

**A Three Step Approach
To Understanding**

THE FIRST EPISTLE OF JOHN

STEP ONE:

STEP ONE: Read the verses from the various translations and stop and discuss them among your group.

1 JOHN CHAPTER 2

In your group read 1 John chapter 2 aloud. As a group discuss the general content of the chapter.

INSTRUCTIONS FOR THE GROUP: *Read and Discuss each verse and translation.*

**1 JOHN CHAPTER 2
VERSES 1-2**

.....> **READ THE FOLLOWING:** ¹My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ²And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.* (King James Version)

² My dear children, I am writing this to you so that you will not sin. But if you do sin, there is someone to plead for you before the Father. He is Jesus Christ, the one who pleases God completely. ²He is the sacrifice for our sins. He takes away not only our sins but the sins of all the world. (New Living Translation)

² My dear children, I write this letter to you so you will not sin. But if anyone does sin, we have a helper in the presence of the Father—Jesus Christ, the One who does what is right. ²He is the way our sins are taken away, and not only our sins but the sins of all people. (New Century Version)

I write this, dear children, to guide you out of sin. But if anyone does sin, we have a Priest-Friend in the presence of the Father: Jesus Christ, righteous Jesus. When he served as a sacrifice for our sins, he solved the sin problem for good – not only ours, but the whole world's. (verses 1-2) (The Message)

I write these things to you, my children, to help you to avoid sin. But if a man should sin, remember that our advocate before the Father is Jesus Christ and he is just, the one who made personal atonement for our sins (and for those of the rest of the world as well). (verses 1-2) (Phillips Translation)

My children, in writing thus to you my purpose is that you should not commit sin. But should anyone commit a sin, we have one to plead our cause with the Father, Jesus Christ, and he is just. He is himself the remedy for the defilement of our sins, not our sins only but the sins of all the world. (verses 1-2) **(New English Bible)**

[1] My dear children, I'm writing this to you so that you will not sin. But suppose someone does sin. Then we have one who speaks to the Father for us. He stands up for us. He is Jesus Christ, the Blameless One. **[2]** He gave his life to pay for our sins. But he not only paid for our sins. He also paid for the sins of the whole world. **(New International Reader's Version)**

1 Dear children, I write you these things so you may not sin, and if anyone does sin, we have a counsel for our defense in the Father's presence, Jesus Christ the Righteous One. **2** He is Himself an atoning sacrifice for our sins, and not for ours only but also for the whole world. **(Berkeley Version)** <::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 3-6

::::::::::> **READ THE FOLLOWING:** ³And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. ⁵But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ⁶He that saith he abideth in him ought himself also so to walk, even as he walked. **(King James Version)**

³And how can we be sure that we belong to him? By obeying his commandments. ⁴If someone says, "I belong to God," but doesn't obey God's commandments, that person is a liar and does not live in the truth. ⁵But those who obey God's word really do love him. That is the way to know whether or not we live in him. ⁶Those who say they live in God should live their lives as Christ did. **(New Living Translation)**

³We can be sure that we know God if we obey his commands. ⁴Anyone who says, "I know God," but does not obey God's commands is a liar, and the truth is not in that person. ⁵But if someone obeys God's teaching, then in that person God's love has truly reached its goal. This is how we can be sure we are living in God: ⁶Whoever says that he lives in God must live as Jesus lived. **(New Century Version)**

³When we obey God, we are sure that we know him. ⁴But if we claim to know him and don't obey him, we are lying and the truth isn't in our hearts. ⁵We truly love God only when we obey him as we should, and then we know that we belong to him. ⁶If we say we are his, we must follow the example of Christ. **(Contemporary English Version)**

3 If we keep his commandments we may be sure that we know him. **4** He who says 'I know him' and does not keep his commandments is a liar and the truth is not in him; **5** but love for God is made truly perfect in that man who obeys God's word. This is how we know that we belong to God. **6** If a man says that he belongs to God he ought to live as Christ lived. **(The Translator's New Testament)**

And by this we know that we have learnt to know him – by our laying his commands to heart. The man who says ‘I know Jesus,’ but does not lay his commands to heart, is a liar, and the Truth has no place in him; but, whenever a man lays his Message to heart, in that man the love of God has indeed reached its perfection. By this we know that we are in union with God – He who professes to maintain union with God is himself bound to live as Christ lived. (verses 3-6) **(Twentieth Century NT)**

3 We know that we have come to know God if we obey his commands. **4** Suppose someone says, “I know him.” But suppose that person does not do what God commands. Then that person is a liar and is not telling the truth. **5** But if anyone obeys God’s word, then God’s love is truly made complete in that person. Here is how we know we belong to him. **6** Those who claim to belong to him must live just as Jesus did. **(New International Reader’s Version)**

3 If we obey what God has told us to do, then we are sure that we truly know God. **4** A person says, “I know God!” But if that person does not obey God’s commands, then that person is a liar. The truth is not in him. **5** But when a person obeys God’s teaching, then God’s love has truly arrived at its goal in that person. This is how we know that we are following God: **6** If a person says that he lives in God, then he must live like Jesus lived. **(The Easy-to-Read New Testament)**

3 Now here’s how we can know if we are truly converted to Jesus – if we continue to do what He has told us to do, and if we refrain from doing what He has told us not to do. **4** The person who says, “I’m a Christian,” but doesn’t do what Christ has told us to do, and not do, is a liar, and there’s no truth in his claim. **5** But a love for God has truly been perfected in anyone who makes a practice of obeying what Christ has commanded us. This is how we can have continued, definite assurance that we are united to Him. **6** And whoever claims that he is living in union with Christ, is under a special, personal obligation to consistently live and act as He did. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 7-8

::::::::::> READ THE FOLLOWING: ⁷Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. ⁸Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. (King James Version)

⁷Dear friends, I am not writing a new commandment, for it is an old one you have always had, right from the beginning. This commandment—to love one another—is the same message you heard before. ⁸Yet it is also new. This commandment is true in Christ and is true among you, because the darkness is disappearing and the true light is already shining. **(New Living Translation)**

⁷My dear friends, I am not writing a new command to you but an old command you have had from the beginning. It is the teaching you have already heard. ⁸But also I

am writing a new command to you, and you can see its truth in Jesus and in you, because the darkness is passing away, and the true light is already shining. **(New Century Version)**

⁷Dear brothers, I am not writing out a new rule for you to obey, for it is an old one you have always had, right from the start. You have heard it all before. ⁸Yet it is always new, and works for you just as it did for Christ; and as we obey this commandment, *to love one another*, the darkness in our lives disappears and the new light of life in Christ shines in. **(The Living Bible)**

Beloved, it is no new commandment that I lay upon you, but an old commandment which had been laid upon you from the beginning. It is an old commandment because it has always formed the subject of the teaching you have received. On the other hand, it is a new commandment in the sense that it was first fully made clear in Christ and then in yourselves; for the darkness is only now passing away and the light is just beginning to shine. (verses 7-8) **(The New Testament Letters)**

⁷ Dear friends, I'm not writing you a new command. Instead, I'm writing one you have heard before. You have had it since the beginning. ⁸ But I am writing what amounts to a new command. Its truth was shown in how Jesus lived. It is also shown in how you live. The darkness is passing away. The true light is already shining. **(New International Reader's Version)** <::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 9-11

::::::::::> **READ THE FOLLOWING:** ⁹He that saith he is in the light, and hateth his brother, is in darkness even until now. ¹⁰He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. ¹¹But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. **(King James Version)**

⁹ If we claim to be in the light and hate someone, we are still in the dark. ¹⁰ But if we love others, we are in the light, and we don't cause problems for them. ¹¹ If we hate others, we are living and walking in the dark. We don't know where we are going, because we can't see in the dark. **(Contemporary English Version)**

⁹ Anyone who claims to be in the light but hates his brother is still in the dark. ¹⁰ But anyone who loves his brother is living in the light and need not be afraid of stumbling; ¹¹ unlike the man who hates his brother and is in the darkness, not knowing where he is going, because it is too dark to see. **(Jerusalem Bible)**

A man may say, 'I am in the light': but if he hates his brother, he is still in the dark. Only the man who loves his brother dwells in light: there is nothing to make him stumble. But one who hates his brother is in darkness; he walks in the dark and has no idea where he is going, because the darkness has made him blind. (verses 9-11) **(New English Bible)**

⁹ Anyone who claims to be in the light but hates even one of God's children is still in darkness. ¹⁰ *But* those who love God's children are living in the light and there is nothing in them to cause others to stumble. ¹¹ But those hating a brother are in

darkness and living in darkness, and do not know where they are going because the darkness has blinded their eyes. **(The New Translation)**

The man who says he is in the light and nourishes hatred against his brother is really in the darkness even now. On the other hand, the man who loves his brother keeps himself in the light and no one can stumble over him. He who hates his brother is in darkness, he walks in darkness and cannot tell where he is going because the darkness blinds him. (verse 9-11) **(The New Testament Letters)**

9 He who claims to be in the light and hates his brother is in darkness to this very hour. **10** He who loves his brother remains in the light and there is nothing within him to occasion stumbling. **11** But he who hates his brother is in the dark and walks in the dark; he does not even know where he is going, because the darkness has blinded his eyes. **(Berkeley Version)**

9 Suppose people claim to be in the light but hate a brother or sister. Then they are still in the darkness. **10** Those who love their brothers and sisters are living in the light. There is nothing in them to make them fall into sin. **11** But those who hate a brother or sister are in the darkness. They walk around in the darkness. They don't know where they are going. The darkness has made them blind. **(New International Reader's Version)**

9 The person who says he's in the light and keeps on hating his brother or sister is still in the darkness. **10** The person who loves his brother and sister is living in the light. He won't do anything which will cause anyone to fall into sin and lose his faith. **11** But the person who hates his brother or sister is in the darkness. I mean that he's living in the darkness and doesn't know where he's going, because the darkness has made him blind. **(New Testament in Everyday American English)**

9 Anyone who says he is living in the light, and yet has hatred for someone, is still living in darkness. **10** But anyone who truly loves others is one who makes a practice of living in the light. He makes sure there is nothing in his life that will cause others to stumble and sin. **11** But whoever has hatred for someone is in darkness and walks about in darkness. He doesn't even realize where he's headed, because the darkness has blinded him. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 12-14

::::::::::> **READ THE FOLLOWING:** ¹²I write unto you, little children, because your sins are forgiven you for his name's sake. ¹³I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. ¹⁴I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. **(King James Version)**

¹² I am writing to you, my dear children, because your sins have been forgiven because of Jesus. ¹³ I am writing to you who are mature because you know Christ, the one who is from the beginning. I am writing to you who are young because you have

won your battle with Satan. ¹⁴I have written to you, children, because you have known the Father. I have written to you who are mature because you know Christ, the one who is from the beginning. I have written to you who are young because you are strong with God's word living in your hearts, and you have won your battle with Satan. **(New Living Translation)**

I remind you, my dear children: Your sins are forgiven in Jesus' name. You veterans were in on the ground floor, and know the One who started all this; you newcomers have won a big victory over the Evil One. And a second reminder, dear children: You know the Father from personal experience. You veterans know the One who started it all; and you newcomers – such vitality and strength! God's word is so steady in you. Your fellowship with God enables you to gain a victory over the Evil One. (verses 12-14) **(The Message)**

¹²I am writing these things to all of you, my little children, because your sins have been forgiven in the name of Jesus our Savior. ¹³I am saying these things to you older men because you really know Christ, the one who has been alive from the beginning. And you young men, I am talking to you because you have won your battle with Satan. And I am writing to you younger boys and girls because you, too, have learned to know God our Father. ¹⁴And so I say to you fathers who know the eternal God, and to you young men who are strong with God's Word in your hearts, and have won your struggle against Satan: **(The Living Bible)**

12 I'm writing to you little children, because your sins are forgiven by what Jesus did. **13** I'm writing to you fathers, because you really know the one who was living since the very beginning. I'm writing to you young men, because you have won the victory over the wicked one. **14** I wrote earlier to you little children, because you really know our Father. I wrote earlier to you fathers, because you really know the one who was living since the very beginning. I wrote earlier to you young men, because you're strong, and God's Word is living in your hearts, and you have won the victory over the wicked one. **(New Testament in Everyday American English)**

12 I am writing to you, my dear children, because your sins have been forgiven because of the effectiveness of what Jesus did when He suffered and died for you. **13** I am writing to you, fathers, because you have truly come to know the One who has been in existence from the very beginning. I am writing to you, young people, because you have conquered the evil one. I am also writing to you, dear children, because you have truly come to know the Father. **14** I wrote to you fathers in the past, because you have truly come to know the One who has been in existence from the beginning. I wrote to you young people in the past, because you are strong, and the word of God lives in you, and you have conquered the evil one. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 15-17

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

¹⁶For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (King James Version)

¹⁵ Do not love the world or the things in the world. If you love the world, the love of the Father is not in you. ¹⁶ These are the ways of the world: wanting to please our sinful selves, wanting the sinful things we see, and being too proud of what we have. None of these come from the Father, but all of them come from the world. ¹⁷ The world and everything that people want in it are passing away, but the person who does what God wants lives forever. **(New Century Version)**

¹⁵ Don't love the world or anything that belongs to the world. If you love the world, you cannot love the Father. ¹⁶ Our foolish pride comes from this world, and so do our selfish desires and our desire to have everything we see. None of this comes from the Father. ¹⁷ The world and the desires it causes are disappearing. But if we obey God, we will live forever. **(Contemporary English Version)**

Don't love the world's ways. Don't love the world's goods. Love of the world squeezes out love for the Father. Practically everything that goes on in the world – wanting your own way, wanting everything for yourself, wanting to appear important – has nothing to do with the Father. It just isolates you from him. The world and all its wanting, wanting, wanting is on the way out – but whoever does what God wants is set for eternity. (verses 15-17) **(The Message)**

Never give your hearts to this world or to any of the things in it. A man cannot love the Father and love the world at the same time. For the whole world-system, based as it is on men's desires, their greedy ambitions and the glamour of all that they think splendid, is not derived from the Father at all, but from the world itself. The world and all its passionate desires will one day disappear. But the man who is following God's will is part of the permanent and cannot die. (verses 15-17) **(Phillips Translation)**

15 Do not love the world or the things of the world. If you love the world you do not love the Father. **16** For everything that is in the world – the lust of the flesh, and the lust of the eyes, and the pride of possession – these are not from the Father, but from the world. **17** And the world and its evil desires are passing away, but the one who does the will of God remains forever. **(The New Translation)**

15 Do not love *or* cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him. **16** For all that is in the world – the lust of the flesh [craving for sensual gratification] and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one's own resources or in the stability of earthly things] – these do not come from the Father but are from the world [itself]. **17** And the world passes away *and* disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life abides (remains) forever. **(Amplified New Testament)**

15 But stop your love affair with worldly ambitions and the things of this world! If you persist in loving the world, you show that you have no love for God, your real Father. **16** Because all the desires of those who live mainly for this very brief life – the desire to pamper and satisfy the various appetites of the flesh, the desire to buy and have everything that appeals to them, and all the arrogant pride in what they have, do,

or have done – doesn't come from the Father but from their love for the world. **17** Your life in this world, and all the demanding desires of your body and mind, are swiftly passing away, but the one who makes a practice of obeying God will live on in total fulfillment forever! **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2
VERSES 18-19

::::::::::> **READ THE FOLLOWING:** ¹⁸Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. ¹⁹They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. **(King James Version)**

¹⁸ My dear children, these are the last days. You have heard that the enemy of Christ is coming, and now many enemies of Christ are already here. This is how we know that these are the last days. ¹⁹ These enemies of Christ were in our fellowship, but they left us. They never really belonged to us; if they had been a part of us, they would have stayed with us. But they left, and this shows that none of them really belonged to us. **(New Century Version)**

My children, this is the last hour! You were told that Antichrist was to come, and now many antichrists have appeared; which proves to us that this is indeed the last hour. They went out from our company, but never really belonged to us; if they had, they would have stayed with us. They went out, so that it might be clear that not all in our company truly belong to it. (verses 18-19) **(New English Bible)**

18 Boys (lads), it is the last time (hour, the end of this age). And as you have heard that the antichrist [he who will oppose Christ in the guise of Christ] is coming, even now many antichrists have arisen, which confirms our belief that it is the final (the end) time. **19** They went out from our number, but they did not [really] belong to us; for if they had been of us, they would have remained with us. But [they withdrew] that it might be plain that they all are not of us. **(Amplified New Testament) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2
VERSES 20-23

::::::::::> **READ THE FOLLOWING:** ²⁰But ye have an unction from the Holy One, and ye know all things. ²¹I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²²Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. ²³Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.* **(King James Version)**

But you belong. The Holy One anointed you, and you all know it. I haven't been writing this to tell you something you don't know, but to confirm the truth you do know, and to remind you that the truth doesn't breed lies. So who is lying here? It's the person who denies that Jesus is the Divine Christ, that's who. This is what makes an antichrist: denying the Father, denying the Son. No one who denies the Son has any part with the Father, but affirming the Son is an embrace of the Father as well. (verses 20-23) **(The Message)**

²⁰But you are not like that, for the Holy Spirit has come upon you, and you know the truth. ²¹So I am not writing to you as to those who need to know the truth, but I warn you as those who can discern the difference between true and false. ²²And who is the greatest liar? The one who says that Jesus is not Christ. Such a person is antichrist, for he does not believe in God the Father and in his Son. ²³For a person who doesn't believe in Christ, God's Son, can't have God the Father either. But he who has Christ, God's Son, has God the Father also. **(The Living Bible)**

God has given you all a certain amount of spiritual insight, and indeed I have not written this warning as if I were writing to men who don't know what error is. I write because your eyes are clear enough to discern a lie when you come across it. And who, I ask you, is the real liar? Surely the one who denies that Jesus is the Christ. I say, therefore, that any man who refuses to acknowledge the Father and the Son is the anti-christ. The man who will not recognize the Son cannot possibly know the Father; yet the man who believes in the Son knows the Father as well. (verses 20-23)

(Phillips Translation)

20 But you have had the Holy Spirit poured out on you by Christ, and so all of you know the truth. ²¹I am writing to you, then, not because you do not know the truth; instead, it is because you do know it, and you also know that no lie ever comes from the truth. ²²Who, then, is the liar? It is those who say that Jesus is not the Messiah. Such people are the Enemies of Christ—they reject both the Father and the Son. ²³For all those who reject the Son also reject the Father; those who accept the Son have the Father also. **(Today's English Version)**

You, no less than they, are among the initiated; this is the gift of the Holy One, and by it you all have knowledge. It is not because you are ignorant of the truth that I have written to you, but because you know it, and because lies, one and all, are alien to the truth. Who is the liar? Who but he that denies that Jesus is the Christ? He is Antichrist, for he denies both the Father and the Son: to deny the Son is to be without the Father; to acknowledge the Son is to have the Father too. (verses 20-23) **(New English Bible)**

20 You, of course, in virtue of your anointing by the Holy Spirit, have all acquired Christian knowledge. I have not written to you because you don't know the truth, but because you do know it and therefore realize that nothing false can belong to the truth. There is no falsehood so great as the denial of the Messiah-ship of Jesus. The man who denies that is the real Antichrist, because with that falsehood he denies both the Father and the Son. No one can deny the Son without denying the Father also. (verses 20-23) **(The New Testament Letters)**

20 You have the gift (literally, an anointing) that the Holy One gave you. This is why you all know the truth. **21** Why did I write you? Did I write because you don't know the truth? No, I wrote this letter because you do know the truth! And you know that no

lie comes from the truth. **22** So, who is the liar? It is the one who claims that Jesus is not the Christ! This person is the enemy of Christ. He does not believe in the Father or in His Son. **23** Everyone who denies the Son does not have the Father, but the person who confesses the Son also has the Father. **(Simple English Bible)**

20 But all of you have an anointing from the Holy Spirit, and you know all about these things. **21** I have not written you because you don't know the truth; I've written because you do know the truth. And you know that no false teaching has truth as its foundation. **22** Who, then, is the monstrous liar? It's anyone who says that Jesus is not the Messiah! He is an enemy of Christ. He's denying both the Father and the Son. **23** Whoever denies the Son his rightful place in his life as both Lord and Savior, doesn't have the Father either. But whoever recognizes and accepts the authority of the Son, has the Father living within him as well. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 24-25

::::::::::> **READ THE FOLLOWING:** ²⁴Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. ²⁵And this is the promise that he hath promised us, *even* eternal life. **(King James Version)**

[24] See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. **[25]** And this is what he promised us--even eternal life. **(New International Version)**

²⁴ Be sure you continue to follow the teaching you heard from the beginning. If you continue to follow what you heard from the beginning, you will stay in the Son and in the Father. ²⁵ And this is what the Son promised to us—life forever. **(New Century Version)**

24 Be sure, then, to keep in your hearts the message you heard from the beginning. If you keep that message, then you will always live in union with the Son and the Father. **25** And this is what Christ himself promised to give us—eternal life. **(Today's English Version)**

24 As for you, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, you also will remain in union with the Son and the Father. **25** This is the promise of eternal life which he made to us. **(The Translator's New Testament)**

24 As for you, let what you were told at the first be always in your thoughts. If, then, what you were told from the first is always in your thoughts, you yourselves will maintain your union both with the Son and with the Father. **25** And this is what he himself promised us – The Immortal Life! **(Twentieth Century New Testament)**

24 Make sure that you don't forget what you have heard from the beginning. Then you will remain joined to the Son and to the Father. **25** That's what God has promised us. We have eternal life. **(New International Reader's Version)**

24 Be sure you continue to follow the teaching which you heard from the beginning. If you continue in what you heard from the beginning, then you will stay in

the Son and in the Father. **25** This is what God promised us: He promised us eternal life. **(The Simple English Bible)** <::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 2
VERSES 26-27

::::::::::> **READ THE FOLLOWING:** ²⁶These *things* have I written unto you concerning them that seduce you. ²⁷But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. **(King James Version)**

²⁶ I have written these things to you because you need to be aware of those who want to lead you astray. ²⁷ But you have received the Holy Spirit, and he lives within you, so you don't need anyone to teach you what is true. For the Spirit teaches you all things, and what he teaches is true—it is not a lie. So continue in what he has taught you, and continue to live in Christ. **(New Living Translation)**

²⁶ I am writing this letter about those people who are trying to lead you the wrong way. ²⁷ Christ gave you a special gift that is still in you, so you do not need any other teacher. His gift teaches you about everything, and it is true, not false. So continue to live in Christ, as his gift taught you. **(New Century Version)**

²⁶ These remarks of mine about the Antichrist are pointed at those who would dearly love to blindfold you and lead you astray. ²⁷ But you have received the Holy Spirit, and he lives within you, in your hearts, so that you don't need anyone to teach you what is right. For he teaches you all things, and he is the Truth, and no liar; and so, just as he has said, you must live in Christ, never to depart from him. **(The Living Bible)**

26 I am writing this to you about those who are trying to deceive you. **27** But as for you, Christ has poured out his Spirit on you. As long as his Spirit remains in you, you do not need anyone to teach you. For his Spirit teaches you about everything, and what he teaches is true, not false. Obey the Spirit's teaching, then, and remain in union with Christ. **(Today's English Version)**

I am writing this to warn you against those who would lead you astray. But as far as you are concerned the anointing you have received from Him remains with you, and you have no need of anyone to teach you. The anointing with His Spirit, which you received from Him, gives you instruction on every point, and it is truth and not falsehood. Remain then firm in fellowship with Him as His Spirit has taught you. (verses 26-27) **(The New Testament Letters)**

26 I'm writing these things to warn you about those who are trying to lead you down the wrong path. **27** But you have received the Holy Spirit from God. He continues to live in you. So you don't need anyone to teach you. God's Spirit teaches you about everything. What he says is true. He doesn't lie. Remain joined to Christ, just as you have been taught by the Spirit. **(New International Reader's Version)**

26 I wrote these things about those people who are trying to fool you. **27** God gave you a gift. You still have this gift inside you. You don't need anyone to teach you. The gift that He gave you teaches you about everything. This gift is true; it is not false.

Because of this, continue to live in God, just as His gift taught you. **(The Simple English Bible)**

26 I write this to you with reference to those who would deceive you [seduce and lead you astray]. **27** But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do]. **(Amplified New Testament) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 2 VERSES 28-29

::::::::::> **READ THE FOLLOWING:** ²⁸And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. ²⁹If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. **(King James Version)**

²⁸ Children, stay one in your hearts with Christ. Then when he returns, we will have confidence and won't have to hide in shame. ²⁹ You know that Christ always does right and that everyone who does right is a child of God. **(Contemporary English Version)**

And now, children, stay with Christ. Live deeply in Christ. Then we'll be ready for him when he appears, ready to receive him with open arms, with no cause for red-faced guilt or lame excuses when he arrives. Once you're convinced that he is right and righteous, you'll recognize that all who practice righteousness are God's true children. (verses 28-29) **(The Message)**

28 Yes, my children, remain in union with him, so that when he appears we may be full of courage and need not hide in shame from him on the Day he comes. **29** You know that Christ is righteous; you should know, then, that everyone who does what is right is God's child. **(Today's English Translation)**

28 And now, little children, remain in Him so that when He appears we may be bold and not shrink from Him in shame when He comes. **29** If you know that He is righteous, you know that everyone who keeps on doing what is right has been given birth by Him. **(God's Word to the Nations)**

28 And now, dear children, remain in Him so that when He appears we may have confidence and may not shrink in shame from Him at His coming. **29** If you know that He is righteous, you also are sure that everyone who practices righteousness has been born of Him. **(Berkeley Version)**

28 Yes, my Children, maintain your union with Christ, so that, whenever he appears, our confidence may not fail us, and we may not be ashamed to meet him at his coming. **29** Knowing him to be righteous, you realize that everyone who lives righteously has received the new Life from him. **(Twentieth Century New Testament)**

28 Dear children, remain joined to Christ. Then when he comes, we can be bold. We will not be ashamed to meet him when he comes. **29** You know that God is right and always does what is right. And you know that everyone who does what is right has

been born again because of what God has done. **(New International Reader's Version)**

28 And now especially, dear children, you must keep on living in Jesus, so that when He comes back again, we can have courage and confidence, and won't have to run and hide from Him in shame when He gets here. **29** If you know that Christ is perfectly holy and without sin, you also know that every person who does what God says has been born again as God's child. **(New Testament in Everyday American English)**

28 And now, little children, abide (live, remain permanently) in Him, so that when He is made visible, we may have *and* enjoy perfect confidence (boldness, assurance) and not be ashamed *and* shrink from Him at His coming. **29** If you know (perceive and are sure) that He [Christ] is [absolutely] righteous [conforming to the Father's will in purpose, thought, and action], you may also know (be sure) that everyone who does righteously [and is therefore in like manner conformed to the divine will] is born (begotten) of Him [God]. **(The Amplified New Testament)**

28 And now, my little children, remain in Christ so that when He is revealed in the heavens at His second coming to earth, we may approach Him with confident boldness, and not shrink away from Him in shame when He comes. **29** If you know that God always does what is right, you know that everyone who makes a practice of doing what is right has been given spiritual birth by Him. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

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**A Three Step Approach
To Understanding**

THE FIRST EPISTLE OF JOHN

***STEP TWO:
INSIGHTS FROM THE GREEK***

STEP TWO: Insights from the Greek goes behind the English language by reading from Greek Lexicons (Dictionaries), and looking at the Greek tenses as well as some short commentary. After reading then discuss among your group.

1 JOHN CHAPTER 2

A KEY TO UNDERSTAND GREEK TENSES

PRESENT TENSE: A present tense in Greek conveys continuous or habitual action.

AORIST TENSE: An aorist tense means the action is viewed as a complete whole or one-time action.

PERFECT TENSE: A completed action that has lingering effects.

FUTURE TENSE: Indicates a contemplated event which has not yet occurred.

**1 JOHN CHAPTER 2
VERSES 1-2**

.....> READ THE FOLLOWING: ¹My little children, these things write I (present tense) unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ²And he is (present tense) the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.* (King James Version)

(Verse 1) – John begins a new sentence in order to enlarge on the subject of sin in the Christian. He does this first negatively (*that ye sin not*) and then positively (*And if any man sin*). It is important to hold these two statements in balance. Too great a lenience would seem almost to encourage sin. An exaggerated severity would almost refuse forgiveness and restoration if one falls. Both extreme positions are contradicted by John (Tyndale NT Commentaries, p. 79). **“These things write I unto you, that ye sin not.”** The gospel, when rightly understood and received, sets the heart against all sin, and stops the allowed practice of it; at the same time it gives blessed relief to the

wounded consciences of those who have sinned (A Complete Bible Commentary, p. 988). **“If any man sin,”** that is, if any believer who has already acknowledged that he was a sinner, and has already been cleansed from his sin by the atoning sacrifice of Christ, if this person should sin ... Here we have an aorist subjunctive, speaking, not of habitual action, but of a single act. It could better be translated, “if any man commit an act of sin.” John regards sin in the believer’s life, not as habitual ... acts of sin rather than a sinful course of life are in view. If we fall into sin we have an Advocate with the Father. Our Advocate does not plead that we are innocent. He acknowledges our guilt and presents His vicarious work as the ground of our acquittal (Wuest’s Word Studies in Greek, p. 109). **“We have an advocate.”** John includes himself in this phrase. **“Advocate with the Father.”** The verb is in the present tense to indicate that the reference is to what is a fact now and will continue to be so. “Advocate” means “one who is called to one’s side” and is rendered by such expressions as “one who speaks on behalf of,” “one going between,” namely, in order to establish or restore friendly relations, “one who defends” (Help for Translators, p. 41).

(Verse 2) – “He is the propitiation for our sins.” The basic Greek word for “propitiation” is *hilaskomai* and was used amongst the Greeks with the significance to make the gods propitious, to appease, propitiate, inasmuch as their good will was not conceived as their natural attitude, but something to be earned first. This use of the word is foreign to the Greek Bible, with respect to God, whether in the Septuagint or in the New Testament. It is never used of any act whereby man brings God into a favorable attitude or gracious disposition. It is God who is propitiated by the sacrifice of Christ. He has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sins. Through the propitiatory sacrifice of Christ, he who believes upon Him is by God’s own act delivered from justly deserved wrath, and comes under grace. In 1 John 2:2 the Greek word used is *hilasmos* and signifies the means whereby sin is covered and remitted, that is, Christ Himself as “the propitiation (Vine’s Greek Lexicon, p. 895-896). **“For the sins of the whole world.”** “For the sins of the whole world” does not mean that the application of the atonement is automatic for all the individuals in the world, but simply that if anyone in the world will believe in Christ and confess his sin, he too will find the atonement sufficient (Liberty Bible Commentary, vol. 2, p. 766). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 VERSES 3-6

::::::::::> **READ THE FOLLOWING:** ³And hereby we do know (present tense) that we know him, if we keep (present tense) his commandments. ⁴He that saith (present tense), I know (perfect tense) him, and keepeth not (present tense) his commandments, is (present tense) a liar, and the truth is not in him. ⁵But whoso keepeth (present tense) his word, in him verily is the love of God perfected: hereby know we (present tense) that we are (present tense) in him. ⁶He that saith (present tense) he abideth (present tense) in him ought (present tense) himself

also so to walk (present tense), even as he walked (aorist tense). (King James Version)

(Verse 3) - The proposition stated in verse 3 starts from the conviction that a man's visible behavior and his invisible relation to God are so closely parallel that one can draw conclusions from the one concerning the other. Accordingly, from the fact that a man keeps God's commandment one can infer that he knows God; the former is the proof of the latter. "**We do know that we know Him.**" A characteristic phrase of the Letter (1 Jn. 2:3, 5, 29; 3:19, 24; 4:2, 6, 13; 5:2) marking the intention of offering a series of tests by which the reader may discover whether or not he has eternal life (1 Jn. 5:13) (International Bible Commentary, p. 1576). "**We know Him, if we keep his commandments.**" The verb in this passage implies fellowship and communion with God (Help for Translators, p. 43-44).

How can we tell if we "know" Him? Part of our problem is that we can be confused by different meanings of the word "know." For instance: "I know that" means I have information. "I know all about bass" may be a claim that I can catch them. "I know Henry" may express friendship, acquaintance, or simply ability to identify a person in a crowd. "I know Plato" probably is a claim to understand his philosophy. "I know what you mean," can even be an expression of sympathy. What then does it mean to "know" God? *The Dictionary of NT Theology* points out that the Greek word used here, *ginosko*, means basically "grasping the full reality and nature of an object. It is thus distinguished from mere opinion, which may grasp the object half-correctly, inadequately, or even falsely." John wrote to people who knew about Jesus, but who were not sure that they knew Him. John launched into an explanation of how we can be sure, *respond to His commands* (1 Jn. 2:3-6). Jesus said, "My sheep listen to My voice ... and they follow Me" (Jn. 10:27). It is important not to misunderstand here. John does not suggest that relationship with God is *established* by obedience; rather, that relationship is *demonstrated* by obedience (The Teacher's Commentary, p. 1052). When the verb in the main clause is in the present tense (**we keep**), or has the force of a present tense, this indicates that the reference is to repeated action (Help for Translators, p. 45). "In this way we know that we *really* know Him," or "By this we may be sure that we know Him. If we keep (present tense) his commandments" (Liberty Bible Commentary, p. 766).

"His commandments." The word "commandments" is not here *nomos*, (law), it is *entole*, another word meaning "an order, command, charge, precept." The precepts (commandments) are those given by our Lord either personally while on earth or through His apostles in the New Testament Books (Wuest's Word Studies in Greek, p. 113).

(Verse 4) – "He that saith, I know him, and keepeth not his commandments, is a liar." Someone may profess a fellowship with God which his life shows he does not possess. John was not afraid to call this kind of claim what it really is: a lie (Bible Knowledge Commentary, p. 888). The phrase "saith" and "keepeth not" are in the present tense in Greek. This means, no matter what a person says and keeps on saying, if they do not obey Christ, that is, keep and continue to keep his commands or word they lie for the truth is not in them.

John was contending against a misunderstanding of the doctrine of grace and salvation. He opposed antinomian teachers who taught that forsaking a sinful life was

optional for the believer. They declared that one can legitimately claim to “know” God in a saving relationship and at the same time be indifferent to the commandments and will of God and disobey them. Those who make such a claim, John states, are liars and do not have the truth of God in them. The attempt to be justified through faith in Christ without a commitment to follow Christ is doomed to failure (Full Life Study Bible, p. 577).

(Verses 5-6) – “Whoso keepeth his word.” “Keepeth” is present subjunctive, speaking of habitual, continuous action (Wuest’s Word Studies in Greek, p. 114). **“To walk, even as he walked.” “To walk”** is a present infinitive in the Greek text emphasizing habitual, continuous action. **“Walk”** is *peripateo*, “to conduct one’s self, to order one’s behavior.” It came to have the idea of the manner of life of the person (Ibid., p. 117). The practical realization of love for God is not found in transports of mystical adoration, but in obedience, in walking as Jesus did (International Bible Commentary, p. 1576). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 **VERSES 7-8**

::::::::::> **READ THE FOLLOWING:** ⁷Brethren, I write (present tense) no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is (present tense) the word which ye have heard (aorist tense) from the beginning. ⁸Again, a new commandment I write (present tense) unto you, which thing is (present tense) true in him and in you: because the darkness is past (present tense), and the true light now shineth (present tense). (King James Version)

(Verse 7) – “These things write I unto you, that ye sin not” (1 Jn. 2:1) is now advanced to its positive aspect of ‘obeying his commands’. In this section, the view of ‘his commands’ is narrowed to the supreme command which includes all others, that of love (Matt. 22:36-40; Rom. 13:8). The old command which you had from the beginning is undoubtedly love (Lev. 19:18) (International Bible Commentary, p. 1576). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 **VERSES 9-11**

::::::::::> **READ THE FOLLOWING:** ⁹He that saith (present tense) he is (present tense) in the light, and hateth (present tense) his brother, is (present tense) in darkness even until now. ¹⁰He that loveth (present tense) his brother abideth (present tense) in the light, and there is (present tense) none occasion of stumbling in him. ¹¹But he that hateth (present tense) his brother is (present tense) in darkness, and walketh (present tense) in darkness, and knoweth not whither he goeth (present tense), because that darkness hath blinded (aorist tense) his eyes. (King James Version)

(Verse 9) – “He that saith.” This is the fifth time John points out a possible inconsistency between profession and conduct (1 John 1:6, 8, 10; 2:4; 4:20) (Wycliffe Bible Commentary, p. 1010). **“Hateth his brother,”** is in the present tense in Greek and means that which is continuous, habitual and ongoing. Although this is a true sign of an unbeliever, this warning is clearly intended for Christians as the words “his brother” plainly show. If John thought that no Christian could hate another Christian, there was no need to personalize the relationship with the word “his.” John was warning his readers against a spiritual danger that is all too real (1 Jn. 1:8, 10) (The Bible Knowledge Commentary, p. 889). **“Is in darkness.”** This false profession involves existence in the exactly opposite state from that which is claimed (Wycliffe Bible Commentary, p. 1010).

(Verse 10) – “He that loveth his brother.” This term always implies activity, doing deeds of love (Help for Translators, p. 52). **“no occasion of stumbling in him.”** In Greek the word for “stumbling” meant a “trap” or “snare.” It is used metaphorically for what causes a person to err or to sin (Help for Translators, p. 52).

(Verse 11) – “knoweth not whither he goeth.” ‘He does not know where he is going,’ or ‘he is not aware in what direction he is going or which road he is taking’ (Help for Translators, p. 53). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 VERSES 12-14

::::::::::> **READ THE FOLLOWING:** ¹²I write (present tense) unto you, little children, because your sins are forgiven (perfect tense) you for his name’s sake. ¹³I write (present tense) unto you, fathers, because ye have known (perfect tense) him *that is* from the beginning. I write unto you, young men, because ye have overcome (perfect tense) the wicked one. I write unto you, little children, because ye have known (perfect tense) the Father. ¹⁴I have written (aorist tense) unto you, fathers, because ye have known (perfect tense) him *that is* from the beginning. I have written (aorist tense) unto you, young men, because ye are (present tense) strong, and the word of God abideth (present tense) in you, and ye have overcome (perfect tense) the wicked one. (King James Version)

(Verse 12) – “I write unto you.” In verses 12-13 John uses the present tense of “to write” (that is, to write and continue to write) and in verses 13-14 the aorist tense. The latter may be rendered “I have written.” **“Your sins are forgiven.”** The perfect tense indicates a situation in the present that is the result of an event or act in the past (Help for Translators, p. 55). “Are forgiven” is *aphiemi*, “to send from one’s self, to send away, to bid go away or depart.” God’s forgiveness includes the putting away of our sins, their guilt, defilement, and penalty, at the Cross. The verb is in the perfect tense, which tense speaks of a past completed action having present results (Wuest’s Word Studies in Greek, p. 122).

(Verse 13) – “Ye have known” is *egnokate*, the verb *ginosko* referring to experiential knowledge, knowledge gained by experience, and it is in the perfect tense. These fathers were the older men, mature in the Christian life, having lived in fellowship with the Lord Jesus for many years, and thus having gained much personal knowledge

of Him by experience. The perfect tense shows that this knowledge was a well-rounded matured knowledge, the results of which were a permanent possession of these men grown old in the Christian life (Wuest's Word Studies in Greek, p. 123). "**You have overcome the wicked one**" is in the perfect tense, referring to something that has happened in the past and is a fact in the present. "**You know Him (the Father)**". Taking verses 12-13 together show that forgiveness of sins because of Christ opens the way to the knowledge of God (Help for Translators, p. 55).

(Verse 14) – "The word of God abideth in you," that is, you put, guard, keep, observe in your heart the word of God or what God has said (Help for Translators, p. 55). "Abide" is *meno*, "to dwell in as a home." The word of God, residing in their hearts in an unhindered, welcome state, was that which, together with the power of the Holy Spirit, gave these young men victory over Satan (Wuest's Word Studies in Greek, p. 125). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 **VERSES 15-17**

::::::::::> **READ THE FOLLOWING:** ¹⁵Love (present tense) not the world, neither the things *that are* in the world. If any man love (present tense) the world, the love of the Father is (present tense) not in him. ¹⁶For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is (present tense) not of the Father, but is (present tense) of the world. ¹⁷And the world passeth (present tense) away, and the lust thereof: but he that doeth (present tense) the will of God abideth (present tense) for ever. (King James Version)

(Verses 15-17) – "Love not the world, neither the things that are in the world." This prohibition (present tense in the original, and thus progressive action) would literally be translated, "Don't continue your love for the world..." (meaning after you have been saved). It follows then, that one who continues his love for the world while he claims to know and love the Father (v. 15) is a phony. Loving the world (lust, greed, pride, etc.) is the opposite of doing the will of the God (Liberty Bible Commentary, vol. 2, p. 767). The word "**world**" here is *kosmos* and refers to an ordered system. Here it is the ordered system of which Satan is the head, his fallen angels and demons are his emissaries, and the unsaved of the human race are his subjects, together with those purposes, pursuits, pleasures, practices, and places where God is not wanted (Wuest's Word Studies in Greek, p. 125). "**Love not the world.**" Although John often repeats the importance of love and that God is love (1 Jn. 4:7-8), he also reveals that God hates a certain type of love: love of the world (John 15:18-20) (MacArthur Bible Commentary, p. 1953). "**Love not the world**" is a command addressed to all, not to one particular class of people. The word used for "**love**" here is *agapao* and is used in its classical meaning of a love called out of one's heart by the preciousness of the object loved. The word as used here refers to a fondness, an affection, non-ethical in its content, for an object because of its value. Demas is said to have loved this present age (See 2 Timothy 4:10). He found it precious and thus came to love it. The person who loves the world as a habit of life to the exclusion of love for God, in this person, the love of the Father does not exist (Wuest's Word Studies in

Greek, p. 127). The word “**lust**” (verse 17) is *epithumia*, meaning “a craving, a passionate desire.” Here it refers to evil cravings (Ibid., p. 127). For the phrase “**he that doeth the will of God**” See Matthew 7:21-23, Luke 6:46, James 1:22, Romans 2:7-11. Scripture is clear that human works can never merit salvation (Isa. 64:6; Rom. 6:23; Titus 3:5), but grace will produce works through faith as manifestations of God’s saving work in every believer’s life (Faith Works, p. 260). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 **VERSES 18-19**

::::::::::> **READ THE FOLLOWING:** ¹⁸Little children, it is (present tense) the last time: and as ye have heard (aorist tense) that antichrist shall come, even now are there many antichrists; whereby we know (present tense) that it is the last time. ¹⁹They went out (aorist tense) from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest (aorist tense) that they were (present tense) not all of us. (King James Version)

(Verse 18) – “Little children, it is the last time.” It is to be expected that false prophets will arise since “**it is the last time**,” that is, The moment just before the end or before the new time or age. The time of this present age which will grow more troublesome immediately preceding the second advent of Christ. A time of trouble and persecution. Since the false teachers were present in John’s day and have been present throughout church history, the “last hour (time)” must be the entire period between the first and second advents of Christ (Wycliffe Bible Commentary. p. 1014). The word “last” in “last days,” “last times” and “last hour” also expresses a sense of urgency and imminence. The Christian is to be alert, waiting for the return of Christ (Mt. 25:1-13) (NIV Study Bible, p. 1909). The (first) coming of Christ marked the beginning of the “last days” (See 1 Cor. 10:11; 1 Peter 4:7; Hebrews 9:26); God’s promises of blessings were fulfilled, but there were also prophecies of apostasy (the renunciation or abandonment of a former loyalty to Christ) and the Antichrist yet to come (See 2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:1-4; 4:3; 2 Pet. 2:1; 3:3; Jude 1:4; 1 Jn. 4:1) (Liberty Bible Commentary, vol. 2, p. 767). “**Antichrist shall come, even now are there many antichrists.**” The Greek word for “**antichrist(s)**” is *antichristos* and can mean either against Christ or instead of Christ, or perhaps, combining the two, ‘one who, assuming the guise of Christ, opposes Christ’ (Vine’s Greek Lexicon, p. 54). One is a pretender to the Messianic office, whereas the other is not pretending to be Christ, but proposing to do the work of Christ (Wuest’s Word Studies in Greek, p. 129). The Greek prefix *anti-* can mean “against” as well as “instead of.” Accordingly, “antichrist” may be taken as describing one who, assuming the guise of Christ, opposes Christ (Help for Translators, p. 62). *Anti* means “opposed” to Christ. Thus, an antichrist is one who opposes Christ under the guise of Christ. They may be part of the Christian assembly outwardly; and they teach false doctrine (1 Jn. 2:19; 2 Jn. 7) (Wycliffe Bible Commentary. p. 1014). Certainly the antichrist’s teaching is here recognized as being fundamentally against Christ and a denial of Christ (1 Jn. 2:22) (Tyndale NT Commentaries, p. 105). John

says, that “many antichrists” have already entered into the church. These are professed believers who love the world and its sinful pleasures and distort the gospel and its message of the cross, thus placing themselves against Christ (Full Life Study Bible, p. 577). The first characteristic mentioned of antichrists, that is, false teachers and deceivers, is that they depart from the faithful. Some are manifest in their true colors by their defection and some are manifest in their immoral behavior (Jude 4). They arise from within the church and depart from true fellowship and lead people out with them (MacArthur Bible Commentary, p. 1955). Apostasy is possible for those who do not walk in the Lordship of Christ. The spirit of antichrist (1 Jn. 4:3) refers to demonic influences which cause and promote anti-Christian or false doctrines and conduct. This plurality of antichrists is characteristic of the “last hour” (Disciple’s Study Bible, p. 1617). Jude and Peter as well have stressed that the false teacher sooner or later will distort the Bible’s teaching.

(Verse 19) – “They went out from us... they were not all of us.” “They went out from us,” is meant to draw attention to the fact that the antichrists had been members of the congregation, as well as to the fact that they left it. The verb “to go out from” is in the aorist, indicating that the reference is to a definite event in the past. “They were not of us.” The clause serves to say that the antichrists (that is, the false teachers) have been members only in the outward appearance of things, not in the full sense of the word; hence, “these people really did not belong to our group,” “they were not our real companions,” “their hearts were not fully the same as ours” (Help for Translators, p. 63). The false teachers could not abide in the apostles’ teaching (See Acts 2:42), the doctrine of Christ (See Hebrews 6:1-2), so they left the Christian Church (See 2 John 7-11). Not everyone who claims to be a Christian really is a Christian. When disagreement over doctrine arises and there is a division, those who cling to Christ’s Word and teaching prove themselves to be genuine. Those who dispute Christ’s teaching and attempt to alter it prove themselves to be false. The apostle would rebuke them and put them out of the Christian fellowship, if they had not left of their own accord. The fact that they were willing to leave rather than confess the true teaching of Christ shows the antichrist spirit (L. Study Bible, p. 2174). Paul too warns against false teachers who will arise from among the believers (See Acts 20:29-31). Visible membership in the church does not guarantee truth (New Geneva Study Bible, p. 1988). The writer’s point was that these men did not really share the spirit and perspective of the apostolic circle. Heresy in the Christian church, whether on the part of its saved members or unsaved people in it, always unmasks a fundamental disharmony with the spirit and doctrine of the apostles (See Acts 2:42; 2 John 9). A man in touch with God will submit to apostolic instruction (See 1 John 4:6) (The Bible Knowledge Commentary, p. 891). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 VERSES 20-23

::::::::::> **READ THE FOLLOWING:** ²⁰But ye have (present tense) an unction from the Holy One, and ye know (perfect tense) all things. ²¹I have not written (aorist tense) unto you because ye know not the truth, but because ye know it, and that no lie is (present tense) of the truth. ²²Who is (present tense) a liar but he that

denieth (present tense) that Jesus is (present tense) the Christ? He is (present tense) antichrist, that denieth (present tense) the Father and the Son.

²³Whosoever denieth (present tense) the Son, the same hath (present tense) not the Father: (but) he that acknowledgeth (present tense) the Son hath (present tense) the Father also. (King James Version)

(Verse 20) – “But ye have an unction...and know all things.” The word “unction” is *chrisma*. Here it refers to the Holy Spirit with whom the believer is anointed. The two words meaning “to anoint” in the New Testament, *aleipho* and *chrio*, refer to the act of applying something to something else for a certain purpose. One of the ministries of the Spirit consequent upon His indwelling presence is that of enlightening him regarding the meaning of the Word of God. He is the Great Teacher in the Church. As a result of this, John says, “Ye know all things.” That is, as a result of the indwelling of the Holy Spirit, the saints are given the ability to know God’s truth (Wuest’s Word Studies in Greek, p. 132-133).

(Verse 22) – “He that denieth that Jesus is the Christ. He is antichrist.” “Christ” (Greek *Christos*, Hebrew translated as “Messiah”). The literal meaning of the word (both Greek and Hebrew) is ‘the Anointed One.’ In early times priests and kings were anointed with oil as a sign that God had chosen them. In the New Testament the word refers especially to the one who was expected to bring in God’s Kingdom (The Translator’s NT, p. 568). To deny Jesus is the Christ (anointed king) would be to deny his kingship and Lordship (See Acts 17:7; 1 Cor. 12:3). The truth which makes it possible to tell Christians from antichrists is the truth that Jesus is the Christ (Liberty Bible Commentary, p. 768). “**Antichrist.**” (Greek *antichristos*): 1 John 2:18, 22; 4:3; 2 John 7; 2 Th. 2:3. Christians of New Testament times expected Christ to come back to earth soon in order to establish his Kingdom. In certain passages of the New Testament there are clear warnings that before this happened there would be persecution and bitter opposition both to the people of Christ and to Christ himself. These ideas of opposition and persecution had long been present in Jewish minds as they contemplated the end of the age and the coming of the Messianic Kingdom. The Christians simply interpreted these ideas with reference to the return of Christ. The opposition to him would be led by the Antichrist, a superhuman figure, Satanic in power, attributes and character. This Antichrist would be a real person who would play his part in history. Both the appearance of this person and the historical events accompanying a time of apostasy and persecution would be signs of the approaching end of all things. His destruction would mark the inauguration of the Kingdom (The Translator’s NT, p. 553).

(Verse 23) – “He that acknowledgeth the Son.” “The one who confesses (acknowledgeth) the Son, also has the Father.” The word “acknowledgeth (confess)” is *homologeō*, “to speak the same thing that another does,” hence, “**to agree with that person.**” The construction of this verb with *en*, in, followed by the dative case of the personal pronoun, had a special significance, namely, to confess in a person’s name, the suggestion being to make a public confession (See Matt. 10:32; Luke 12:8). This conveys the thought of confessing allegiance to Christ as one’s Master and Lord, and, on the other hand, of acknowledgment, on His part, of the faithful one as being His worshipper and servant, His loyal follower; this is appropriate to the original idea in

ye have received (aorist tense) of him abideth (present tense) in you, and ye need (present tense) not that any man teach (present tense) you: but as the same anointing teacheth (present tense) you of all things, and is (present tense) truth, and is (present tense) no lie, and even as it hath taught (aorist tense) you, ye shall abide (future tense) in him. (King James Version)

(Verse 26) – “Concerning them that seduce you.” The word “**seduce**” used here is *planao* and means “to cause to stray, to lead astray, lead aside from the right way, to lead away from the truth, to lead into error, to deceive, and to be led aside from the path of virtue” (Thayer’s Greek Lexicon). The word “**error**” is *plane* and means “a wandering, a forsaking of the right path,” (See James 5:20), whether in doctrine, or in morals. In Scripture, doctrine and morals are never divided by any sharp line. “Errors” in doctrine are not infrequently the effect of relaxed morality, and vice versa (Vine’s Greek Lexicon). “Those who would **seduce** you” is in the Greek a participle of the present tense. This tense serves here to indicate the continuing attempt of the deceivers (Help for Translators, p. 71).

(Verse 27) – “Ye need not that any man teach you.” “**Teach**” is in the present subjunctive, emphasizing continuous action. The translation reads, “and no need are you constantly having that anyone be constantly teaching you.” This does not set aside the usefulness and necessity of God-appointed and equipped teachers in the Church (Eph. 4:11; Acts 13:1), but merely means that the saints are not at the mercy of these false teachers or at the mercy of any teachers, for that matter. No teacher, even a God-appointed one, is the only and ultimate source of the saint’s instruction. He has the Holy Spirit and the Word (Wuest’s Word Studies in Greek, p. 138). Thus, believers have two safeguards against doctrinal error – Biblical revelation (See 1 Jn. 2:24) and the Holy Spirit (Full Life Study Bible, p. 580). Christ promised to send the Holy Spirit to teach his followers and to remind them of all that Christ had taught (See John 14:26). In addition, we have the God-inspired Scriptures, against which we can test questionable teachings. To stay true to Christ, we must follow his Word and his Spirit (Life Application Bible, p. 2278). Both apostolic teaching (the Word) and the Heavenly Teacher (the Holy Spirit) are necessary for continuance in the truth. It is by these possessions, not by new teachings or teachers, that we shall abide in the truth (Tyndale NT Commentary, p. 115). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 2 **VERSES 28-29**

::::::::::> **READ THE FOLLOWING:** ²⁸And now, little children, abide (present tense) in him; that, when he shall appear (aorist tense), we may have (present tense) confidence, and not be ashamed (aorist tense) before him at his coming. ²⁹If ye know (perfect tense) that he is (present tense) righteous, ye know (present tense) that every one that doeth (present tense) righteousness is born (perfect tense) of him. (King James Version)

(Verses 28-29) – The visible proof of being a Christian is right behavior. Many people do good deeds but don’t have faith in Jesus Christ. Others claim to have faith but rarely produce good deeds. A deficit in either faith or right behavior will be a cause

for shame when Christ returns. Because true faith always results in good deeds, those who claim to have faith and who consistently do what is right are true believers. Good deeds cannot produce salvation (Ephesians 2:8-9), but they are necessary proof that true faith is actually present (James 2:14-17) (Life Application Bible, p. 2279).

(Verse 28) – “Little children, abide in him.” John warned against false christs or messiahs and against those who deny Jesus is the messianic Son of God. He looked to Christ’s appearance (*phanerros*) and His coming (*parousia*), both technical terms referring to the final coming. Like Paul (See 1 Th. 3:13), James (See Jam. 5:7-8), and Peter (See 2 Pet. 3:11-12), John connected the final coming with his call to continued faithfulness. Faith that Christ will come again calls us to “abide in Him” (Disciple’s Study Bible, p. 1617). Men will react to His coming in one of two ways. Some will *have confidence*; others will *be ashamed before him*, or better ‘shrink from him in shame’ (Tyndale NT Commentary, p. 117).

(Verse 29) – “Ye know that every one that doeth righteousness is born of him.” “Doeth” is from the present tense participle of *poieo*. The habitual doing of God’s will is in view here. The habitual actions of a person are an index of his true nature. The habitual actions of righteousness, God’s righteousness here as produced by the Holy Spirit is an indication of regeneration (See Romans 2:7-9) (Wuest’s Word Studies in Greek, p. 140). <::::::::::: **STOP, DISCUSS OR COMMENT.**

A Three Step Approach To Understanding

THE FIRST EPISTLE OF JOHN

STEP THREE:

STEP THREE: Questions are provided that will take you directly to the Scriptures to again discuss what you have already seen and understood.

QUESTIONS & ANSWERS

(1 John Chapter 2)

Discover the answers by going to the appropriate Scriptures.

1. Read 1 John 2:1. John was writing this letter to encourage the believers to: a. have fun. b. quit praying. c. not sin. d. take it easy.

2. Read 1 John 2:1. If we do sin as a believer we have: a. an advocate with the Father. b. a Priest-Friend in the presence of the Father. c. one to plead our cause with the Father. d. all of the above.

- 3. Read 1 John 2:2.** Jesus is: a. the way our sins are taken away. b. the sacrifice for our sins. c. the personal atonement for our sins. c. all of the above.
- 4. Read 1 John 2:3.** We can be sure that we know God if: a. we go to church on Sunday. b. we obey His commands. c. we pay tithes to the church.
- 5. Read 1 John 2:4.** If someone says, "I belong to God," but doesn't obey God's commandments, that person is: a. a carnal Christian. b. a hypocrite. c. a liar.
- 6. Read 1 John 2:5.** Those who obey God's word really do: a. love Him. b. put themselves under the law.
- 7. Read 1 John 2:8.** The new commandment (love) is shown: a. in how Jesus lived. b. in how unbelievers live.
- 8. Read 1 John 2:9.** If we claim to be in the light and hate someone, we are: a. a carnal Christian. b. a bad witness. c. still in the dark.
- 9. Read 1 John 2:10.** Anyone who loves his brother is living in the light. True or False.
- 10. Read 1 John 2:12-14.** John is addressing this letter to: a. the believers. b. the unbelievers.
- 11. Read 1 John 2:15.** Never give your hearts to this world or to any of the things in it. A man cannot love the Father and love the world at the same time. True or False.
- 12. Read 1 John 2:16.** The lust of the flesh, the lust of the eyes and the pride of life is: a. of the Father. b. not of the Father.
- 13. Read 1 John 2:17.** The person that does the will of God: a. will perish. b. abideth forever.
- 14. Read 1 John 2:18.** The antichrist will oppose Christ in the guise of Christ. True or False.
- 15. Read 1 John 2:19.** These enemies of Christ: a. was in our fellowship (our church). b. went out from our number. c. went out from our company. d. all of the above.
- 16. Read 1 John 2:20.** The Holy Spirit has come upon you, and you: a. know the truth. b. don't know the truth.
- 17. Read 1 John 2:22.** The person who says that Jesus is not the Christ (Messiah) is antichrist. True or False

18. Read 1 John 2:23. Whoever denies the Son his rightful place doesn't have the Father. True or False.

19. Read 1 John 2:24. A believer will abide in Christ if he abides in the original teaching of Christ and the apostles. True or False.

20. Read 1 John 2:25. God's promise to us is eternal life. True or False.

21. Read 1 John 2:26. We need to be aware of those who would lead us astray. True or False.

22. Read 1 John 2:27. No teacher, even a God-appointed one, is the only and ultimate source of the saint's instruction. True or False.

23. Read 1 John 2:29. In this we see the mark of a believer, the one who practices righteousness is God's true child. True or False.

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