

## 1 John 2

### Review of the Basic Tenets of Gnosticism

- All matter is evil, and the non-material, spirit-realm is good.
- There is an unknowable God, who gave rise to many lesser spirit beings called Aeons.
- The creator of the (material) universe is not the supreme god, but an inferior spirit (the Demiurge).
- Gnosticism does not deal with "sin," only ignorance.
- To achieve salvation, one needs gnosis (knowledge). Gnostics despised the uninitiated, those who did not “know”.
- **Gnostics denied the importance of love.**

### Notes from 1 John 1

- God is **light** – purity, moral purity
- **Fellowship** – fellowship with God is only possible if we walk in the light. It is a lie to say we have fellowship but walk in darkness.
- **Sin** – It is a lie to say we do not. If we acknowledge (confess) it, the blood of Jesus cleanses us.

### Things to Note in 1 John 2

- **Advocate** – we have a counselor, advocate, *paraklētos* at our side to plead our case.
- **Know** – cannot say we know him and not keep his commandments. Knowledge by experience; fellowship brings experience.
- **Love** – a test of fellowship. God is love. It is also a *new old* command. Cannot say we are in the light without love.
- **Confidence** – John expresses confidence in the mature, the maturing, and the babes in Christ.
- **Don't** – love the world, because of what it is and does, and where it is going.
- **Antichrist** – definition and warning.
- **Anointing** – what it is, where it comes from.

### 1 John 2:1-2

- 1 My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Jesus Christ, the righteous. 2 And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world.

### Notes – Verse 1

- 1 My little children,
  - little children - 1<sup>st</sup> of 9 times in 1<sup>st</sup> John
  - John might have been 70-90 years old when he wrote 1 John
  - Born circa 6 AD, died circa 100 AD

- Youngest of the 12
- Evidence for a date of writing prior to 70 AD is, in my opinion, tenuous at best.
- 1 ... I write these things to you so that you may not sin. ...
  - may not sin
    - 1 John 1:9 If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness.
    - The intended message is “to lead holy lives”. If we never sin, why would there be confession and forgiveness? Why need an advocate?
- 1 ... If anyone sins, we have a Counselor with the Father, Jesus Christ, the righteous.
  - Counselor (*paraklētos*) - An intercessor, consoler, advocate, comforter. One who comes along side.
  - Same word used in John 14:16, 26; 15:26; 16:7 for the Holy Spirit.
  - Here John identifies this advocate as Jesus.
    - Heb. 7:25 - ... he lives forever to make intercession for them.
  - He is along side of us, not to give us a grade, but to be our friend.
  - Heb. 2:18 - For in that he himself has suffered being tempted, he is able to help those who are tempted.
  - Heb. 4:15 For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.
  - An analogy that has often been used is that of a lawyer pleading your case before a judge.

## Notes – Verse 2

- 2 And he is the atoning sacrifice for our sins ...
  - atoning sacrifice (*hilasmos*) - propitiation, reconciliation, expiation, making amends for guilt.
  - Rom. 3:21-26 - ... 24 being justified freely by his grace through the redemption that is in Christ Jesus; 25 whom God sent to be an atoning sacrifice, through faith in his blood, ...
- 2 ... and not for ours only, but also for the whole world.
  - 2 Pet. 3:9b - but is patient with us, not wishing that any should perish, but that all should come to repentance. (God's wish)
  - The benefits of Jesus' atoning sacrifice are not limited – but, neither are they unconditional.
  - Universalism is a theology focused around the doctrine of universal reconciliation – the view that all human beings will ultimately be "saved" and restored to a right relationship with God.
  - If a universalist believes that Hell is real, it would only be as a temporary place of

discipline prior to eternal life. You can probably list a dozen or more times when Jesus contradicted universalism.

## 1 John 2:3-6

- 3 This is how we know that we know him: if we keep his commandments. 4 One who says, “I know him,” and doesn’t keep his commandments, is a liar, and the truth isn’t in him. 5 But whoever keeps his word, God’s love has most certainly been perfected in him. This is how we know that we are in him: 6 he who says he remains in him ought himself also to walk just like he walked.

### Notes – Verse 3

- 3 This is how we **know** that we **know** him: if we keep his commandments. 4 One who says, “I **know** him,” and doesn’t keep his commandments, is a liar, and the truth isn’t in him.
  - There is a play on the tenses in verses 3-4 which is not apparent in the English translations. Literally, “And by this we **know** (γινώσκουμεν) that we have **known** (εγνώκαμεν) him, if his commandments we keep. He that says, I have **known** (εγνώκα) him, and his commandments is not keeping, a liar is, ...”
  - Here is a challenge to the claim of special knowledge (gnosticism) by an appeal to experimental knowledge. The person, who really got acquainted with God and to whom knowing Him is the way of life, has the habit of keeping God’s commandments. “Not my will, thine be done” is more than poetry, it is the touch stone of practical Christian life.
  - know (*ginōskō*) – to know absolutely, understand by fellowship, experience.
  - In the case of knowing Jesus, the apostle’s teaching is about how we come to know and understand Jesus.
  - Eye-witness testimony is what John proclaimed at the beginning of this letter.
  - Christians sometimes seem often troubled by uncertainty about their salvation.
  - You may have heard someone say “I can feel it in my heart”.
  - Another says, “I asked Jesus to come into my heart in January, 1986 and I had the most wonderful feeling.”
  - Not bad to feel good, but, is that all there is?
  - A few “**how can we know**” so far:
    - Walk in the **light**, not in darkness (1 John 1:6-7)
    - Admit, **confess** our sin (1 John 1:8-9)
    - Keep His **commandments** (1 John 2:3-4)
    - **Walk** as He walked (1 John 2:5-6)

### Notes – Verse 4

- 4 One who says, “I know him,” and doesn’t keep his commandments, is a liar, and the

truth isn't in him.

- Same as verse 3, but stated in negative terms.
- It is not easy to misunderstand John.
- Which commandments?
- Matt. 7:21 - Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the **will of my Father** who is in heaven.
- The gnostic is one who claims special knowledge, but John says it is a lie.
- Saying and doing!
- *No confidence without doing what he says.*

### Notes – Verses 5-6

- 5 But whoever keeps his word, God's love has most certainly been perfected in him. This is how we know that we are in him: 6 he who says he remains in him ought himself also to walk just like he walked.
  - whoever keeps his word – identical to “keep his commandments” in verse 3, 4.
  - We can have confidence in our status if we walk as he walked.
  - Our love for God; inconceivable that God's love for us could be any more perfect (complete) than it is. But our love for God can be more complete.
  - perfected (*teleioō*) – complete, full-grown, mature.
  - John 14:15 If you love me, keep my commandments.
  - 1 John 4:16-19 – **16** We know and have believed the love which God has for us. God is love, and he who remains in love remains in God, and God remains in him. --- **19** We love him, because he first loved us.
  - This is how we know that we are in him: (in v. 5)
  - “In Christ” – 93 times in the N. T. (none in 1 John)
  - “in him” – 30 times in the gospel of John; 20 times in 1 John.
  - To be “**in him**” means to have an intimate union (fellowship) with Christ (and to continue in his teachings). (Remember 1 John 1:6-7)
  - walk (*peripateō*) – conduct one's life, *lit. travel*)
  - To be "in him" carries the obligation to exhibit the true likeness of Christ in his behavior. "Obedience, not feelings," is the true test of fellowship.

### 1 John 2:7-8

- **7** Brothers, I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning. **8** Again, I write a new commandment to you, which is true in him and in you; because the darkness is passing away, and the true light already shines.

### Notes – Verses 7-8

- Beginning (*archē*) – origin, first, principal.
  - John uses **beginning** 9 times in 1 John.

- From the beginning of creation (1:1; 2:13-14; 3:8)
- From the beginning of the gospel (2:7, 24; 3:11), the time when they first heard and believed.
- In context, “which **you** had/heard from the beginning” (2:7, 24, 3:11) cannot be the same as “**that which** was from the beginning, **him** who was from the beginning (1:1, 2:14-14; 3:8). Greek *archē* is the same throughout 1 John.
- Here, it is from the beginning of the gospel, when they first heard and believed.
- John seems to present a paradox: it is old, but it is new.
  - It is old because it is the foundation of the law and the prophets (Matthew 22:37-40; Deut. 6:5, 10:12).
  - It is old because it was in the beginning of the old covenant.
  - It is new because, before Christ, we had not known the love which he brings (John 13:34, 15:12).
  - John 13:34 - A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another. (about 29 AD)
  - It is new because it is in the beginning of the new covenant.
  - It is old because it was in the beginning of the old covenant.
  - Leviticus 19:18 ““You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am the LORD.” (about 1400 BC)
  - It was the intent of God from the beginning.
- John may be expressing the thought, that, “**you don’t need a new commandment – you need reminder and renewal of the one you already have.**”
- In the 21<sup>st</sup> century, we don’t need a new doctrine or philosophy, we need to remember and keep what was given in the 1<sup>st</sup> century.
- new (*kainos*) - of a new kind, unprecedented, novel, uncommon, unheard of; ***new in quality***.
- new (*neos*) – ***new in time***. John does not use *neos* at all in 1, 2, 3 John.
- because (*hoti*) – explaining the reason for the truth of the previous clause (true in him and in you).
- The “new commandment” is having its effect when we love as Jesus loved.
  - Then, the true light shines brighter and the darkness flees.

## 1 John 2:9-11

- 9 He who says he is in the light and hates his brother is in the darkness even until now. 10 He who loves his brother remains in the light, and there is no occasion for stumbling in him. 11 But he who hates his brother is in the darkness, and walks in the darkness, and doesn’t know where he is going, because the darkness has blinded his eyes.

## Notes – Verses 9-11

- 9 He who says he is in the light and hates his brother is in the darkness even until now.
  - He who says – this is the 5<sup>th</sup> time John points out the inconsistency between saying and doing. 1:6, 8, 10; 2:4, 9; (2:6 is different)
  - 2:11 - But he who hates his brother is in the darkness, ... (“even until now” indicates they have always been in darkness)
  - The darkness has not passed away (v. 8), despite claims to the contrary.
  - 1 John 3:14 - We know that we have passed out of death into life, because we love the brothers. He who doesn’t love his brother remains in death.
  - On one hand, there is light, life, and love; on the other hand there is darkness, death, and hatred.
- 10 He who loves his brother remains in the light, and there is no occasion for stumbling in him.
  - loves (*agapao*) – not self-seeking, but seeking another’s welfare, with Christ being the supreme example.
  - remains (*menō*) - to stay (in a given place, state, relation or expectancy): - abide, continue, dwell, endure, be present, remain, stand.
  - stumbling (*skandalon*) - a trap stick (bent sapling), that is, snare (figuratively cause of sin): - occasion to fall (of stumbling), offence, thing that offends, stumbling-block.
    - A scandal can be an occasion for stumbling.
  - Remain in the light, you can see clearly where you are going, and avoid stumbling or causing another to stumble.
  - You also know what to do if you should stumble.
    - 1 John 1:9 - If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness.
- 11 But he who hates his brother is in the darkness, and walks in the darkness, and doesn’t know where he is going, because the darkness has blinded his eyes.
  - the progressive power of successive antitheses
  - The antithesis of 1 John 2:9 is 1 John 2:10
  - The antithesis of 1 John 2:10 is 1 John 2:11
  - The argument grows stronger with each new antithesis.
  - The conclusions are arranged in an ascending order of power. 1 John 2:9 has "is in darkness"; 1 John 2:10 has "abiding in light, and there is no occasion of stumbling"; and 1 John 2:11 has a triple predicate: (1) "is in darkness"; (2) "walks in darkness"; and (3) “doesn’t know where he is going.”
  - 1 John 4:20 - If a man says, “I love God,” and hates his brother, he is a liar; for he who doesn’t love his brother whom he has seen, how can he love God whom he has not seen?
- A growing list of “how can we know”:
  - Walk in the **light**, not in darkness (1 John 1:6-7)

- Admit, **confess** our sin (1 John 1:8-9)
- Keep His **commandments** (1 John 2:3-4)
- **Walk** as He walked (1 John 2:5-6)
- **Love** your brother (1 John 2:10)

## 1 John 2:12-14

- **12** I write to you, little children, because your sins are forgiven you for his name's sake. **13** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you know the Father. **14** I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.

## Notes – Verses 12-14

- **12** I write to you, little children, because your sins are forgiven you for his name's sake.
  - V.12 - children (*teknion*) – infant, little child; Used 9 times in N.T., 7 in 1 John. Others: John 13:33, Galatians 4:19.
  - V. 13 – children (*paidion*) - a child (boy or girl), that is, literally an infant, or (by extension) a half grown boy or girl; figuratively an immature Christian, a babe in Christ. Used 51x in N. T., 2x in 1 John. (2:13, 18)
  - Forgiveness of sins is the greatest and most important benefit of being in Christ.
  - The phrase “for his name's sake” is the ground upon which sins “are forgiven.” The “name” first represents Jesus and then His atoning sacrifice. Baptism “in the name of Jesus Christ” (Acts 2:38) is by His authority, and it results in “the forgiveness of sins
  - Acts 4:10-12 - **10** be it known to you all, and to all the people of Israel, that in the **name of Jesus Christ** of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole. ... **12** There is salvation in none other, for neither is there any other **name** under heaven, that is given among men, by which we must be saved!”
- Reasons for John's confidence:
  - You **know** Him who is from the beginning
  - You have **overcome** the evil one
  - The **word of God remains** in you.
  - You **know** the Father.
  - Notice a progression in these verses:
    - little children – probably meaning the entire body in v. 12.
    - fathers – mature in Christ, know Him ...
    - young men – not fully mature, but have overcome the evil one.
    - little children – babes in Christ, know the Father.

- The tense changes to “have written” in v. 14, referring to the gospel of John and/or Revelation.

## 1 John 2:15-17

- **15** Don't love the world or the things that are in the world. If anyone loves the world, the Father's love isn't in him. **16** For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. **17** The world is passing away with its lusts, but he who does God's will remains forever.

### Notes – Verses 15-17

- The world (used 6 times in these 3 verses)
  - not the physical world of creation.
  - not the human world (mankind).
- It is the world of sin, of evil.
- The sphere which is dominated by Satan, by sin, and by evil.
- To love the Father and love the things of this world is not possible, just as it is not possible to be in the light and do the deeds of darkness.
- Three things make up this world:
  - The lust of the flesh
  - The lust of the eyes
  - The pride of life
- These things are not new; they first appear in Genesis 3.
- The lust of the flesh
  - Genesis 3:6 When the woman saw that the tree was good for food, ...
  - Matthew 4:3 ... “If you are the Son of God, command that these stones become bread.”
  - Lust of the flesh is not limited to sexual cravings
- The lust of the eyes
  - Genesis 3:6 ... and that it was a delight to the eyes, ...
  - Matthew 4:8 ... the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.
  - Unlawful longing for things we can see
  - Covetousness, materialism
- The pride of life
  - Genesis 3:6 ... and that the tree was to be desired to make one wise, ...
  - Matthew 4:6 ... “If you are the Son of God, throw yourself down, for it is written, ...
  - Appearance, ancestry, past accomplishments, money, positions, power
  - James 1:13-14 - **13** Let no man say when he is tempted, “I am tempted by God,” for God can't be tempted by evil, and he himself tempts no one. **14** But each one is



tempted when he is drawn away by his own lust, and enticed.

- Matthew 6:19-21 - 19 “Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal; 21 for where your treasure is, there your heart will be also.

## 1 John 2:18-19

- 18 Little children, these are the end times, and as you heard that the Antichrist is coming, even now many antichrists have arisen. By this we know that it is the final hour. 19 They went out from us, but they didn’t belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us.

## Notes – Verses 18-19

- 18 Little children, these are the end times,
  - children (*paidion*) – in v. 13, John used this word for babes in Christ. In this context, it seems that he uses it to refer to all the family of God’s children (even though he used *teknion* that way in v. 12.). What he is writing here applies to all the family.
  - end (*eschatos*) – last, final, end. Eschatology (noun) does not appear as a word in the N.T., but you have probably heard it as a study of “last things” or “end time”.
  - times (*hōra*) – may be used literally as “hour”, but also used generally for “time”.
  - Some examples:
    - Matthew 24:36; 27:45-46; John 2:4; 4:6, 21.
  - John declares that the time has already come – the last hour is *now*.
  - Eschatology (last things) does not always refer to the end of time and the return of Jesus. It can also be used to signal a significant change – in this case, an insidious doctrine has come.
    - Acts 2:16-17 16 But this is what has been spoken through the prophet Joel: 17 ‘It will be in the last days, says God, that I will pour out my Spirit on all flesh. ...’
    - “Last days” was yet future when Joel wrote, but Peter declared it as “now” in Acts 2.
  - antichrist (*antichristos*) – opponent of the Messiah
    - 1 John 4:3 - and every spirit who doesn’t confess that Jesus Christ has come in the flesh is not of God, and this is the spirit of the Antichrist, of whom you have heard that it comes. Now it is in the world already.
  - Many antichrists may refer to the various facets of gnosticism.
  - The next slide is repeated from the introduction to further illustrate “many antichrists”.

Gnosticism	The practical effect of the Gnostic philosophy was to separate all spirit from all matter. Spirit good; matter evil. So deity (Jesus) could never become flesh.
Docetism	Denied the humanity of Jesus, saying that His appearance was a phantom, that He was not human, did not die, did not rise from the dead.
Cerentianism	Denied the deity of Jesus. They could not reconcile the things that happened to Him with their idea of the Son of God.
Nicolaitans	Taught that the unbridled indulgence of human desires, the sins of the body, were not in any sense sins of the soul. (See Rev. 2:15)
Ascetism	Taught that flesh is evil and so should be tormented and deprived of any comforts. Later developed into Monasticism.

- A growing list of “how can we know”:
- Walk in the **light**, not in darkness (1 John 1:6-7)
- Admit, **confess** our sin (1 John 1:8-9)
- Keep His **commandments** (1 John 2:3-4)
- **Walk** as He walked (1 John 2:5-6)
- **Love** your brother (1 John 2:10)
  
- 19 They went out from us, but they didn’t belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us.
  - from/to/of us (*ek hēmōn*) – nothing unusual about the language, but John uses it 5 times in 1 verse.
  - It seems unusual today that “they” (antichrists) voluntarily departed.
  - Jude 4 For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our God into indecency, and denying our only Master, God, and Lord, Jesus Christ.
  - Jude describes some who came in secretly but did not leave voluntarily.
    - Jude 4 ... ungodly men, turning the grace of our God into indecency, and denying our only Master, God, and Lord, Jesus Christ.
  - Antinomianism is man’s term for a view that rejects moral principles, whether Biblical principle or social norm. The practice can be traced to some gnostics of the 1<sup>st</sup>-2<sup>nd</sup> century – the term first appeared in the 15<sup>th</sup>-16<sup>th</sup> century.
  - 2 Peter 2:1-2 - 1 But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. 2 Many will follow their immoral ways, and as a result, the way of the truth will be maligned.

- They may have been baptized as a ritual observance to a *docetic* Christ – an apparition.
- If their conversion had been genuine, that would mean they had accepted apostolic testimony about Jesus and “they would have continued with us”.
- Their separation probably resulted in the formation of other churches or denominational assemblies; and that gave John the confirmation that “none of them belong to us.”

## 1 John 2:20-23

- 20 You have an anointing from the Holy One, and you all have knowledge. 21 I have not written to you because you don’t know the truth, but because you know it, and because no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the Antichrist, he who denies the Father and the Son. 23 Whoever denies the Son, the same doesn’t have the Father. He who confesses the Son has the Father also.

## Notes – Verses 20-23

- anointing (*chrisma*) – anointing, unction. Literally, something rubbed in or ointed. Used 3x in N.T., all in 1 John 2.
  - Kings were anointed in the O.T.
    - 1 Sam. 10:1 Then Samuel took the vial of oil, and poured it on his head, and kissed him, and said, “Hasn’t the LORD anointed you to be prince over his inheritance?”
  - Priests were anointed in the O.T.
    - Ex. 28:41 You shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest’s office.
  - We are priests.
    - 1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellence of him ...
  - The reference here is to the influences of that Spirit as giving them clear and just views and keeping them from error and apostasy.
  - know (*eidō*) – know, be aware, behold.
    - Originally from Jesus to the Apostles, then from the Apostles to all believers. The apostolic message is “This is the message which we have heard from him and announce/declare to you. (1 John 1:5).
  - all things (*pas*) – the whole (nothing omitted).
  - All Christians possess the complete revelation that came from “the Holy One.” There is no special or elite knowledge that can be added to what we received.
  - 2 Pet. 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus

Christ. ... (that is special knowledge)

- In a document cited by Hippolytus (an early post-apostolic writer) as representing a gnostic sect known as the Naasenes, he says: “We alone of all men are Christians, who complete the mystery at the third portal and are anointed there with a speechless chrism.” It is also evident that those Gnostics practiced elaborate anointing rituals to initiate their adherents into the mysteries of knowledge.
  - *But we have an anointing from the Holy One.*
- 21 I have not written to you because you don’t know the truth, but because you know it, and because no lie is of the truth.
  - lie (*pseudos*) – falsehood, lie.
  - 2 Peter 1:12-15 - 12 Therefore I will not be negligent to remind you of these things, though you know them, and are established in the present truth. ... 15 Yes, I will make every effort that you may always be able to remember these things even after my departure.
  - 22 Who is the liar but he who denies that Jesus is the Christ? This is the Antichrist, he who denies the Father and the Son. 23 Whoever denies the Son, the same doesn’t have the Father. He who confesses the Son has the Father also.
  - Matt. 17:5 ... a voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.”
    - Peter, James, and John were there – they heard it.
  - Some call it the “supreme lie” – to deny what God himself proclaimed.
  - Cerinthian Gnosticism claims that Jesus was an *aeon*, meaning that He originated as deity that descended upon and invaded Jesus’ body at the time of His baptism and departed from Him before His crucifixion.
  - 1 John 5:9-10 - 9 If we receive the witness of men, the witness of God is greater; for this is God’s testimony which he has testified concerning his Son. 10 He who believes in the Son of God has the testimony in himself. He who doesn’t believe God has made him a liar, because he has not believed in the testimony that God has given concerning his Son.
  - 1 John 4:15 Whoever confesses that Jesus is the Son of God, God remains in him, and he in God.
  - Matt. 16:15-16 15 He said to them, “But who do you say that I am?” 16 Simon Peter answered, “You are the Christ, the Son of the living God.”
  - Acts 8:36-37 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

## 1 John 2:24-27

- 24 As for you, let that abide in you which you heard from the beginning. If what you heard

from the beginning abides in you, you also will abide in the Son and in the Father. 25 This is the promise which He Himself made to us: eternal life. 26 These things I have written to you concerning those who are trying to deceive you. 27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

### Notes – Verses 24-27

- 24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.
  - As for you – an emphatic contrast to the “liars” and “antichrists” described so far in this chapter.
  - You ... you ... you ... you ... you ... you – six times the emphasis continues on you/us.
  - abide (*menō*) – remain, stay, dwell, continue.
  - heard from the beginning – the message proclaimed by the apostles
  - 1 John 1:3 - that which we have seen and heard we declare to you, that you also may have fellowship with us.
  - beginning (*archē*) – see notes at v. 7 – 1<sup>st</sup> believed.
  - If ... then ... else condition (no else specified here)
    - If you continue in the apostles’ teaching ...
    - Then you will abide in the Son and in the Father
    - Else (implied) you will not.
  - John 14:6 - Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me.
  - Only through the Son (Son listed 1<sup>st</sup> here)
- 25 This is the promise which He Himself made to us: eternal life.
  - promise (*epaggelia*) - an announcement (for information, assent or pledge; especially a divine assurance of good): - message, promise.
  - Titus 1:2-3 - 2 in hope of eternal life, which God, who can’t lie, promised before time began; 3 but in his own time revealed his word in the message with which I was entrusted according to the commandment of God our Savior;
  - eternal (*aiōnios*) - perpetual (also used of past time, or past and future as well): - eternal, for ever, everlasting.
    - We think of *eon* in English as quantitative; might it also be qualitative as well?
  - 1 John 5:13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, ...
  - It is a conditional promise, the condition being to abide in what you have heard from the beginning.
- 26 These things I have written to you concerning those who would lead you astray.

See Eph. 1

- astray (*planaō*) - to roam (from safety, truth, or virtue): - go astray, deceive, err, seduce, wander.
- This is John's reminder that he is still discussing the subject of the antichrists and their false teachings, a crisis which he met by a profound and forceful reiteration of what he himself and all of the apostles had preached from the very beginning of Christianity.
- We must still meet philosophical deceit and cunning perversions of the holy faith in exactly the same manner. No new teaching is needed, the original gospel being relevant in all situations tending toward apostasy.
- **27** As for **you**, the anointing which you received from him remains in **you**, and **you** don't need for anyone to teach **you**. But as his anointing teaches **you** concerning all things, and is true, and is no lie, and even as it taught **you**, **you** will remain in him.
  - As for you – see verse 24. Here, 7x **you**.
  - In verse 20, the anointing is from the Holy One, Christ, who is central to all that the apostles taught, which they heard from the beginning.
  - No need for a “new” doctrine or philosophy.
  - Luke 1:1-4 - **2** even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,
  - Luke was not one of the 12, but he has written what those eyewitnesses and servants delivered.
  - The same might be said of Mark, though he did not state it as explicitly as Luke.
  - Hebrews 2:1-4 - **3** how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard;
  - The writer of Hebrews was *probably* not an apostle, but he wrote concerning the message given by those who heard.
  - Matthew, John, Paul, Peter were apostles.
  - 1 John 5:20 - We know that the Son of God has come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.
  - Perhaps we can understand anointing better as *understanding*.
  - It is true, so don't believe a lie.
  - 2 Timothy 3:14-16 - **14** But you **remain** (*menō*) in the things which you have learned and have been assured of, knowing from whom you have learned them. **15** From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus. **16** Every Scripture is God-breathed and profitable for teaching, for reproof, for correction, and for instruction in righteousness, **17** that each person who belongs to God may be complete, thoroughly equipped for every good work.

## 1 John 2:28-29

- 28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. 29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

### Notes – Verses 28-29

- The practical conclusion to John’s exhortation is to “abide in him – remain in him – continue in him.”
- little children (*teknion*) – here used for all the family of God.
- appears (*phaneroō*) - to render apparent (literally or figuratively): - appear, manifestly declare, (make) manifest.
  - a definite reference to the second coming of Jesus at some indefinite time.
  - A very good reason for John’s frequent exhortation to abide (remain, continue) in Him.
- boldness (*parrhēsia*) - assurance, confidence.
- be ashamed (*aischunomai*) – disgrace, shame.
  - Some translations have “not shrink away from Him in shame at his coming”. Literally, *shamefully ashamed*, or hide yourself in shame
- coming (*parousia*) - presence, presence after absence. In secular terms, the word was used for the unveiling of a statue or work of art – it was there but not seen, then suddenly the veil is lifted, and it is seen.
  - 1 Thess. 2:19 - For what is our hope, or joy, or crown of rejoicing? Isn’t it even you, before our Lord Jesus at his coming?
  - Mark 8:38 - For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in his Father’s glory, with the holy angels.”
- 29 If you know that he is righteous, ...
  - know (*eidō*) - know, be aware, behold, perceive.
    - Know because of what you have heard from the beginning.
  - righteous (*dikaios*) – state of being wholly conformed to the will of God.
    - 1 John 1:5 - ... God is light, and in him is no darkness at all. (Such is the moral purity, righteousness of God)
- 29 ... you know that everyone who practices righteousness has been born of him.
  - know (*ginōskō*) - to know absolutely, understand by fellowship, experience. (from “you know that ...”)
  - practices (*poieō*) – does, makes a practice or habit of, takes action, acts according to character.
  - righteousness (*dikaiosunē*) – the state of being morally pure and acceptable to God.
    - 1 John 2:6 he who says he remains in him ought himself also to walk just like he walked.
  - You may rightly object to the impossibility of this.

- Col. 1:10 that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God;



## Notes – Through 1 John 2

- A growing list of “how can we know”:
  - Walk in the **light**, not in darkness (1 John 1:6-7)
  - Admit, **confess** our sin (1 John 1:8-9)
  - Keep His **commandments** (1 John 2:3-4)
  - **Walk** as He walked (1 John 2:5-6)
  - **Love** your brother (1 John 2:10)
  - **Anointing** – from the Holy One, through apostles
  - **Abide** in Him (1 John 2:24, 27)
  - **Practice righteousness** (1 John 2:29)

## Gnosticism Today?

- Gnosticism is a strange sounding word, dredged up from the days of the early church. Maybe it is a curious icon more appreciated by church historians and scholars than the practical Christian. Or is it?
- Contrary to common belief, Gnosticism is alive and well in our twenty-first century. It survives the aeons of time exceedingly well because of its uncanny ability to morph and mutate, to disappear and to materialize. Gnostic thinking is basic to the “human potential movement” because it focuses on man and his problems, man and his needs, man and his happiness. Taking up the mantra of Enlightenment thinking by making “man as the measure of all things,” Gnostic thinking would postulate that human tragedy is not the result of sin, but only ignorance. The answer to life’s plight and inequities is therefore found in knowledge.
- Evolutionary thinking would prefer to find man in his next stage of development, free from the oppressive bonds of religion and open to the fresh winds of self-awareness, human reason, and discovery as man discovers new vistas of “human potential.” Immediately at hand is Gnostic thinking that whispers to the anxious enquirer, “Search your heart; seek the truth deep within your soul. You are the truth because God is in you.”
- Totally opposite to this is the Bible, which tells the searching heart that the true human tragedy is sin and that the blood of Jesus is the only antidote for the human condition. Second, we might refer to the wonderful text found in John’s epistle. We don’t have to sit and mutter to ourselves, searching way down deep for a still small voice of inner assurance. Instead, we read that “our fellowship is with the Father and with His Son Jesus Christ” (1 John 1:3). Our Creator, the one who made us and owns us, seeks to have intimate, ongoing fellowship with His creatures. That’s good news.

## 1 John 2 - Review Questions

- 1) How would you explain the word “Advocate” (or “Counselor” (2:1)?
  - a) Who is our “Advocate” in this verse?
- 2) What other role has our “Advocate” filled (2:2)?
- 3) How can we say “I know Him” (2:3-4)
- 4) How should we conduct our lives if we say we abide or remain in Him (2:5-6)?
- 5) Explain the difference between a new and an old commandment (2:7-8)?
- 6) What must be true if we say we are in the light (2:9-11)?
- 7) Explain the three different categories of people used in 2:12-14?
- 8) What three things are in the “world” and what is their origin (2:15-17)?
  - a) Their destination?
- 9) How should “antichrist” be defined (2:18, 22; 4:3)?
- 10) What is the “anointing” you have received (2:20, 27)?
  - a) From whom does it come?
  - b) Name four things that identify the “anointing” (2:20, 24, 27).
- 11) Who is the “Holy One” (2:20)?
  - a) Who is the “Holy One” of Mark 1:24; Luke 4:34?
- 12) What is the promise if we abide in the Son and in the Father (2:24-25)?
- 13) How can we have confidence at Jesus’ return (2:28-29)?
- 14) What is another purpose John gives for writing (2:26)?