirit teaching through the apostles and prophets, the water of Jesus' baptism, and the blood of His crucifixion. John personified the latter two in this verse. The testimony of eyewitnesses and prophets as well as that of the historical events affirmed the divine and human character of Jesus Christ.

A few late manuscripts of 1 John insert other witnesses between the words "bear witness" and "the Spirit." The addition reads, ". . . in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness on earth . . ."

"Not a single manuscript contains the Trinitarian addition before the fourteenth century, and the verse is never quoted in the controversies over the Trinity in the first 450 years of the church era."<sup>212</sup>

5:9 God gave His witness concerning His Son through the prophets, at Jesus' baptism (Matt. 3:17; John 1:32-33, 34), and at His crucifixion (John 19:35-37). All three witnesses came from God ultimately.

5:10 Having spoken of the *character* of the divine witness to Jesus (vv. 6-9), John moved to discuss the *results* of that witness (vv. 10-12). The witness is the truth about Jesus Christ that the indwelling Holy Spirit bears. This may be the objective witness of Scripture, or it may be a subjective witness in the believer's heart. The Spirit witnesses in both ways. If someone does not believe this testimony, he is saying that God has lied (cf. 1:10). John clarified the implications of rejecting the gospel in stark terms.

"The writer, then, cannot allow that one can profess belief in God, as did his opponents, and yet reject God's testimony to his own Son. Such rejection cannot be excused on the basis of ignorance. The evidence is too clear and too weighty. Rather, it is deliberate unbelief, the character of which in the end impugns the very being and character of

<sup>211</sup>See Hodges, *The Epistles . . .*, p. 219, footnote 10.

<sup>212</sup>Ryrie, "The First . . .," p. 1477.

God. If Jesus is not God's own Son in the flesh, then God is no longer the truth. He is the liar."<sup>213</sup>

Believing *in* the Son of God is the same as believing *that Jesus is* the Christ (cf. v. 1; John 3:15-16, 18; 20:30-31).

"There is nothing here about 'head or heart belief,' or about a 'faith that yields to God as over against mere intellectual assent,' etc. The Bible does not complicate faith like that. Once we have understood the message, the issue is: Is it true or false? Do we believe it, or do we not?"<sup>214</sup>

5:11-12 This is the content of God's testimony. Eternal life is inseparable from the person of Jesus Christ. Some of the false teachers seem to have tried to separate them (cf. 2:25-26). Jesus Christ and eternal life are one gift from God.

"'Eternal' life is qualitative, not quantitative; it is the highest *kind* of spiritual and moral life, irrespective of time, which God enables the believer to share in relationship with Jesus."<sup>215</sup>

Verse 12 is not an offer of eternal life, such as John 20:30-31, but a confirmation of what God had done for the readers, as the next verse verifies.

5:13 The phrase "these things" evidently refers to what John had just written about God's witness (vv. 6-12) rather than to his whole epistle. The "these things" in 2:1 likewise refer to what immediately precedes in 1:5-10, and the "these things" in 2:26 refer to what immediately precedes in 2:18-25.<sup>216</sup> John stated the purpose of the whole epistle in 1:3-4.<sup>217</sup>

"This assertion [i.e., v. 13] is very frequently, and wrongly, taken as a statement of purpose for the entire epistle . . . . But this is contrary to the writer's usage."<sup>218</sup>

Our assurance of salvation rests on the testimony of God, His promise (v. 12). It does not rest on the presence of spiritual fruit (cf. John 15:8). It rests on God's Word, not on man's works. Therefore we can be sure we have eternal life if we have believed on Jesus Christ.

---

<sup>213</sup>Barker, p. 352.

<sup>214</sup>Hodges, *The Epistles . . .*, p. 224.

<sup>215</sup>Smalley, p. 287.

<sup>216</sup>See Robert N. Wilkin, "'Assurance: That You May Know' (1 John 5:11-13a)," *Grace Evangelical Society News* 5:12 (December 1990):2, 4.

<sup>217</sup>Westcott, p. 188.

<sup>218</sup>Hodges, *The Gospel . . .*, p. 51. Cf. Wilkin, "Knowing God . . .," p. 3.

One writer claimed to believe that the Christian's assurance of salvation rests on both God's objective promises in Scripture and on the subjective evidence of the believer's works.<sup>219</sup> However the following quotation from him seems to ground our assurance only on subjective evidence.

"Those who cling to the *promise* of eternal life but care nothing for Christ's holiness have nothing to be assured of. Such people do not really believe. Either their professed 'faith' in Christ is an utter sham, or they are simply deluded. If they did truly have their hope fixed on Christ, they would purify themselves, just as He is pure (3:3)."<sup>220</sup>

"Those who are willing to look at themselves with complete honesty will find more grounds to doubt their salvation than to be assured of it. Some even teach that this uncertainty is healthy! But this does not reckon with the fact that the apostle John expected his readers to know that they had eternal life. The irony is that once Christian experience is made the grounds for assurance, as some hold First John does, John's statement in this verse about *knowing* becomes a complete impossibility!"<sup>221</sup>

5:14-15 Prayer is another expression of the believer's trust in Jesus Christ and confidence toward God (cf. 3:21). To do something in the name of another means to act on the authority of that person (cf. John 5:43; 10:25).

"Prayer is not a battle, but a response; its power consists in lifting our wills to God, not in trying to bring his will down to us . . ."<sup>222</sup>

"Jesus teaches us to pray: 'Thy will be done,' not, 'Thy will be changed.'"<sup>223</sup>

In the preceding context the subject is mainly obedience to the will of God (vv. 3b-13). John's point is that whenever we need help, but particularly help in obeying God, we can ask for it in prayer confidently (cf. 2:28; 3:21; 4:17). He conditioned the promise "whatever" (v.15) with "according to His will" (v. 14). God hears all prayers, of course, because He is omniscient. However, He hears them in the sense that He hears them favorably because we are His children asking for help to do His will. He will always grant that kind of request.<sup>224</sup> We know the most important aspects of the will of God through Scripture.

<sup>219</sup>John MacArthur, *Faith Works*, pp. 162-66.

<sup>220</sup>Ibid., p. 171. The emphasis is his.

<sup>221</sup>Hodges, *The Epistles . . .*, p. 229.

<sup>222</sup>Smalley, p. 295. Cf. Law, p. 301.

<sup>223</sup>Barclay, p. 136.

<sup>224</sup>See Thomas L. Constable, "What Prayer Will and Will Not Change," in *Essays in Honor of J. Dwight Pentecost*, pp. 99-113; and idem, *Talking to God: What the Bible Teaches about Prayer*, p. 170.

"But, if prayer is to be made according to God's will, why pray at all? Surely his will is going to be accomplished, whether or not we pray for it to be done? To speak in such terms is to assume that God's will must be understood in a static kind of way, as if God has made a detailed plan beforehand of all that is going to happen—including the fact that we are going to pray in a particular way and at a particular time. But while the Bible does speak of God's plan and purpose for the world, to speak in such deterministic terms is inconsistent with the freedom which the Bible itself assigns to God's children, and it wreaks havoc upon the biblical idea of the personal relationship which exists between God and his children."<sup>225</sup>

Trust in Jesus Christ is therefore as basic to success in the Christian life as it is to obtaining eternal life.

### **C. THE CONSEQUENCES OF BROTHERLY LOVE 5:16-17**

Although as believers in Jesus Christ we have every right and obligation to be concerned about our own obedience, we cannot truly love our brethren unless we have concern for their obedience too. Prayer according to God's will is not only a resource for us so we can love one another, but prayer is also a resource whereby we can obtain help for our brethren.

5:16 John explained that prayer should extend to the needs of others (cf. 1 Tim. 2:1). He did this to clarify further what loving one's brethren involves. The general subject of this verse is prayer for a sinning Christian. We can clarify the sense of this verse and the next by inserting the word "premature" before each instance of the word "death." Some writers wrote that the assumed modifier of "death" should be "eternal."<sup>226</sup> This interpretation may result in concluding, erroneously I believe, that the brethren in view were either never saved in the first place or lost their salvation. Some sins bring God's swift judgment and result in the premature physical death of the sinner (e.g., Acts 5:1-11; 1 Cor. 5:5; 11:30). Others do not. The fact that it is very difficult, if not impossible, for us today to distinguish these types of sins should not lead us to conclude that a distinction does not exist (cf. Heb. 6:4-6; 10:26-29).

According to the "spiritual (or eternal) death" view, the sin unto death is a reference to failure to believe in Christ. Sins not leading to spiritual death are those that will not result in a person's damnation because God will give spiritual life to that one in answer to the prayer offered by the intercessor. Sins not leading to spiritual death could also refer to sins that do not

<sup>225</sup>Marshall, p. 244.

<sup>226</sup>Randall K. J. Tan, "Should We Pray for Straying Brethren? John's Confidence in 1 John 5:16-17," *Journal of the Evangelical Theological Society* 45:4 (December 2002):599-609; and Yarbrough, pp. 306-13.

irrevocably separate the believer from God, for which forgiveness is possible.

Under the Old Covenant, sinners who repudiated that covenant died physically because their repudiation represented a major rejection of Yahweh's authority. The writer to the Hebrews warned his readers that repudiation of the New Covenant would result in inevitable judgment with no possibility of repentance (Heb. 6:4-6; 10:26-27). Repudiation of the New Covenant involves rejecting Jesus Christ. That may be the sin leading to death that John meant here.

"The early church took much more seriously than we do the possibility that a person may sin beyond hope of redemption."<sup>227</sup>

In the case of sin leading to premature physical death, John revealed that prayer will not avert the consequences. Therefore praying in these situations will not avail. However, John did *not* say we should refrain from praying about them.<sup>228</sup> We may not know if a sin is one that God will judge with premature death. In such cases we can pray that God will bring His will to pass for a sinning Christian.<sup>229</sup> Jeremiah continued to pray for the apostate Israelites even though God told him that his prayers would not avail because their doom was sealed (Jer. 7:16; 11:14; 14:11-12).

". . . John's warning against sin, and the failure to maintain orthodox faith (2:24; 2 John 8-9), shows that while he expected his readers to walk in the light as sons of God (1:7; vv 18-19), he did not ignore the possibility that some believing but heretically inclined members of his community might become apostate."<sup>230</sup>

Many Christians have failed to realize that sinning always leads to some type of dying, even among Christians (Rom. 6:23). While it is true that no Christian will ever experience spiritual death (eternal separation from God), we do normally experience the physical consequences of our sinning. The fact that we all die physically is the proof of this. Of course, the exception is Christians whom God will translate when the Lord Jesus returns for His own.

"A further question is whether the sin that leads to death can be committed by those who are truly God's children. . . . A number of scholars have tried to show that this could not have been John's meaning. Thus it has been argued that the people in question had merely masqueraded

<sup>227</sup>Marshall, p. 249. See also Westcott, pp. 209-14.

<sup>228</sup>Robertson, 6:244.

<sup>229</sup>See W. Robert Cook, "Hamartiological Problems in First John," *Bibliotheca Sacra* 123; 491 (July-September 1966):257-59; and C. Samuel Storms, *Reaching God's Ear*, pp. 241-53.

<sup>230</sup>Smalley, p. 299.

as believers but had never at any point truly believed in Jesus. Consequently, the sin that leads to death is to be understood as a sin of unbelievers which believers cannot in principle commit.<sup>231</sup> However, this point must remain doubtful. The fact that John needed to warn his readers against the possibility of sinning and failing to continue in the truth and in the doctrine of Christ (2:24; 2 Jn. 7-11) suggests that he did not altogether exclude the possibility that a person might fall away from his faith into apostasy [cf. Heb. 6:4-6; 10:26-31]. Nevertheless, it was his clear expectation that his readers would continue in their faith without falling away from it."<sup>232</sup>

5:17 Because some sin does not lead to premature physical death, we should pray for our brethren when they sin (cf. 1:9). Prayer for a sinning Christian is a concrete demonstration of love for that brother or sister (3:23).

These verses are not distinguishing between mortal (unpardonable) and venial (pardonable) sins, as Roman Catholic theology uses these terms.

"So long as a man in his heart of hearts hates sin and hates himself for sinning, so long as he *knows* that he is sinning, he is never beyond repentance, and, therefore, never beyond forgiveness; but once a man begins to revel in sin, and to make sin the deliberate policy of his life, and loses all sense of the terror and the awfulness of sin and also the feeling of self-disgust, he is on the way to death, for he is on the way to a state where the idea of repentance will not, and cannot, enter his head."<sup>233</sup>

SPIRITUAL DEATH IS IN VIEW.	PHYSICAL DEATH IS IN VIEW.
The offender is a brother.	The offender is a brother.
The sin <i>not</i> unto death = any sin other than unbelief in Christ	The sin <i>not</i> unto death = any sin that does not shorten one's life
God will grant spiritual life to the guilty in answer to prayer. (Prayer is never a guarantee of eternal life.)	God will grant extended physical life to the guilty in answer to prayer. (God did this for King Hezekiah; cf. James 5:15.)
The sin unto death = unbelief	The sin unto death = serious sin that shortens physical life
John did not commend prayer for the person who commits the sin of unbelief. (One would think that he would commend it; cf. Rom. 10:1.)	John did not commend prayer for the person who commits sin that shortens physical life. (Evidently he believed such praying would be useless; cf Jer. 7:16.)

<sup>231</sup>Footnote 27: Stott, pp. 186-91.

<sup>232</sup>Marshall, pp. 249-50.

<sup>233</sup>Barclay, p. 143.

We should demonstrate concern about the obedience of others as well as our own obedience. When we become truly concerned about our obedience we will become concerned about the obedience of our brethren. God gives us eternal life, but we can give physical life to others in some situations as we ask God in prayer to be merciful to them.

## **VI. CHRISTIAN CERTAINTIES 5:18-21**

John concluded this epistle by synthesizing the major thoughts he had presented to reinforce and review them for his readers. "We know" many things as a result of what Jesus taught and what John taught.

"The writer's fundamental thought here is that if the readers perceive the truths he mentions, they will be fortified against the allurements of the idolatrous pagan practices around them."<sup>234</sup>

5:18 "We know" introduces this verse and the following two verses. John probably meant, We apostles know (understand) and now you readers also know in view of what I have written in this epistle.

As in 3:9, John affirmed that the basic nature of one who has God for his spiritual Parent is not to sin. The regenerate person *as such* is incapable of any sin. Furthermore because the new man in Christ possesses the sinless nature of the indwelling Christ, John could say that Christ keeps him from sin (cf. John 17:12; Rev. 3:10). Another view is that "he who is born of God" refers to the believer who keeps "himself" from sin.<sup>235</sup> In addition, Satan cannot touch him. Evidently John restated this fundamental truth because people normally behave in harmony with what they believe themselves to be. Our behavior as Christians will be more holy when we view ourselves as children of God rather than as children of the devil.

5:19 Moreover, we are distinct from the world system that Satan controls since we are God's children (5:9-13). We need not accept the worldly teachings of antichrists (3:7-8) nor capitulate to worldly lusts (2:15-17).

5:20 Finally, we have spiritual understanding through our anointing with the Holy Spirit (2:20) whom Jesus Christ sent (cf. 1 Cor. 2:15-16). Consequently we can come to know God intimately and can abide in God and in His Son, Jesus Christ, who is the true God and eternal life (cf. John 14:6). The full title "His Son Jesus Christ" appears only at 1:3 as well as here in this epistle providing bookends for what John wrote (another *inclusio*). This verse contains one of the clearest announcements of the deity of Jesus Christ in the New Testament.

---

<sup>234</sup>Hodges, *The Epistles . . .*, p. 241.

<sup>235</sup>See Marshall, p. 252, footnote 37, for further discussion of the problem.

"Eternal life, for John, is a relationship with the Father and the Son. It begins in the present when a person comes to faith in Jesus Christ, but it continues uninterrupted into the age to come."<sup>236</sup>

5:21 John closed with a final admonition. Departure from the true God and His teaching constitutes idolatry. As contradicting God is really calling Him a liar (1:10), so departing from God is really idolatry. Departing from God includes leaving apostolic teaching and practice, behaving as a child of Satan rather than as a child of God.

"False teaching is ultimately 'apostasy from the true faith.' To follow after it is to become nothing better than an idol worshiper, especially if it is a matter of the truth of one's conception of God. The author is blunt. The false teachers propose not the worship of the true God, made known in his Son Jesus, but a false god—an idol they have invented."<sup>237</sup>

This verse is a New Testament restatement for Christians of the first commandment God gave the Israelites in the Decalogue (Exod. 20:3-5; Deut. 5:7-9).

---

<sup>236</sup>Harris, p. 232.

<sup>237</sup>Barker, p. 357.

## Bibliography

- Archer, Gleason L. *An Encyclopedia of Bible Difficulties*. Grand Rapids: Zondervan Publishing House, 1982.
- Bailey, Mark L., and Thomas L. Constable. *The New Testament Explorer*. Nashville: Word Publishing Co., 1999. Reissued as *Nelson's New Testament Survey*. Nashville: Thomas Nelson Publishers, 1999.
- Baker's Dictionary of Theology*, 1960. S.v. "Theophany," by Wick Broomall.
- Barclay, William. *The Letters of John and Jude*. Daily Study Bible series. 2nd ed. Edinburgh: Saint Andrew Press, 1960.
- Barker, Glenn W. "1 John." In *Hebrews-Revelation*. Vol. 12 of *The Expositor's Bible Commentary*. 12 vols. Edited by Frank E. Gaebelein and J. D. Douglas. Grand Rapids: Zondervan Publishing House, 1981.
- Baxter, J. Sidlow. *Explore the Book*. 6 vols. London: Marshall, Morgan & Scott, 1965.
- Baylis, Charles P. "The Meaning of Walking 'in the Darkness' (1 John 1:6)." *Bibliotheca Sacra* 149:594 (April-June 1992):214-22.
- Blair, J. Allen. *The Epistles of John*. Neptune, N.J.: Loizeaux Brothers, 1982.
- Boice, James Montgomery. *The Epistles of John*. Grand Rapids: Zondervan Publishing House, 1979.
- Brindle, Wayne A. "Biblical Evidence for the Imminence of the Rapture." *Bibliotheca Sacra* 158:630 (April-June 2001):138-51.
- Brooke, A. E. *A Critical and Exegetical Commentary on the Johannine Epistles*. International Critical Commentary series. Edinburgh: T. & T. Clark, 1912.
- Brown, Raymond. *The Epistles of John*. Anchor Bible series. Garden City, N.Y.: Doubleday, 1982.
- Bruce, F. F. *The Epistles of John*. London: Pickering & Inglis Ltd., 1970; reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986.
- Calvin, John. *The First Epistle of John*. Calvin's New Testament Commentaries series. Translated by T. H. L. Parker. Reprint ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959-61.
- Candlish, Robert S. *The First Epistle of John*. Grand Rapids: Zondervan Publishing House, n.d.
- Carson, Donald A., and Douglas J. Moo. *An Introduction to the New Testament*. 2<sup>nd</sup> ed. Grand Rapids: Zondervan, 2005.

- Constable, Thomas L. *Talking to God: What the Bible Teaches about Prayer*. Grand Rapids: Baker Book House, 1995; reprint ed., Eugene, Oreg.: Wipf & Stock Publishers, 2005.
- \_\_\_\_\_. "What Prayer Will and Will Not Change." In *Essays in Honor of J. Dwight Pentecost*, pp. 99-113. Edited by Stanley D. Toussaint and Charles H. Dyer. Chicago: Moody Press, 1986.
- Cook, W. Robert. "Hermeneutical Problems in First John." *Bibliotheca Sacra* 123:491 (July-September 1966):249-60.
- Crain, C. *Readings on the First Epistle of John*. New York: Loizeaux Brothers, n. d.
- Darby, John Nelson. *Synopsis of the Books of the Bible*. 5 vols. Revised ed. New York: Loizeaux Brothers Publishers, 1942.
- Derickson, Gary W. "What Is the Message of 1 John?" *Bibliotheca Sacra* 150:597 (January-March 1993):89-105.
- Dictionary of the Apostolic Church*. Edited by James Hastings. 1915 ed. S.v. "John, Epistles of," by A. E. Brooke.
- Dictionary of the Bible*. Edited by James Hastings. 1910 ed. S.v. "John, Epistles of," by S. D. F. Salmond.
- Dillow, Joseph C. *The Reign of the Servant Kings*. Miami Springs, Fla.: Schoettle Publishing Co., 1992.
- Dodd, C. H. *The Johannine Epistles*. Moffatt New Testament Commentary series. New York: Harper and Row, 1946.
- Findlay, George G. *Fellowship in the Life Eternal*. London: Hodder and Stoughton, 1909.
- Gaebelein, Arno C. *The Annotated Bible*. 4 vols. Reprint ed. Chicago: Moody Press, and New York: Loizeaux Brothers, 1970.
- Gaster, Theodor H. *The Dead Sea Scriptures*. Revised and enlarged edition; Garden City, N.Y.: Doubleday & Co., Anchor Books, 1964.
- Gillquist, Peter E. *Love Is Now*. Grand Rapids: Zondervan Publishing House, 1970.
- Glasscock, Ed. "Forgiveness and Cleansing in 1 John 1:9." *Bibliotheca Sacra* 166:662 (April-June 2009):217-31.
- Goodman, G. *The Epistle of Eternal Life*. London: Pickering & Inglis, 1936.
- Graystone, Kenneth. *The Johannine Epistles*. New Century Bible Commentary series. Grand Rapids: Wm. B. Eerdmans Publishing Co., and London: Marshall, Morgan & Scott, 1984.

- A Greek-English Lexicon of the New Testament.* By C. G. Wilke. Revised by C. L. Wilibald Grimm. Translated, revised and enlarged by Joseph Henry Thayer, 1889.
- Guthrie, Donald. *New Testament Introduction.* 3 vols. 2nd ed. London: Tyndale Press, 1966.
- Harris, W. Hall. "A Theology of John's Writings." In *A Biblical Theology of the New Testament*, pp. 167-242. Edited by Roy B. Zuck. Chicago: Moody Press, 1994.
- Hiebert, D. Edmond. "An Expository Study of 1 John." *Bibliotheca Sacra* 145:578 (April-June 1988):197-210; 579 (July-September 1988):329-42; 580 (October-December 1988):420-35; 146:581 (January-March 1989):76-93; 582 (April-June 1989):198-216; 583 (July-September 1989):310-19; 584 (October-December 1989):420-36; 147:585 (January-March 1990):69-88; 586 (April-June 1990):216-30; 587 (July-September 1990):309-28.
- \_\_\_\_\_. *An Introduction to the New Testament, Vol. 3: The Non-Pauline Epistles and Revelation.* Chicago: Moody Press, 1977.
- Hodges, Zane C. "1 John." In *The Bible Knowledge Commentary: New Testament*, pp. 881-904. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1983.
- \_\_\_\_\_. *The Epistles of John: Walking in the Light of God's Love.* Irving, Tex.: Grace Evangelical Society, 1999.
- \_\_\_\_\_. "Fellowship and Confession in 1 John 1:5-10." *Bibliotheca Sacra* 129:513 (January-March 1972):48-60.
- \_\_\_\_\_. *The Gospel Under Siege.* Dallas: Redencion Viva, 1981.
- \_\_\_\_\_. "Is God's Truth in You? 1 John 2:4b." *Grace Evangelical Society News* 5:7 (July 1990):2-3.
- Houlden, J. L. *A Commentary on the Johannine Epistles.* Harper's New Testament Commentaries series. New York: Harper and Row, 1973.
- International Standard Bible Encyclopedia.* Edited by James Orr. 1957 ed. S.v. "Gnosticism," by John Rutherford.
- \_\_\_\_\_. S.v. "John, The Epistles of," by R. Law.
- Kennedy, George A. *New Testament Interpretation through Rhetorical Criticism.* Chapel Hill, N.C.: University of North Carolina Press, 1984.
- King, Guy H. *The Fellowship.* London: Marshall, Morgan & Scott, 1954.
- Kistemaker, Simon J. *Exposition of the Epistle of James and the Epistles of John.* New Testament Commentary Series. Grand Rapids: Baker Book House, 1986.

- Kubo, Sakae. "1 John 3:9: Absolute or Habitual?" *Andrews University Seminary Studies* 7 (1969):47-56.
- Lange, John Peter, ed. *Commentary on the Holy Scripture*. 12 vols. Reprint ed. Grand Rapids: Zondervan Publishing House, 1960. Vol 12: *James—Revelation*, by J. P. Lange, J. J. Van Osterzee, G. T. C. Fronmuller, and Karl Braune. Enlarged and edited by E. R. Craven. Translated by J. Isidor Mombert and Evelina Moore.
- Law, Robert. *The Tests of Life: A Study of the First Epistle of St. John*. Edinburgh: T. and T. Clark, 1909.
- Lenski, Richard C. H. *The Interpretation of the Epistles of St. Peter, St. John and St. Jude*. Reprint ed. Minneapolis: Augsburg Publishing House, 1961.
- Lloyd-Jones, Martyn. *Fellowship With God: Studies in 1 John*. Vol. 1 of Life in Christ series. Wheaton: Crossway Books, 1993.
- Louw, J. P. "Verbal Aspect in the First Letter of John." *Neotestamentica* 9 (1975):98-104.
- MacArthur, John F., Jr. *Faith Works: The Gospel According to the Apostles*. Dallas: Word Publishing, 1993.
- \_\_\_\_\_. *The Gospel according to Jesus*. Grand Rapids: Zondervan Publishing House, 1988.
- Malatesta, E. *Interiority and Covenant. A Study of einai en and menein en in the First Letter of Saint John*. Anchor Bible 69. Rome: Biblical Institute Press, 1978.
- Marshall, I. Howard. *The Epistles of John*. New International Commentary on the New Testament series. Reprint ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984.
- McNeile, A. H. *An Introduction to the Study of the New Testament*. 2nd ed. Revised by C. S. C. Williams. Oxford: Clarendon Press, 1965.
- Mitchell, John G. *An Everlasting Love*. Portland: Multnomah Press, 1982.
- \_\_\_\_\_. *Fellowship*. Portland: Multnomah Press, 1974.
- Morgan, G. Campbell. *Living Messages of the Books of the Bible*. 2 vols. New York: Fleming H. Revell Co., 1912.
- Morris, Leon. *The Apostolic Preaching of the Cross*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965.
- The New Scofield Reference Bible*. Edited by Frank E. Gaebelein, William Culbertson, et al. New York: Oxford University Press, 1967.
- Pentecost, J. Dwight. *The Joy of Fellowship*. Grand Rapids: Zondervan Publishing House, 1977.
- Plummer, Alfred. *The Epistles of S. John*. Cambridge Bible for Schools and Colleges series. 1883. Reprint ed. Cambridge: Cambridge University Press, 1938.

- Roberts, J. W. *The Letters of John*. Living Word Commentary series. Austin, Tex.: R. B. Sweet, 1968.
- Robertson, Archibald Thomas. *Word Pictures in the New Testament*. 6 vols. Nashville: Broadman Press, 1931.
- Ross, A. *The Epistles of James and John*. New International Commentary series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954.
- Ryrie, Charles C. *Biblical Theology of the New Testament*. Chicago: Moody Press, 1959.
- \_\_\_\_\_. "The First Epistle of John." In *The Wycliffe Bible Commentary*, pp. 1463-78. Edited by Charles F. Pfeiffer and Everett F. Harrison. Chicago: Moody Press, 1962.
- Sloyan, G. S. *Walking in the Truth: Perseverers and Deserters: The First, Second, and Third Letters of John*. Valley Forge, Penn.: Trinity, 1995.
- Smalley, Stephen S. *1, 2, 3 John*. Word Biblical Commentary series. Waco: Word Books, 1984.
- Spurgeon, Charles H. *12 Sermons on the Second Coming of Christ*. Grand Rapids: Baker Book House, 1976.
- Stanton, Gerald B. *Kept from the Hour*. Fourth ed. Miami Springs, Fla.: Schoettle Publishing Co., 1991.
- Storms, C. Samuel. *Reaching God's Ear*. Wheaton: Tyndale House Publishers, 1988.
- Stott, John R. W. *The Epistles of John*. Tyndale New Testament Commentaries series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964.
- Tan, Randall K. J. "Should We Pray for Straying Brethren? John's Confidence in 1 John 5:16-17." *Journal of the Evangelical Theological Society* 45:4 (December 2002):599-609.
- Thiessen, Henry Clarence. *Introduction to the New Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962.
- Westcott, Brooke Foss. *The Epistles of St. John*. 1883. Reprint ed. England: Marcham Manor Press, 1966.
- Wiersbe, Warren W. *The Bible Exposition Commentary*. 2 vols. Wheaton: Scripture Press Publications, Victor Books, 1989.
- Wilkin, Robert N. "'Assurance: That You May Know' (1 John 5:11-13a)." *Grace Evangelical Society News* 5:12 (December 1990):2, 4.
- \_\_\_\_\_. "Do Born Again People Sin? 1 John 3:9." *Grace Evangelical Society News* 5:3 (March 1990):2-3.
- \_\_\_\_\_. "Knowing God By Our Works?" *Grace Evangelical Society News* 3:10 (October-November 1988):3-4.

Yarbrough, Robert W. *1—3 John*. Baker Exegetical Commentary on the New Testament series. Grand Rapids: Baker Academic, 2008.

Yarid, John R., Jr. "Reflections of the Upper Room Discourse in 1 John." *Bibliotheca Sacra* 160:637 (January-March 2003):65-76.