

**The Non-Pauline
Epistles
The Epistles of John & Jude**

**By
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By Jerry W Jones Sr PhD

The First Epistle of John The Epistle of Love

Introduction

The three epistles of John have been used by Bible students, more than any other of the New Testament books, for the study of the Koiné Greek language, specifically because of the simplicity of the language that the Apostle John used.

There should be little argument given concerning the authorship of the book, for its opening theme concerning Jesus being the *Word* is comparable to that of the Gospel of John and the love of God for His children is seen throughout the epistle. A similar title of The Fellowship Of The Believer could have been given.

The Apostle John, as seen in the book of Revelation, could have already been exiled to the Isle of Patmos when he undertook the task of writing these three epistles and he expresses in them his intimate love and care for his *children* (Gr. τέκνι – little born ones). Through this First Epistle, we see the children's nearness of fellowship and standing in one with Christ Jesus.

Perhaps even more than First Corinthians chapter thirteen, it expresses that love which believers should have, not only for their Heavenly Father, but one towards another.

The key word of the First Epistle would be *know*, being used thirty-four times (including the words *knoweth*, *knew*, and *perceived*). The key verse would be 5:13, *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* It is that blessed assurance that what we have committed unto the Lord, He is more than able to perform, that our eternal life is not a matter of our control, but confidence in Almighty God who has given us eternal life, through Jesus Christ His Son.

Read with an open heart this epistle of love. Meditate on each verse and let it apply itself to your heart. In it you will find a peace and love that John had with His Savior, and which you also can enjoy.

Jerry W Jones Sr PhD

Psalm 68:11

Chapter One

The Light and The Life

1. The Word of Life:

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

(1:1-4)

The concept of time is lost to our finite minds. We measure all things by the passing of the minutes and hours around us. But such a concept means nothing to Almighty God. The Apostle John opens his epistle with the briefest of explanations of the eternal existence of God, even before time itself began.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. The *beginning* (Gr. ἀρκυς) is the first of all things, the ruler or authority. The Greek word is where we get the word archangel, the highest of angelic beings. In signifying that Jesus Christ, the *Word of life, was from the beginning*, is tells that He is the first and highest authority over all things.

The Apostle Paul, in writing his Epistle to the Colossians, stated, *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist* (Colossians 1:16-17). We do not say, “Jesus **was** before all things.” We say, “Jesus **is** before all things.” There is no time in respect to the Son of God. Even Jesus, when He stood before the Jews and said, *Before Abraham was, I am* (John 8:58), was just as much God then as He was in the very beginning.

...which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. John no doubt was making reference not only to the earthly ministry of the Lord, but to His bodily resurrection and appearance before the disciples prior to ascension into Heaven. Jesus Christ had appeared in the presence of the disciples as they had gathered together, *...But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have* (Luke 24:37-39).

John had opened his Gospel speaking of Jesus as the *Word* and now expands that meaning to *the Word of life* (Gr. *λογου της ζωης*) and then proceeds to give definition to such a distinct title.

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (v.2). The word *manifest* is from the root word *φονηρος*, which means to become visible, clearly or plainly to be seen, evident, known or plainly discerned.

In a court of law, it used to require but two witnesses to verify some fact. Here we have the Apostle John speaking of the many witnesses who had beheld the risen Savior. The Apostle Paul, in his letter addressed to the believers in Corinth, mentioned Jesus' manifestation to Peter, to the disciples, to over five hundred believers at one and then to himself (II Corinthians 15:1-8).

3. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. To have* (Gr. *εχετε*) fellowship is a continuous action, "that ye may also be having continuous fellowship with us." It expresses a moment-by-moment, daily walk with our Lord and Savior, the keeping of our hearts in tune with the will of God, while walking in communion with other Christians.

Someone had once said, "The meaning of fellowship is many fellows being in the same ship." It implies a unity of spirit, soul and body to one goal. The Greek word *κοινωνια* speaks of an association, communion, and close relationship, the sharing of something in common with someone else. It is strange how two persons who had never previously met can come upon each other and, in the bonds of salvation, become friends with each other and enjoy each other's company as no unsaved person can. This is only because of the Word of life indwelling each other.

4. *And these things write we unto you, that your joy may be full.* Again, the *may be full* is a continuous process. It is a never-ending action of being filled with God's joy in your heart. Like the childhood song, "I have the joy, joy, joy, joy, down in my heart." And we could use the word *joy* in an acrostic, meaning Jesus, Others and then You, or as Jesus and You with nothing between.

This is the abiding in Christ that Jesus spoke of in John chapter fifteen, as He and His disciples were walking through the garden on the way to His prayer of intercession and betrayal by Judas. He desires that intimate closeness with you and me. He wants to speak to us through His Word. And He wants us to speak to Him through prayer, intercession, supplication and praise. It takes but a moment to forget the Word of God and lack of communion with Him before we can feel the loss of that intimate fellowship with Him, and even less time than that to return to His side and feel His love and care for us.

Friend, when was the last time you spent time alone with the Lord in prayer? When did you last take your family and sit down to talk to Him of your need, or even in just praising Him for all that he has done for you?

A prayerless home is destitute of religious sympathy. The family demands prayer. Its relation to God, its dependence and specific duties, involve devotion...

Let me, therefore, urge upon you, Christian parents, to make prayer a prominent element of your home. You should be a priest unto your family, --a leader in home-communion with God. Your children have a right to expect this from you. If you are a

church member, how strange and startling must be the enunciation in heaven, that you are a prayerless Christian, and your home destitute of the altar!... Oh then, make your home a house of prayer; lead your little flock in sweet communion with God. Establish in them the habit of devotion: Shape your consciences by prayer... Salvation shall be the heritage of your children; they will grow up in the divine life; and will live amid the blessings of prayer, and be faithful to its requisitions.¹

Rev. S. Phillips, *The Christian Home As It Is In The Sphere of Nature and The Church*,

Our fellowship with the Savior is dependent upon our obedience to communion around the Word of God and in prayer to Him. When we as the leaders of our homes begin to understand the responsibility of prayer, then we will begin to fully comprehend the fellowship with the Father, and with His Son Jesus Christ.

1. Light Versus Darkness:

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

We have a progression of deception given to us in these few verses. It is the exposing of the deceitfulness of man's heart in the light of the Truth of the Word of God.

5. *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.* The message (Gr. ἀγγελία) is the Good News (Gr. εὐαγγέλιον - from where we get our term *Gospel*), that all that is light is as darkness when in comparison to and in the presence of Almighty God. "And darkness in Him is not even one minute particle." There is only the *Shekinah* in His presence, for He is that *Shekinah* glory.

6. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.* Here begins the downward progression of man's excuses before (or should we say, against) God. We have here declared that we claim to be in communion with God, when in fact we are living in sin. Therefore it is plainly seen that we are lying and are not "practicing" the truth.

¹ SLATER, Rosalie J., *Teaching And Learning America's Christian History*, 1965, San Francisco, [Foundation For American Christian Education](#), pp17-18.

7. *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* The antithesis of someone who is lying and walking in darkness is one who **is having** fellowship with each other, and being continually cleansed (Gr. καθαριζει - from where we get our word catharsis – cleansing), from all sin.

8. *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* The second step downward in regression from the truth is to say that we are not presently sinning. The only person whom we deceive is ourselves, and the truth is not in us.

9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The corrective action of such a person who thinks they are living a sinless life is to openly confess our sins, for God is *faith* (Gr. πιστος) and He is *just* (Gr. δικαιος) in forgiving us of our sins and He “keeps on cleansing us” (again the Greek word from where we get our catharsis) from all that is unrighteous or unjust.

10. *If we say that we have not sinned, we make him a liar, and his word is not in us.* This is the final culmination of the degrading nature of man, to say that he has never sinned, for it makes God to be a liar, for He tells us *For all have sinned and come short of the glory of God* (Romans 3:23). For one to say he has never sinned is to declare that the Word of God does not abide in Him, and since Jesus Christ is the *Word*, we cannot have the life of Christ in our hearts, until we confess that we **are** sinners, repent of our sins and acknowledge that Jesus Christ is our Lord and Savior.

Chapter Two Our Advocate

1. The Propitiation:

My 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:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

It is interesting to note the tenses that the Apostle John uses in these verses. He moves from the *ye* to the *we*, *whoso*, *him* and *I*.

1. *My 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.* This is not the *if* of doubt, but of absolute certainty. John knows that we **are** going to sin. He implores us not to, but since we are going to sin, we can rest assured that we have in Heaven a heavenly lawyer, an advocate (Gr. παρακλητον) who pleads our case before the Judge of all the universe, our Heavenly Father. When Satan accuses us of sin (Revelation 12:10), Jesus Christ points to the blood of the covenant (Hebrews 12:24) and we are pronounced as “not guilty,” because our sins have already been washed in the blood of the perfect Lamb of God, Jesus Christ.

2. *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* In contrast to atonement, which is only a temporary satisfaction of the wrath of God throughout the Old Testament sacrifice of lambs, bulls and goats, Christ’s propitiatory sacrifice (Gr. ἰλοσμος) is a complete satisfaction of the wrath and punishment justly deserved. It is the mercy extended when none was deserved; when judgment was the rightful lot of every sinner. It is the grace extended with it was not deserved, simply because God loved us and sent His only begotten Son into the world to become sin for us, so that through His blood, we might be made righteous in the sight of God. Second Corinthians 5:21 tells us, *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* \

3. *And hereby we do know that we know him, if we keep his commandments.* The “natural” desire of man’s heart is rebellion. We do not want to do good. We do good because it is beneficial for us, or because it brings reward, or in the lack of it, we are punished. But rebellion is our natural desire. For a man to “be keeping” God’s commandments would be the spiritual indication of a heart changed by the love of and for Christ.

To *keep his commandments* does not merely mean to “obey,” but means to “garrison,” to protect at all costs. The Greek word *τηρεω*, means “to guard (from loss or injury, properly, by keeping the eye upon” as in a military fortress, set with guards on the walls, to keep the enemy from taking their stronghold by force. We are called upon to protect the Word of God from any attack by liberals who would undermine the holy, inspired, inerrant Word of God.

4. *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* Remember James 2:19? The demons also know God. They also know Christ. But there is no truth in them and nothing but lies, because they are the pawns of the father of lies, the devil. If you have no desire to follow and protect the doctrines and precepts of God’s Word, then to say you know Him is a lie, because you are not living in truth. There is a comical saying, “The proof of the pudding is in the eating.” If you are saved, and you know it, then your life will show it.

There once was a sign I saw in a college chapel, which said, “If you were arrested for being a Christian, would there be enough evidence to convict you?” Sad to say, there are many a Christian today whose life shows no evidence of any change within. You may ask them if they are saved, and they will say they are, but their daily walk would never prove it. There is but one answer to that situation, and that is, live it first before you declare it.

5. *But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.* Again, the word *keep* is the same word used throughout First John, and in Jesus’ address to His disciples in John 15:1-7. It is an action of permanently residing within a specific confine; in this instance, in the love of God, which “perfects” (Gr. *τετελειοται*) or makes one mature in God’s love and Word.

6. *He that saith he abideth in him ought himself also so to walk, even as he walked.* We have here a continual action of abiding, walking and “keeping.” If we are going to state our communion and fellowship with Him, then we had best live up to God’s expectations, not ours nor those of others around us.

2. The Eleventh Commandment:

Brethren, 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.

8 *Again, 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.*

9 *He that saith he is in the light, and hateth his brother, is in darkness even until now.*

10 *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.*

11 *But 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.*

12 *I write unto you, little children, because your sins are forgiven you for his name's sake.*

13 I 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.

14 I 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.

Concerning the *new commandment* of Jesus Christ, the Apostle John had been the only writer who had written concerning this, as was mentioned in John 15:10-12. We see there that Jesus had just previously mentioned to the disciples about abiding in the vine to draw upon His source of strength to be witnesses to others and to bring forth *fruit, more fruit and much fruit*. In these verses, it says, *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.*

Then in the upper chamber, following the Lord's Supper and Judas having been filled with the spirit of Satan, Jesus states to the remaining eleven disciples, *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another* (John 13:34-35). This is the mark of the new birth in a believer, his love for the brethren. There is that unique oneness of spirit with another person who has received Jesus Christ into their heart as Lord and Savior. When the world looks upon a Christian, they should see us as different from their own lifestyle. To be quite honest, we as born again believers in Jesus Christ ought to fit like round pegs in a square hole. We should seem strange to the world. And if we don't, then we are not living the Christ life.

7. *Brethren, 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.* John was telling them that it should be evident in their lives that they remember the commandment as Jesus Christ had given to them in the upper room and as they walked through the garden. He was addressing the disciples then (and Christians as well now), who no doubt knew of the words Christ had spoken, how they were to manifest the love of God in their hearts as they showed love one to another.

8. *Again, 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.* Jesus had told them, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life* (John 8:12). When Jesus comes into your heart, there is newness of life that shines upon the face. The hardness of sin is removed from the heart and is manifest upon the light of love that is seen in the expression upon the face.

I recall once having witnessed to a man in prison, who had been there for numerous charges. He had been having difficulty with his wife and wondered if there was anything that could be done. I used the opportunity to first explain to him his need of forgiveness of his sins, to repent and receive Jesus Christ into his heart. He did so and when he stood up from being on his knees in prayer, asking Jesus to forgive him of his sins, there was a difference that was seen in the man's face. It had been hardened by years of sin and crime, but now, just in a simple

moment, others could see that the weight of sin was gone. The darkness in his heart had been expelled by the light of the Gospel of Christ. Truly, when anyone asks Jesus to come into their hearts, the wickedness of sin flees in horror, because sinful man loves darkness rather than light (John 3:19).

9. *He that saith he is in the light, and hateth his brother, is in darkness even until now.* Again, we have a contrast in terms. How can anyone who is saying he is in the light of Christ have hatred in his heart for another believing brother, or even for his physical brother? It is impossible to have the love of Christ in your heart and hatred in there also towards someone.

10. *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.* Again, the evidence of the love of Jesus Christ is the love for your believing brothers. And to this evidence, there will be no “scandal” (Gr. σκανδαλον) in your life.

11. *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes.* The word *hateth* is from the Greek root word μισηω, which means a detesting, abhorrence or loathing of something or someone. Such an attitude could not be in the heart of one who claims that he is walking in the light of Christ. That person who has such hatred is one whose heart is still full of darkness and Satan’s grip on him is one that has blinded him to where he is going.

12. *I write unto you, little children, because your sins are forgiven you for his name’s sake.*

13. *I 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.* John opens these verses with the present tense, continuous action, “I am writing.” He is repeating that which is stated in the following verse fourteen. Their sins, having been forgiven, is a past action. When these believers had asked Jesus Christ to come into their hearts, the fact of their sinfulness had been settled once for all in the blood of Jesus Christ.

The *have known* again is past action. The fathers, supposedly referring to the elderly men in the congregations had that intimate knowledge of the Savior, who was from the beginning, or even stated, they had known the Savior from the beginning – perhaps referring to the supposition that they had been some of the followers of Christ in His earthly ministry and been those eyewitnesses of His resurrection (I Corinthians 15:6).

The *young men*, “having overcome,” is again in the past tense, where those who through the blood of Jesus Christ were having victory over the wiles of Satan.

Then John repeats his referral to the *little children* (Gr. τεκνια) and mentions that they “having known” the Father, were the children of God.

14. *I 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.* This is almost a repetition of verse thirteen, using the past action tense, that the fathers had known Him *that is from the beginning*. Notice the use of the word *is* instead of past tense “was.” He is the eternal God, from eternity to eternity (Ephesians 3:21 – *world without end* – Greek phrase from eternity past to eternity future). And the young men “are being strong” and the Word of God “is remaining” in them and they “had already overcome” *the wicked* (Gr. πονηρον). What an assurance these must have had with such a commendation from the aged Apostle, to know his concern for them and confidence in them.

3. Love Not The World:

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

16 For 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.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

There would seem to be a contradiction of terms here, when seen from the human viewpoint. We read in John 3:16, *For God so loved the world* (Gr. *κοσμος*) and then here we read:

15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* The word *world* has the meaning not only of the sum total of all beings above the level of animals, which is that which God showed such love, but also the scene of earthly joys, possessions, cares or affairs, which is that which man is not to place such distinction or love. It can also mean the sum total of all that is iniquity, which is that which we are not to love.

16. *For 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.* Herein lies the power and wiles of the devil in the ruin of man. And it all began in the Garden of Eden. In Genesis 3:6, we read, *And when the woman saw that the tree was good for food (lust of the flesh), and that it was pleasant to the eyes (lust of the eyes), and a tree to be desired to make one wise (pride of life), she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.* And from that moment, man has been plunged into the world of iniquity ever since.

The Gospel of Luke tells us that Satan also attempted to use this same tactic upon the Son of God, Jesus Christ, after Jesus had been forty days in the wilderness. In Luke 4:3, knowing that Jesus was hungry, he tempted Him to turn stone into bread, to satisfy the lust of the flesh. In verse five and six, Satan showed Jesus all the kingdoms of the world, to attempt to test Him with the lust of the eyes. Finally, in verses nine through eleven, Satan tempted Jesus to cast Himself from the pinnacle of the temple, tempting Him to the pride of life by proving Himself to be God. In all, Jesus rebuked Satan with the Word of God, *it is written.*

17. *And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.* This power of resisting the devil has been given to each believer. We are commanded in James 4:7, *Submit yourselves therefore to God. Resist the devil, and he will flee from you.* The very same power, the Word of God, that Jesus used to defeat the devil is ours to use in the name and through the blood of Jesus Christ. The devil hates the Word of God as much as he despises the shed blood on Calvary. And when we use the name of Jesus in the power of the blood of the Lamb, we will send Satan fleeing in horror. It is yours to use to the honor and glory of your Savior.

4. The Anti-Christ:

18 Little 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.

19 They 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.

20 But ye have an unction from the Holy One, and ye know all things.

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

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

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also

John's continued tender love and care for the believers is declared in his continual referring to them as *little children* (Gr. *παιδία* here in contrast to *τεκνία* in 2:1). Here, the word is in reference to one who is a very young child or infant. In relation to God, it is a child as far as the mind is concerned in its knowledge of the Word and will of God.

18. *Little 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.* The use of the word *time* (Gr. *ώρα*) is used to depict a specific time of day, an hour, as a short space of time, a moment of time that takes its name from the hour that has just passed or the time when something took place, is taking place or will take place in the future. In this instance, the latter was in reference by the Apostle John. Even in his days, the common belief was that Jesus Christ could return at any moment, although through the passing ages, we can see the fulfillment of God's purpose that was not evident in his days. That is why the return of Jesus Christ is what is called imminent, or "any minute."

The word *antichrist*, is a direct transliteration of the Greek word *αντιχριστω*, which can refer to someone who is "against Christ," or someone who comes "instead of" or "in the place of" Christ. The use of the word *antichrist* is only found in the epistles of John (I John 2:18, 22; 4:3 and II John verse seven) and was not found outside Christian circles. The word as used here can refer both to the beast of Revelation and to those who rise up in opposition to the doctrine of salvation and Jesus Christ as the Savior of the lost.

These early New Testament Christians had heard that the antichrist was going to come and John was warning them that there were already antichrists, those who opposed Jesus as God and salvation by the blood of Christ, present in their days. To him, this was a warning that they were already living in the last "hour."

19. *They 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.* The unique thing about the Gospel is that, when someone is offended by it, they cannot remain in the presence of those who believe and live by it. They may have called

themselves Christians, but the simple fact of their going out from among the other believers was evident that they indeed were false believers, doctrinally and in their walk and belief.

20. *But ye have an unction from the Holy One, and ye know all things.* The word *unction* is from the Greek word *χρῖσμα* and is the same as the word *anointing* used in verse twenty-seven. The believer has something that an unsaved person can never experience, that is, the indwelling gift of the Holy Spirit within their hearts.

21. *I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.* When Jesus had stood before Pilate in the judgment hall, He told Pilate, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice* (John 18:37). To this comment, the unbelieving Pilate could only voice the reply *What is truth?* and then not even wait around for the answer. The unbeliever cannot understand the truth, because there is no truth in him.

22. *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.* The very name Jesus, in the Greek is *Ἰησους*, which means that “Jehovah is Salvation.” The very title Christ from the Greek and Messiah from the Hebrew means “the Anointed One.” Jesus is very God, and should anyone deny that He is God, he is a liar and an antichrist, an opposition toward God.

23. *Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also.* The word *denieth* is from the root Greek word which means to refuse, to disdain, to disown, to disregard, to repudiate or deny. To deny the Son is to be proof that the Father does not reside in the disbeliever. But he that will acknowledge (Gr. *ὁμολογῶ*) which means to confess, and he that does so confess the Son shows that the Father is living in his heart.

4. Abiding:

24 Let 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.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But 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.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

We have stated before that *abiding* (Gr. μνηω - to remain) is to continue, to stay, to live, dwell or lodge. It has the meaning of resting confident and safely under someone's protection with no anxiety.

24. *Let 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.* When the Word of God "resides" within our hearts, the obvious direction of our lives will be to *continue* (Gr. μνηετε - again to abide) in the Son and in the Father.

25. *And this is the promise that he hath promised us, even eternal life.* The *promise* (Gr. επαγγελια) is the announcement, the pledge or the oath of affirmation. And this promise that God has given to us is the gift of everlasting life. We could quote John 3:16; 5:25; Romans 10:13; Revelation 3:20 and a countless myriad of other verses in the Word of God that give us the assurance of eternal life. And *eternal* is from the Greek word αιωνιος which depicts the very nature of God, that is, life without end. There is nothing and no one that can take our salvation from us (Romans 8:35-39).

26. *These things have I written unto you concerning them that seduce you.* The very nature of many religious cults today is to cause others to doubt their salvation and to teach that you can be saved and then lost. They will *seduce* you (Gr. πλανωω) or lead astray someone who may be a baby Christian, by teaching false doctrines that are not founded on the Word of God. And they will eventually start by "works" as part of your acceptance by God. They find a few verses that they think teach you can lose your salvation, while avoiding and ignoring the countless hundreds that show salvation is not in do, but in done. It has been finished by the work of Jesus Christ on the cross of Calvary.

27. *But 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.* This is why it is so essential for the born again believer to get into the Word of God: that they may *search the scriptures* for themselves and submit their lives in prayer and the leading of the *anointing*, the Holy Spirit, to teach them all things.

Jesus has told us, *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you* (John 16:13-14). Man will fail us. Even the most dedicated pastor may fail in giving the truth of the Word, if he is not fully committed to the will of God. That is why it is essential for every believer to *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* (II Timothy 2:15). It is only when we are obedient to the will of God in daily meditation in and on the Word of God, committing ourselves unto the Holy Spirit, that He can teach us all things, for He is truth (John 14:6).

28. *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.* Again John calls upon us to place our absolute confidence and hope in the Heavenly Father through prayer, through meditation on the Word of God, through being alert to false teachers, through reliance upon the Holy Spirit for our guidance and instruction in the Word of God. And in this abiding, we shall have the confidence of knowing that when He does once more reveal Himself, we shall not bow in shame before Him.

Sad will be the Christian who lived the carnal, self-dependent life while here on earth, and will have nothing to show to God in eternity, for service to Him here in the present. No

wonder Jesus said that there would be weeping and gnashing of teeth; this is of Christians given gifts to use in honor of the Savior who failed to do so (Matthew 25:14-30).

29. *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.* This is the *if* of certainty, not the *if* of doubt. They know that God the Father is righteous. Therefore, those who live the life of righteousness certify the fact that they have been born of God: nor working righteousness in order to be saved, but because they already are.

No one will abide in Christ who is not saved. The very life of Christ will be a testimony unto himself that he is unsaved, and he will live the life of misery unto he finally asks Christ to come into his heart and to forgive him of his sins. My friend, are you abiding in Christ? If you are not, will you this moment repent of your sins and ask Him to forgive you and trust Him as your Savior and Lord?

Chapter Three

Love And Confident Living In Christ

1. Our Appearing:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

There is nothing so great as to love someone and to know that such love is returned. The beloved apostle expresses that love which is greater than all, the love of the father for His children and in this instance, the love of the Heavenly Father for his “little born ones.” John opens the third chapter of his epistle with the confidence we can have in Christ, our Heavenly brother and in God our Heavenly Father.

Have you ever wondered why we call a fellow Christian a “brother” or “sister?” If it because we have a relationship unlike any on earth. We as Christians have a Heavenly Father and His Son, Jesus Christ, as our Heavenly Brother. Since God is my Father, and if you are saved, your Father, then that makes us brother and/or sister in Christ Jesus.

1. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.* One Greek text adds a phrase that had been omitted from the King James translation, giving a further emphasis on this love of God. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: [and we are]...* It is the emphasis of what God has promised, He performs. It is like the Sunday school song sung quite frequently, Faith Is Just Believing What God Says He Will Do. Or you may phrase that, "Faith is just believing, what God says, He will do."

This proof of son-ship is further emphasized in the fact that we are different from the mold of the world. In the 1950s and 1960s, there was the statement concerning someone being "square." It meant that they did not fit in the mold of another's particular clique. When the unsaved talk about someone who was a Christian, they were called "triangles – a square that isn't all there." The born again believer in Jesus just does not fit into the mold of the world. As has been stated, he is like a round peg trying to fit into a square hold, and the unbelieving world just doesn't know quite what to do with us. They don't know us, nor understand us, because they don't know the Father.

One time, when working with the Federal Government, there was a particular elderly lady with whom I had Christian fellowship quite frequently. One Monday morning, I was relating to her how I had the opportunity to lead a sixth grade boy to the Lord the preceding Sunday morning, and we were rejoicing in the knowledge of another soul snatched from the pits of Hell. Another young lady saw us happy and rejoicing sauntered over and asked why we were so happy. I said to her, "I don't think you would understand," and she insisted that I tell her. So I said, "Well, if you really want to know, we were rejoicing over the fact that I had the privilege of leading a young boy to the Lord yesterday morning." With that, and a somber, stupefied look on her face, she just walked away. There was a joy there that she just could not understand, because try as I had previously, she was not interested in the things of the Lord, but would rather argue against anything spiritual.

The Bible tells us in Romans 12:2, *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* The words *be not conformed* can easily be stated, "Do not be poured into the mold of the world." God has *transformed* us (Gr. μεταμορφωω - metamorphosis) from the image of the sinful world into the righteousness of Christ.

2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* Our son-ship is not some future event. The moment we accepted Jesus Christ into our heart as Lord and Savior, believing in the forgiveness of sins through His blood, we are instantaneously the children of God. John 1:12 tells us, *But as many as received him, to them gave he power* (Gr. εξουσια - authority) *to become the sons of God, even to them that believe on his name.*

Paul, in Romans 8:14, 16-17 tells us of this adoption into the family of God. *For as many as are led by the Spirit of God, they are the sons of God... The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*