



STUDY GUIDE

1 John

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Chapter 1

When we are in a new covenant relationship with G-d, through Yeshua our Messiah, our lives are going to be transformed through the working of His Holy Spirit. As we begin to do His will we will begin to experience His peace and contentment in our lives. It is only when we are pursuing the will of G-d that our lives will become meaningful and have significance. Why? Because we realize that what we are doing has a Kingdom outcome, and therefore eternal consequences.

Verse 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, concerning the Word of Life- “*

From the beginning: From before the foundation of the world, before creation, before time. Nothing surprises G-d. He has always understood all things. From the beginning He has been revealing His prophetic truth to us.

We have heard: From the prophets.

Seen: The word used here is a word that means to simply notice something.

Looked upon: This is a different word for seeing – looking, here, does not involve simply noticing something, but it involves gaining understanding or wisdom according to what is seen (By looking upon Him we gain a new or different perspective for our lives).

Our hands have handled: John is revealing to us that it is discernible for humanity to come to a proper knowledge of Messiah – our Redeemer.

Life: Biblically, life is not just about being alive. Life has to do with being brought into the purposes/plans/will of G-d. Yeshua (this One who was seen, touched, etc) is the only source of true life.

Verse 2: *“And the life was manifested; and we have seen, and we have testified, and we have proclaimed to you that eternal life - which was with the Father and was manifested to us –“*

Eternal: This is the chief adjective that describes the Kingdom of G-d. It is never going to end. Eternal life is Kingdom life/true life. This is the kind of life G-d wants us to experience. He sent His Son to die a barbaric death on the cross so that we would be able to obtain this kind of life. If we do not receive this eternal life, by faith, then we will not have it and will eternally regret it. John is sharing important and life-changing information with us. It not only impacts this life, but also impacts us eternally.

Eternal life - which was with the Father and was manifested to us: John is talking about Messiah Yeshua. Before He was manifested to His disciples (and many of those who were alive at His first coming) He was with His Father. There was never a time when Yeshua did not exist.

Verse 3: *“That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Messiah Yeshua.”*

We declare to you: John is writing this epistle to those of us who never personally met Yeshua when He was alive on this earth. We never had the opportunity to experience Him, hear His voice, see Him with our eyes. We never touched Him or knew anything about His work. Now, through this epistle, we can develop the right perspective about Him so that we can experience Kingdom life.

You also may have fellowship with us: It is only through Yeshua that people can have unity with one another. He is the only One who can bring reconciliation between people.

Our fellowship is with the Father and with His Son: Yeshua and His Father (except for a momentary break - when Yeshua was on the cross and our sins separated Him from His Father) have perfect unity/fellowship together – they are One. Yeshua is the only One who can bring reconciliation between man and G-d.

Verse 4: *“And these things we write to you in order that your joy shall be made full.”*

Joy: Joy is not dependant on our circumstances - whether our lives are going well or not. Joy is supernatural and is based upon intimacy -being in a relationship (fellowshipping) with the living G-d. When we respond to the message of the gospel, by faith, we are going to know this joy that John is speaking about.

Made full: Made complete. This is written in the passive voice. This means that we cannot bring joy into our lives by our own means. Only G-d can bring this joy into our lives. He does this through the work of His Son.

This word is also written in the perfect tense. This means that the moment we believe joy is released into our lives.

Verse 5: *“This is the message which we have heard from Him and we proclaim to you: G-d is light and there is no darkness in Him at all.”*

The message: This message (that G-d is light and in Him there is no darkness) is the vehicle that brings the Presence of G-d into our lives.

We: John and some fellow believers with him.

We have heard...we proclaim: They are sharing what they have heard with those who have never personally met Yeshua.

G-d is light: Some of the terminology that John has used in this book has been taken from the book of Genesis (e.g. from the beginning, light etc). In the account of creation, the purpose of creation could not initially be seen. It was only when the Spirit of G-d began to move, and when G-d began to speak, that the purpose for it became clear.

In much the same way: as believers we become new creations in Messiah (2 Corinthians 5:17). The Word of G-d and the Spirit of G-d work together in our lives to bring order into them. Left to ourselves our lives would be in chaos. We would be pursuing things that were of no value. We would not think correctly, and nor would we have revelation – we would be in darkness.

No darkness in Him at all: Darkness is at odds with the character of G-d. Darkness speaks about confusion, a lack of understanding, and a lack of perception. In darkness, nothing can be known. G-d has come, through the work of His Son, so that we might know the truth of G-d and receive His revelation. It is only through G-d's light (the source of all that is good) that our lives can become ordered and pleasing to G-d – "good" (Genesis 1:4)

Verse 6: *"If we say that we have fellowship with Him and in the darkness we walk, we lie and we do not do the truth."*

If we say...we have fellowship with Him: One of the greatest powers that G-d has given to human beings is the power to choose. When we decide to serve G-d (to be in fellowship with Him) then we are not going to be in darkness. When we invite G-d into our lives (Romans 10:9-10) He begins to give us revelation (to reveal His truth to us) so that we are able to serve Him properly. We would not be able to serve Him without His truth enabling us to do so.

Lie...truth: In life there is either that which is true or that which is false. There are no grey areas, no middle ground, between the two. If something is not true then it is false, and vice versa. It is only through the revelation of G-d's Word that we can know what truth is. Truth, when it is received, brings about G-dly change in our lives. This change leads to eternal joy – giving our lives meaning and satisfaction.

Verse 7: *"But if in the light we walk, as He is in the light, we have fellowship with one another; and the blood of Messiah Yeshua, His Son, cleanses us from all sin."*

Light: Has to do with revelation or truth.

If in the light we walk...we have fellowship: Having fellowship with others is dependent on us walking in the light – *as He (Yeshua) is in the light.*

Blood: The mention of 'blood' places this verse within the context of redemption. Messiah came as the Redeemer (Matthew 20:28). There is no other source of redemption except through the blood of Yeshua. We cannot have fellowship with G-d the Father, or true fellowship with one another, unless we have been redeemed (and cleansed) by Yeshua's blood.

Cleanses us from all sin: This verse gives us assurance that Messiah's blood cleanses us - from every type of sin that we have committed (Psalm 103:3). Once we have been redeemed, we can have assurance that we are part of G-d's family forever.

Verse 8: *"If we say that we do not have sin we deceive ourselves and the truth is not in us."*

Sin: Humans are all physically very different from each other (different skin and hair colour, different characteristics etc). Spiritually, however, before redemption, we are all the same – we all sin, we all walk in darkness, we are all lost.

Deceive ourselves: If we think we are without sin then we are living in deception. Every single human being has a need for redemption. We all need to be cleansed from our sins.

The truth is not in us: We are in spiritual darkness.

Verse 9: *“If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”*

Faithful and righteous: His faithfulness will produce righteousness on our behalf (i.e. the cleansing of our sins).

Cleanse: Not only are our sins forgiven but they are also washed away from us. This forgiveness and cleansing of our sins (through the blood of Yeshua) makes us righteous before G-d. There is a connection between righteous and the Kingdom of G-d (Matthew 6:33). When we are forgiven and cleansed we are put into a position, a Kingdom condition, whereby we are declared fit for the Kingdom of G-d. We become Kingdom people and are called to express or demonstrate a Kingdom character.

Verse 10: *“If we say that we have not sinned we make Him a liar, and His Word is not in us.”*

We make Him a liar: Why? All have sinned and fallen short of the glory of God (Romans 3:23). Yeshua came in order to proclaim forgiveness of sins, to transform us and to make us into new creations (we need to be born again, made new, because sin brought death - destroying what we should have been). Without G-d's intervention (sending Yeshua into this world to die for us), we were going to be lost for eternity - as sin separates us from G-d (Isaiah 59:2). If we say that we have no need of forgiveness or cleansing, as we (falsely) claim that we have no sin, then we make G-d out to be a liar – as He has said that we have all sinned and need redemption.

His Word is not in us: John concludes this chapter by revealing to us how important truth (G-d's Word) is. It is foundational. It is only through truth that we are going to receive light (revelation or illumination). Revelation leads us to G-d's plan of salvation – the gospel message. It is only through this salvation experience (which comes through the work of redemption) that we can experience life – not only life in this world, but also life for the rest of eternity (eternal life).

Chapter 2

Part 1: 1 John 2:1-11

Verse 1: *“My children, these things I write to you in order that you should not sin, and if someone should sin we have an Advocate with the Father, Messiah Yeshua the righteous.”*

My children: This speaks about a family relationship. John is writing to people who he considers close family, people he greatly loves and is concerned about. He wants only good for the people he is leading.

You should not sin: This is how G-d expects believers to behave – it should be our normal behaviour. Those who have been brought into the family of G-d should not sin.

If someone should sin: To be a true believer does not mean that we live a perfect life and never sin. There are times when we do sin. However, sin should not characterize our lives. Sin in our lives should be the exception rather than the norm.

We: Believers; those who are in a new covenant relationship with G-d.

Advocate: A word that refers to a lawyer; someone who represents us in a court of law.

Messiah Yeshua: He is our defence attorney, but He is also the judge (John 5:22). Because of this, we can have confidence that our sins have been forgiven. If we should sin we have a righteous Advocate who will defend us before the Father.

Yeshua the righteous: In the same way that our sinfulness was placed upon Him, His righteousness was placed upon us (His righteousness has been imputed to us).

Verse 2: *“And He is the propitiation for our sins, but not only concerning our sins but also concerning the sins of the whole world.”*

Propitiation: Atonement covers up our sins but does not remove them -they are still there, and judgement remains in the equation. Propitiation, on the other hand, is better than atonement. It is a type of redemption. It means that our sins are not covered over (like with atonement) but they are erased, annihilated, destroyed! This means that there is no longer any sin that can be charged against us!

The sins of the whole world: Messiah's death is not a limited atonement. Some people teach that He only died for the elect. This is a false teaching. What He did at the cross was a work of redemption – a redemption that was complete and not limited in any way (John 3:16). The only criteria to receiving this redemption is confessing that Messiah Yeshua is L-rd and believing that the Father raised Him from the dead (Romans 10:9-10).

Verse 3: *“And in this we know that we have known Him, if we keep His commandments.”*

Know that we have known: This word for knowing something is repeated. It is also written in the perfect tense. This means that we have known Him in the past, we know Him today and that knowledge will continue into the future.

If we keep His commandments: There is evidence, a testimony, when one knows Messiah. Those who know Messiah are going to want to keep His instructions, His revelation to us. In other words, as a new creation (2 Corinthians 5:17) our desire is to obey Him by keeping His commandments.

Verse 4: *“The one who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.”*

“I know Him”: Written in the perfect tense. This means that they are claiming that they knew Him in the past, they know Him now and they will know Him forever.

Does not keep: This one has no desire to keep the commandments. He is uninterested in them, and is not committed to keeping them.

The truth is not in him: There is a connection between receiving the truth and that truth giving us the desire to obey. If we do not want to obey G-d’s commandments then we cannot say that we know Him. The truth of G-d brings about a G-dly change in our lives. That change is made evident through our obedience to the commandments (rooted in the Torah) of G-d.

Verse 5: *“But whoever keeps His Word, truly the love of G-d is perfected in him. By this we know that we are in Him.”*

The love of G-d is perfected in him: This means that the love of G-d works out, and brings to completion, His desires for that person who keeps His Word. Love and the commandments (Word) of G-d work hand in hand (John 14:15). The greatest commandments have to do with love (Luke 10:27, Galatians 5:14)

By this we know that we are in Him: The love of G-d being perfected in our lives, and evidence that we are obeying His instructions, confirms the fact that we are indeed in Him. It reveals the reality of our relationship with the Living G-d through Messiah.

Verse 6: *“The one who says he is in Him such a one ought to remain; just as that One walked also thus he should walk.”*

In Him: I.e. He says he has a covenant relationship with Messiah.

Remain: Meaning, that one ought to remain in this condition.

That One: Referring to Messiah.

Also thus he should walk: There needs to be a similarity, a continuity, between how Yeshua lived and how we are to live. We need to imitate how He lived when He was in the flesh – fulfilling the law and steering clear of sin.

Walk: Lifestyle is important. We are not saved by our obedience or lifestyle, but once we are saved the way we live is going to demonstrate our relationship with Him – whether we are in Him or not.

Verse 7: *“Brethren, not a new commandment I write to you but an old commandment which you have had from the beginning. The old commandment is the Word that you have heard from the beginning.”*

Brethren: This includes men and women.

Not a new commandment I write to you: Those who teach that we need to unhitch ourselves from the commandments of the Old Testament are teaching a false doctrine.

The beginning: From when G-d’s revelation to man begun (at the creation of man).

The Word: This revelation

The beginning: John, in this epistle, has repeated and therefore placed emphasis on “the beginning”. The beginning speaks about G-d’s revelation to man, a revealing of His purpose. Before the preaching of the gospel, even before the earthly ministry of Messiah, the objective of G-d had already been clearly revealed.

Verse 8: *“Again, a new commandment I write to you which is true in Him and in you, because the darkness has gone away, and the true light already shines.”*

A new commandment: John has just told us (verse 7) that he is not writing about a new commandment but about an old one, one that has been around since the beginning of known time. This is not in conflict with verse 7. John’s intent in this verse is to reveal to us that it is only through the ministry of Messiah Yeshua that the old commandments can become new. It is only through being a new creation in Messiah, having His Holy Spirit dwelling in us, that the old laws can become new covenant realities. Those who walk in the Spirit have the power, the potential, to fulfil the righteousness of the law (Romans 8:4).

True in Him: Only when we are **in Him** do we have the potential to take the Old Testament commandments and apply them, under the leadership of the Holy Spirit, in order to make them into that which can manifest (through our behaviour) the righteousness of the Kingdom of G-d.

The true light already shines: Through salvation and through the receiving of the Holy Spirit it shines, through our behaviour, in our lives.

Verse 9: *“The one who says he is in the light and his brother he hates is in the darkness until now.”*

In the darkness: There has been no change in him.

Verse 10: *“The one who loves his brother is in the light, and there is no cause for stumbling in him.”*

Light: Light brought order and a change into creation. If we do not accept and apply G-d’s light (revelation/illumination) into our lives we are going to continue to live in disordered darkness. There are only two possibilities: either we are going to be walking in the light (being led by the truth of G-d and being submissive to all of His instructions) or we are going to be stumbling in darkness.

No cause for stumbling: The one who loves his brother and who remains in the light has nothing offensive or scandalous attached to him. He is not a stumbling block or a cause of offense to others.

Verse 11: *“But the one who hates his brother is in darkness, and in darkness he walks. He does not know where he goes, because the darkness has blinded his eyes.”*

But: In contrast to the one who is loving his neighbour.

Hates his brother: The old commandment spoke of loving our neighbours (Leviticus 19:18). John changes the word ‘neighbour’ to the word ‘brother’. This is simply a different way of saying the same thing. John adds a more personal dimension to the commandment.

In darkness: This means that he is not utilizing truth or taking hold of the revelation of G-d. He is not acting in light of the message that has been revealed to us.

Does not know where he goes: Darkness leads to confusion (physically, emotionally, and spiritually).

Chapter 2

Part 2: 1 John 2:12-17

Great leaders, like the Apostle John, care greatly about those that they are leading or discipling (those who they have influence over or feel great responsibility towards). The instructions John wrote about here are very significant. They teach us how to walk obediently - living out our faith in a practical way.

Verse 12: *“I write to you children because your sins are forgiven through His name.”*

Children: Gender neutral – i.e. either masculine or feminine. It is a word that shows endearment, revealing to us that John had a special relationship with the people whom he was leading. John took these relationships very seriously, realising that he was responsible to lead the people properly so that they were edified and able to grow in spiritual maturity. The context of this verse reveals to us that John is writing to all believers – young and old, those who are mature and immature in their faith.

Your sins (all our sins) are forgiven: This is something that all believers have in common. Only through the work of Messiah Yeshua do we all find justification.

Through His name: Acts 4:12. The name of Yeshua (Jesus) speaks about salvation (Matt 1:21). If we are a member of G-d's family, our sins have been forgiven through, or by means of, His name.

Verse 13: *“I write to you, fathers, because you have known Him from the beginning. I write to you, young ones, because you have overcome the evil one. I write to you children because you have known the Father.”*

Fathers: John is speaking to those who are more mature in the faith.

Have known Him: Written in the perfect tense. This means that they knew Him in the past (for a period of time), they know Him now and they will continue to know Him into the future.

Him: Literally ‘the One’, i.e. John is referring to Yeshua.

Young ones: Young adults. They have been in the faith for a while, and they are strong in it.

Overcome: The implication is that they are living (walking and behaving) a victorious life.

The evil one: This could be a reference to the devil, or it could be speaking about evil in general.

Children: The word used here refers to a child who is a young adolescent (i.e. Not a newborn baby). It is a word that implies that this son or daughter is in a position of service – they are found to be faithful. This is the same word that is found in Acts 3:26 and Acts 4:27 (see biblehub.com). The same word used here (and translated ‘children’) is used in these verses in Acts to speak of Yeshua. In Acts this same word is translated ‘servant’. Yeshua is called the servant of G-d. He was someone who was obedient and faithful. He brought honour to His Father’s name.

The Father: This can mean Father G-d, but oftentimes ‘Father’ has to do with authority or provision. They know that G-d is the provider, and they look to Him and show their dependence on Him.

Verse 14: *“I have written to you, fathers, because you have known this One from the beginning. I have written to you, young ones, because you are strong, and the Word of G-d in you remains, and you have overcome the evil one.”*

I have written: Here we see a slight change. John has changed the tense of the word ‘write’.

From the beginning: One of the hallmarks of John’s writings (John 1:1-2).

Young ones: John says something slightly different about them in this verse. In verse 13 he had commended them for overcoming the evil. These young people are living victorious lives.

The Word of G-d in you remains: It is due to the fact that the Word of G-d is remaining in these young people that they are strong. They are committed to the Word of G-d. If we want to be strong then we too need to remain in the Word.

You have overcome: When we are strong in the Word (G-d’s truth) we are able to overcome evil and live victorious lives. This means that we live lives that are pleasing to G-d, lives that are submitted to Him and carry out His will.

Evil: Those things that are not G-d’s will for our lives – immoral, ungodly, unrighteous things.

Verse 15: *“Do not love the world nor the things in the world. If anyone should love the world the love of the Father is not in him.”*

Do not love the world: This is a commandment. The New Testament is full of commandments – telling us what to do and what not to do (those things that we are not to do are incompatible with our faith).

Love: Love is a word of commitment, a word of giving. We must not give ourselves over to the world.

Anyone: A nonspecific word that is far reaching to all people.

The love of the Father is not in him: When we are not walking in the love of the Father we are not going to be experience the love of the Father. When we are not in His love we are not going to see things from His perspective, and nor will we be interested in His purposes. When we begin to love the things of this world we begin a downward spiral, rather than fulfilling the upward call of G-d's will that we have been called to (Philippians 3:14)

When we love the things of this world we are not going to experience the Father's provision – we will not receive the things that we need in order to serve Him.

Verse 16: *“For all that is in the world – the desires of the flesh, the desires of the eye, and the pride of life - is not from the Father but is of the world.”*

All: An inclusive word meaning ‘everything’.

Desires of the flesh: This is contrary to the work of the Spirit.

Desires of the eye: This person is going to be led by what he sees. When we are led by what we see we are going to be easily manipulated by the enemy (e.g. Samson) and will move further and further away from the purposes of G-d.

The pride of life: This person is ostentatious, which means he likes to draw attention to himself, to his possessions etc. This behaviour is not appropriate for a believer.

Father: G-d. G-d does not give us a desire to exalt ourselves, achieving and acquiring things in order to show them off to others.

Verse 17: *“The world is passing away, and its desires, but the one who is **doing the will of G-d** remains into the ages.”*

Its desires: All the desires that a person has for the world are going to wear out. Just like people's desires begin to change as they are nearing death, so to, when the judgment of G-d begins to manifest itself, and is beginning to approach, people are going to begin to have a big change in their desires. They are no longer going to desire the things of this world, but the things of the Kingdom of G-d, but for many of them it will be too late.

But: An important word of contrast.

The one who is doing: An action word, but also a descriptive word. G-d knows our works.

Doing the will of G-d: We need to meditate, focus on, and build our lives upon the will of G-d. If we do not know, and if we are not committed to, the will of G-d our future will be miserable (Ecclesiastes 12:13-14). The commandments of G-d reveal to us the will of G-d.

Remains: Continues on into.

The ages: Forever. The person who does the will of G-d has life forever – eternal life.

Chapter 2

Part 3: 1 John 2:18-29

Most people think of the last days, the end times, as referring to Daniel's 70th week – i.e. the last seven years before Messiah's second coming - when He defeats the enemies of Israel (who are also His enemies), delivers a remnant of the Jewish people and sets up His Kingdom (Daniel 9:24-27). However, Acts 2:14-21 reveals to us that the end times can be thought of in a much broader sense than just those last seven years. In a broader sense, the end times began after the ascension of Messiah and at the time of Pentecost. It is related to the preaching of the gospel message - giving people an opportunity to find forgiveness from their sins and to be welcomed into the Kingdom of G-d.

Verse 18: *“Children, it is the last hour; and, just as you have heard, the Antichrist is coming, even now many antichrists have been, from which we know that it is the final hour.”*

Children: Individuals who are young in their faith, but who have the ability to understand that they are servants of G-d. They know that they have been called to bring honour to the living G-d by a righteous behaviour and by submitting to G-d's authority. They are also committed to the purposes of G-d.

The last hour: This is another term referring to the end times or last days. John said this nearly 2000 years ago, so this final hour is referring to the time of the gospel being available to all people.

Antichrist: Anti – means contrary to. The antichrist is against Messiah (against Christ). Although he may not bodily be here yet, his spirit has been at work in this world for a long time. He is in opposition to the will of G-d, and in opposition to the proclamation of G-d's wonderful promise - the forgiveness of our sins through the blood of Messiah Yeshua.

Is coming: This is written in the passive, which means that there is going to be something that brings him into being (2 Thessalonians 2:3-8)

Many antichrists have been: Many antichrists have arisen on the world stage in the past. They are here now and will continue to be present with us into the future - until the final one is defeated at the second coming of Yeshua. These antichrists, who arise before that final Antichrist, are individuals who operate, behave, think, teach, and move in the same blasphemous spirit of that final Antichrist. They all have the same purpose – they are all in opposition, in rebellion, to the gospel and to the will of G-d (Examples of this rebellion in our culture today include people choosing their own gender, saying that marriage can be between people of the same sex, etc).

Verse 19: *“From us they went out, but they were not from us; for if they were from us **they would have remained with us**; but (they went out) in order that they should be manifested that none were ever from us.”*

Us: True believers or true disciples of Yeshua.

Not from us: The implication is that they were never ever from us. Them being with us was rooted in a lie, in deceit. They were not true believers. They were false. They were not committed to the gospel, and nor did they ever truly receive it (Romans 10:9-10).

Verse 20: *“But you have an anointing from the Holy One, and you know all things.”*

But: John shows a distinction/contrast between those who are truly believers and those who are not. What is this difference? The Holy Spirit dwelling (or not dwelling, in the case of unbelievers) in our lives.

Anointing: He who has the Spirit has been born again. He who does not have the Spirit has never been born again (has never been saved). It is not that they lose their salvation - they never had it to begin with.

The Holy One: Messiah

You know all things: Everything that we need to know comes through the anointing of the Holy Spirit. Through Him we have access to the truth and knowledge of G-d, so that we can exercise discernment and walk obediently in the truth (John 16:13-15).

Verse 21: *“I did not write to you because you do not know the truth, but because you know it, and everything else is falsehood.”*

You know it: One who has the anointing of the Holy Spirit knows the truth. This truth is not of this world but is from G-d and it comes through revelation. This truth is always based on the Word of G-d.

Everything else is falsehood: We have a dichotomy here. There is truth and everything else is false. If it is not part of the truth it is false. There is no such thing as “my truth” or “your truth”. If we do not embrace G-d’s truth then we are embracing a lie. There is no position in between (If it is not light then it is dark. If it is not good then it is evil. If it is not THE truth then it is a lie).

Verse 22: *“Who is the liar? Is it not the one that denies that Yeshua is the Messiah? This one is the antichrist – the one who denies the Father and also the Son.”*

Who is the liar: We know that the true One is Messiah Yeshua (John 14:6). The liar, therefore, is the one who is anti Him – i.e. The antichrist and those who belong to him.

The one that denies that Yeshua is the Messiah: This one is the liar. When people deny that Yeshua is the Messiah they have not received the truth and they are living in deceit or falsehood. Truth begins with a confession and a belief that Yeshua (Jesus of Nazareth) is the Messiah (Romans 10:9-10). That final antichrist is going to deny that Yeshua is the Messiah.

Denies the Father and also the Son: Anyone who denies that G-d is the Father of Yeshua are going to agree with the antichrist. They are going to embrace the antichrist and follow him.

Verse 23: *“Everyone who denies the Son does not have the Father either; the one who confesses the Son also this one has the Father.”*

Everyone who denies the Son does not have the Father: If we deny the Son of G-d (Yeshua) then we cannot have any relationship with the Father. The only way that we can have a relationship with G-d is through His Son.

Confesses the Son: Confesses that Yeshua is the Son of G-d.

Verse 24: *“Therefore, you, what you have heard from the beginning in you let it remain. And if in you it remains, what from the beginning you have heard, also in the Son and in the Father you will remain.”*

You: Speaking to true believers.

Heard from the beginning: Talking about what Messiah and the early apostles taught (i.e. the gospel) – the foundation for a new covenant faith.

Note: If we do not hold fast to the truth then we will not be in the Father or in the Son.

Verse 25: *“And this is the promise which He has promised us – eternal life.”*

He has promised us: Those who remain in the Father and in the Son receive this wonderful promise from G-d.

Eternal life: Eternal life means Kingdom life. The implication of this is that we are able to live in G-d’s Kingdom as soon as we believe! We do not have to wait to die in order to begin to enjoy Kingdom life. With the anointing of the Holy Spirit, we are able to live in obedience to Kingdom truth and can begin to be recipients of Kingdom blessing while we are still alive on this earth.

Verse 26: *“These things I have written to you concerning the ones who deceive you.”*

Deceive: As we approach these last days and as the spirit of the antichrist gets bolder, more visible, and more prevalent in this world, we are going to see that the spirit of deceit is going to grow stronger. Because of deniers, those who reject the truth, G-d is going to send a spirit of delusion into the world (2 Thessalonians 2:9-12). When we deny truth it is going to produce deceit in our lives. This is a spiritual law. These deceivers act with intent – they desire to deceive us.

Verse 27: *“But the anointing you have received from Him in you it remains, and you do not have need that anyone should teach you; but as this same anointing teaches you concerning all things, and is true and is not a lie, just as it has taught you you will abide in Him.”*

The anointing: This is the solution as to how we overcome deceit, and how we ready ourselves for Messiah’s return – through the anointing of the indwelling Holy Spirit within us.

Received from Him: Received from Messiah.

You do not have need that anyone should teach you: John is not saying that we do not need help or discipleship.

What he is saying is that on these basic issues that he has been teaching about we will have discernment – we will know the truth from lies, we will know who is true and who is a liar.
Concerning all things: The Anointing of the Holy Spirit prepares us to be found faithful at the coming of Messiah for His saints – i.e. The rapture or blessed hope (See 3:28)
Is true: This anointing of the Holy Spirit produces truth.
You will abide in Him: The anointing of the Holy Spirit teaches us how to dwell or live in Messiah.

Verse 28: *“And now, children, remain in Him, in order that whenever He is manifested we may have confidence and not be ashamed before Him at His coming.”*

Children: This is not the same word for children that we saw in 1 John 2:18. It is a word that speaks of endearment, and it emphasizes love within a family relationship. Just being born into this world (being a part of G-d’s creation) does not make us a child of G-d, and nor does being born guarantee us a relationship with Him. We only become children of G-d through the blood of Messiah Yeshua.

Him: Messiah Yeshua.

Whenever He is manifested: This is written in the passive. This tense reveals to us that Messiah is demonstrating submissiveness to the authority of His Father. He is waiting for the Father to give the go ahead as to when He can come to fetch His church.

Have confidence and not be ashamed: Why? Because we have remained in this anointing, have walked in truth, and have remained in Him.

Confidence: We are going to be bold.

His coming: This is referring to the rapture or blessed hope. 1 Thessalonians 3:13. At the second coming of Christ He is not going to be manifested to His saints (He will be manifested to us at the rapture) as at His second coming we are going to be coming back with Him in order to rule and reign with Him. At the time of the rapture Yeshua does not descend all the way into Jerusalem (like He will at His second coming) but He descends into the cloud and gathers us up from there (Acts 1:9-11, 1 Thessalonians 4:17)

Note: The second coming of Messiah (which is preceded by the rapture of the church – a completely different event to the second coming of Yeshua – 1 Corinthians 15:51-53, 1 Thessalonians 4:13-17, 2 Thessalonians 2:1-5, Titus 2:13) is primarily geared toward the redemption of the 1/3rd remnant of the house of Israel and Judah (Zechariah 13:8-9) who will still be alive at the end of Jacob’s trouble or the great tribulation (Jeremiah 30:6-7)

Verse 29: *“If you know that He is righteous you know that everyone that is doing righteousness is born of Him.”*

Know: Written in the perfect tense. This means His righteousness was known in the past, is still known now and will continue to be known into the future.

Know that He is righteous: Yeshua is going to fulfil all of His promises. He is going to do all G-d has said He will do.

Everyone that is doing righteousness: This is the key to knowing that we have truly received the gospel. Are we doing righteousness – living according to the Word, instructions or commandments of G-d? Is there an outward manifestation of our inward change – an inward change brought about by the Holy Spirit dwelling in us?

Chapter 3

Part 1: 1 John 3:1-12

When we look at the two greatest commandments, the two that characterize all of the law (Matthew 22:36-40), **love** stands out. The law cannot make us righteous, but it defines what righteousness and unrighteousness is. The two chief characteristics of the law are love and righteousness.

Verse 1: *“You see what love the Father has given to us in order that children of G-d we are called! On account of this the world does not know us, because it did not know Him.”*

See: To perceive or understand in order to come to a proper conclusion, based upon evidence.

See what love: The love that we have been given by the Father is a unique love.

Father: G-d. John speaks here of G-d as our Father – a father gives, a father provides, a father is responsible for. What is emphasized here is that G-d is the source of our provision.

Given to us: The grammatical construction of this phrase in the Greek (the perfect tense) informs us that this love of G-d was a work that was done in the past, but the implications are still true today and will continue into the future. Once we have received G-d’s love (and we can only receive this love through Messiah Yeshua) it will not depart from us.

Children of G-d we are called: Receiving G-d’s love causes us to become His children.

Children: This word for ‘children’ implies a relationship. It also provides the reader a context of endearment. Not only does G-d love us but He also has great affection for us.

This: G-d's love.

The world does not know us, because it did not know Him: The world failed to perceive who Messiah was and so they rejected Him. In the same way they fail to understand who we are (as believers). There is a disconnect between believers and the world. The world does not understand us, they do not value us and nor do they value what G-d is doing in our lives. This disconnect is going to lead to the world feeling a great anger and hatred toward believers. It will cause them to come against us – and even more so as we approach the end of this age.

Verse 2: *“Beloved ones, now children of G-d we are; and it has not yet been revealed what we will be, but we know that when He is manifested we shall be like Him, for we shall see Him just as He is.”*

Beloved ones: Because we are the recipients of the love of G-d we are beloved.

Now children of G-d we are: This is a declarative statement, and it underscores or emphasizes our identity - who we are. We are children of G-d!

Not yet been revealed: We cannot yet comprehend or appreciate what this love of G-d is ultimately providing for us.

We shall be like Him: This does NOT mean that we are going to be divine or that we are going to be on the same level as Yeshua.

We are, however, going to reflect His glory. We do not emit glory (like He does), but we will reflect it (Like in a mirror: He is the true image, we are the reflection)
When Yeshua was transfigured on the mountain (Matthew 17:1-8) He emitted the glory of the Father from within Himself – He did not reflect the glory of G-d, but He emitted it.
See Him just as He is: We are going to have knowledge of who He is - what He is like, what the implications for Him being the Son of G-d are etc. This knowledge changes us.

Verse 3: *“And everyone having this hope upon Him purifies himself, just as that One is pure.”*

Everyone: Having this hope is not unique. It should be normal for every believer.
This hope: The hope of what we are going to be, as well as the hope of where we are going to be for eternity (our future eternal home and our future eternal state of being like Him).
Upon Him: This hope is founded upon Yeshua.
Just as that One is pure: This passage of Scripture emphasizes that what Yeshua is we are called to be. We are to become like Yeshua – His is the identity we need to be manifesting (1 Corinthians 11:1).

Verse 4: *“For everyone who does sin also lawlessness he commits, and sin is lawlessness.”*

Everyone: No exceptions.
Everyone who does sin also lawlessness he commits: When the Bible speaks of lawlessness it speaks about those who are opposed to the moral and ethical standards of G-d. Lawless people rebel against the character of G-d. The law of Moses relates to righteousness. The law is not an instrument that can be used to make us righteous, but it defines what righteousness and unrighteousness is.
Here we see a coming together (a unity) between sin and lawlessness. There is a unique relationship between what the law expresses (love and righteousness -Galatians 5:14, Romans 8:3-4) and the one who is with Messiah (if we are IN Messiah we are going to walk in love and demonstrate righteousness). Likewise, the one who is in sin is going to be practicing lawlessness. Lawless is the opposite of what we are called to be. We are called to be lawful. This means that we are to walk in love and do righteousness, which is what the law expresses.
Sin is lawlessness: Sin, we could say, is against the law.

Verse 5: *“And you know that this One has been manifested in order that our sins He should take up, and sin in Him there is not.”*

This One: Yeshua
Has been manifested: He was revealed to us when He came into this world around 2000 years ago.
Our sins He should take up: This was Messiah’s call while He was in this world. He did the work, but we are only going to benefit from His work if we receive it. If we do not receive His work our sins will not be removed from us.
Take up: A word for removing or taking away.

Sin in Him there is not: The reason why He could accomplish His Father's will perfectly was because He never sinned.

Verse 6: *"Everyone in Him who abides does not sin. For everyone who sins has not seen Him nor has he known Him."*

Abides: This shows a condition or a state of being – we need to remain in a relationship of obedience to Him. When we, as believers (in a covenant relationship with Him), rebel, we are not going to be a recipient of His provisions (we will become recipients of His discipline) and nor are we going to be pleasing to Him. He does not, however, remove His love from us. When we choose sin there are going to be consequences – earthly and spiritual consequences.

We need to be people who remain in Him – remain in His Word, remain in His will, continue to fulfil His purposes. When we do this we will not sin. This verse is not saying that if we are a true believer we will never ever sin. There are times when we do not remain. However, 1 John 2:1 tells us that if we do sin we have an Advocate who intercedes for us and who forgives us.

Everyone who sins: This is referring to those who practice sin constantly and in a consistent way. They never fall under conviction for their sin and neither do they repent of it or have remorse for it.

Not seen Him nor ... known Him: By their fruit (habitual sin with no remorse or conviction) it can be plainly seen that these people are not believers – i.e. they have no covenantal relationship with Yeshua. They consistently go against G-d's will.

Verse 7: *"Children, do not allow anyone to deceive you. The one who is doing righteousness is righteous, just as that One is righteous."*

Children: John is speaking to believers – people who are in the family of G-d.

Doing righteousness: To practice righteousness is normal behaviour for Christians.

That One: Referring to Yeshua. In the Greek it does not say "He". By using this phrase, "that One", it makes it emphatic.

Just as that One is righteous: Our behaviour should consistently be in agreement with the behaviour of Messiah Yeshua. In and of ourselves we are not righteous. Messiah's righteousness has been imputed to us (2 Corinthians 5:21). However, because the Holy Spirit fills us we can practice righteousness (do good things).

Verse 8: *"The one who is doing sin from the devil is he, because from the beginning the devil sins. For this the Son of G-d has been manifested, in order to destroy the works of the devil."*

Doing sin: He is consistently sinning – that is the norm of his life. Consistent sin is a sign that that person is not a child of G-d but rather is from the devil.

From the devil: People who are from the devil can do things that are nice, pleasant, generous etc, but if we look at their lives as a whole we will see a consistent disobedience to the Word of G-d.

From the beginning the devil sins: That has always been his character – he is consistently doing sin.

Manifested: Revealed

Destroy the works: Messiah has been manifested and has won the battle on the cross. The proof of this win is evidenced in His resurrection – by rising from the dead He defeated, destroyed, the power of sin (i.e. death – Romans 6:23).

The works of the devil: The devil himself does work; he has servants (demons) who also do his works as well as human beings.

Verse 9: *“Everyone who has been born from G-d sin he does not do, because His seed in him remains; and he is not able to sin because from G-d he has been born.”*

Been born from G-d: Being born is not something that we can do for ourselves. Someone else (in this case, G-d) does it for us.

Sin he does not do: This does not mean that that person never sins. Although he does sin it is not his normal or consistent behaviour. His normal behaviour is to practice righteousness - demonstrating the love that he has received from G-d to others.

His seed: The seed of Messiah, which is the presence of His Holy Spirit who dwells in us, will not allow us to walk consistently and continuously in sin. The Holy Spirit is going to cause us to fall under conviction and to repent. He is going to cause us to want to turn in obedience to the will of G-d.

Not able to sin: When we are born again our natures become new – we become a new creation (2 Corinthians 5:17). Although we do sin it no longer defines us (we are no longer called “sinner”, but are declared “righteous” – Romans 5:19)

Verse 10: *“In this the children of G-d and the children of the devil are manifested: everyone who does not do righteousness is not from G-d, nor is he who does not love his brother.”*

The children ... are manifested: What is being manifested is the ability to discern who belongs to G-d and who belongs to the devil. We are not saved by our deeds – by how we behave. We are saved by faith through grace (**through what Yeshua did** for us on the cross). However, our actions show if we are truly G-d’s servants or if we are the devils.... whether we have faith or whether we do not.

Does not do righteousness: If we are not consistently concerned about and behaving for righteousness then we are not from G-d. Those who are from G-d are going to be committed workers of righteousness and not workers of lawlessness.

Does not love his brother: Loving others is foundational to our faith (Matthew 22:34-40)

Verse 11: *“Because this is the message which you have heard from the beginning, that we should love one another.”*

Love one another: Not everyone practices this commandment – but a child of G-d does.

Verse 12: *“Not as Cain who was from the evil one and murdered his brother. And on account of what did he slay him? Because his works were evil but his brother’s works were righteous.”*

Not as Cain: We are not like Cain, and we do not behave like Cain.

Cain who was from the evil one: Cain was motivated by evil and did things based upon evil.

His works were evil: We can know who Cain belonged to based upon his works. His deeds did not manifest love, but they manifested hatred toward his brother.

Brother: Abel (Genesis 4:1-10)

His works were evil but his brother’s works were righteous: This shows a dichotomy -we either belong to G-d or to the devil. We are either walking in love or we are walking in hate. If we are not walking in righteousness then we are walking in unrighteousness. There is nothing in the middle. True believers can examine their lives to see what the consistent message and activity of it is: Is it motivated by love or by hate? Does it produce righteousness or not?

Chapter 3

Part 2: 1 John 3:13-24

When G-d's standard (His law) is held up to the life of an unbelieving person it shows up their unrighteousness. When we hold up that same standard to the life of a believer it can manifest our faithfulness – that we have been declared righteous and that the Spirit of G-d is working righteousness in and through us. As we grow in our faith we are going to be conformed to the image of Yeshua – this means that we are going to begin to reflect His character, we are going to walk in His ways etc

Verse 13: *“Do not marvel, my brethren, if the world hates you.”*

Do not marvel: Do not be amazed.

Brethren: John was writing this to believers.

The world hates you: As believers we ought to have an expectation that the world is going to hate us.

Verse 14: *“We know that we have passed out of death into the life, because we love the brothers. The one who does not love his brother remains in the death.”*

Know: Know it intellectually but also experientially.

The life: The definite article ‘the’ appears in the Greek text. It speaks about a specific type and quality of life. This life has a very precise character to it, and that is the same character that the law of G-d reflects – righteousness, holiness and that which reflects the purposes of G-d, the mind of G-d, the truth of G-d.

Passed out of death into the life: It shows a transition and a transformation. Death is related to sin. When the Bible says we have passed out of death it is talking about us no longer being motivated by or gravitating toward sin, but rather toward the new life found in Messiah.

Brothers: In that day the term brother was inclusive. It can mean male or female, brother or sister. A primary behaviour that testifies of us being a new creation is that we love others (Just like Yeshua loved us – “while we were still sinners” – Romans 5:8). In the same way that Yeshua loved us while we were still sinners we ought to love others and behave in such a way that they are confronted in love with the truth of G-d.

Remains in the death: Remains in sin.

Verse 15: *“Whoever hates his brother is a murderer, and you know that everyone who is a murderer does not have eternal life in him remaining.”*

Hates ... is a murderer: What the Bible is doing here is equating a feeling (hatred) with murder. This is a New covenant understanding of the Law of Moses (Matthew 5:21-22). In the New covenant we are not dealing with the legal application of the law but the spiritual one – what is seen from a heavenly standpoint.

Eternal life: Kingdom life – When we believe (by faith through grace) the Holy Spirit enables us to live a life that resembles Kingdom life and has a Kingdom character.

Remaining: Again, we are speaking about a behaviour that is the norm, a behaviour that characterises that person on a daily basis. If a person hates consistently then that person is a murderer from G-d's perspective.

Verse 16: *“By this we have known the love of G-d: that One on behalf of us His life He laid down. And we also ought to lay down our lives for the brothers.”*

That One on behalf of us His life He laid down: G-d manifested His love for humanity by giving up His life for us.

Laid down: Gave up

That One: (i.e. Yeshua) By using this phrase (rather than saying “He”) this becomes a demonstrative statement – this means that it is emphasised and made to stand out in the text. It is not a normal construction but is unique.

We also ought to lay down our lives: Messiah lived sacrificially. He gave up, He let go, He did not hold on to His life. We too need to live in this way. We must not hold onto our lives at all cost. We are called to live sacrificially (Matthew 16:25).

Verse 17: *“Whomever should have the goods of the world and sees his brother having need and closes up the seat of his compassion unto him how does the love of G-d remain in him?”*

Goods of the world: Material things. It is not wrong to have material possessions as long as they do not possess us. They can be a blessing if utilised for Kingdom purposes.

Closes up: The wealthy man spoken of here has no compassion for the one in need. The abundant resources of the wealthy man are not the problem. What he does with the resources, and the state of his heart, is.

Verse 18: *“My children, we do not love by word and speech only, but with deeds and in truth.”*

My children: In the Greek text it does not call them “little children” as some Bibles translate it. This is a term of endearment. John is speaking here like one who has authority - as a father. He is providing, teaching, discipling, and giving wisdom to those he considers part of his family - those who are part of the community of faith.

We do not love: The implication is that we ought not to.

With deeds: We should love with works (doing things/actions), but those actions need to be according to the truth. We need to realize that resources are limited and therefore we need to give in a way that is truly meeting legitimate needs.

Verse 19: *“In this we know that from the truth we are, and before Him our hearts are persuaded.”*

Our hearts are persuaded: John is speaking about an inner condition. The Holy Spirit confirms things to us - inwardly we have that confirmation from our hearts that we are doing the right thing.

Verse 20: *“For if our hearts should condemn us greater is G-d than our hearts and He knows all things.”*

If our hearts should condemn us: John is speaking about something different. He is saying that if our hearts condemn us then it might be confirming to us that we are out of the truth.

Greater is G-d than our hearts: G-d knows all things. He knows what our problems are. He can go to work and set things straight in our lives. He can bring about a change. If we find that our hearts are not at peace, we need to take a spiritual inventory of our lives. As we evaluate ourselves and arrive at a right conclusion we need to repent of those things that are not in line with God’s will, those things that are not pleasing to Him. He is the only One who can bring about a righteous change into our lives. Until we repent we are not ready to pray and are not ready to receive from G-d.

Verse 21: *“Beloved ones, if our heart does not condemn us confidence we have with G-d.”*

If our heart does not condemn us: When we are right with G-d (His thoughts are our thoughts) there is agreement between us. When our hearts are right before G-d we are ready to pray in a way that He will hear.

Verse 22: *“And if we ask we will receive from Him, because His commandments we keep and do those things that are pleasing in His sight.”*

If we ask we will receive from Him: There are times when we are not ready to pray, to beseech G-d or ask Him for things. This is due to our hearts not being established or correct before Him. When we are deceived and are not thinking properly we do not have that confidence spiritually. G-d needs to bring about a change.

He is greater than our hearts. He can change them and can conquer those obstacles. If, however, the situation is such that we do have confidence before G-d, we are right with Him, we are thinking in a G-dly way, wanting the purposes of G-d then we should ask, and we will receive from Him.

Do those things that are pleasing in His sight: When we keep the commandments of G-d we are doing what is pleasing before Him.

Verse 23: *“This is His commandment: That we should believe in the name of His Son Messiah Yeshua and that we love one another, just as He gave to us the command.”*

Believe in the name of His Son: This is when salvation happens and where the change begins - causing us to become that new creation. Our hearts are transformed and we begin to be able to hear from G-d consistently. When we go before Him He will show us those things that are not right and those things that are right. When we are in that proper state we can then bring our petitions before G-d and know that He is going to respond. This all begins with this primary commandment – believing in the name of Yeshua. There is no other way that we can have access to the Father – the only way is through Messiah Yeshua, His Son.

Love one another: What this Scripture does is so significant. When we know the name Yeshua (when we have accepted Him and believe in Him) then that will manifest itself in our lives in a commitment to loving each other. Loving G-d and loving others sums up the law, and is the main message and character of the Torah (Mark 12:28-34) .

Verse 24: *“And that one that keeps His commandments in Him he remains, and He in him. And in this we know that He (Yeshua) remains in us: from the Spirit which to us He has given.”*

That one: Anyone

Commandments: Written in the plural

That one that keeps His commandments: We are going to grow and mature and are going to desire to keep all of His commandments.

In Him he remains: Everyone who keeps the commandments remains in Messiah.

He in him: And Messiah will be in him (in anyone who keeps His commands)

The Spirit which to us He has given: This is the proof that Yeshua remains us! The word order emphasises our utter and total dependence on G-d. If we are going to walk with Him, be pleasing to Him, reflect His character, do His will etc then we are absolutely dependent on His Holy Spirit. When we believe in the name of Yeshua we become a recipient of His Spirit. His Spirit then works in our lives to bring about change. It is the Spirit who convicts us. He gives us the ability to keep His commands, to be obedient etc. True believers, those who remain in Him, are going to demonstrate Him in their lives. If we set aside the commandments of G-d we do something that is very unwise. We need to realise that there is unity between what Yeshua taught and what Moses taught. More often than not, what Yeshua taught can be directly linked to the commandments of Moses. If it cannot be directly linked it still meets with the same righteous character that the law describes. The law is not an instrument that makes us righteous. We are not saved by keeping the law. However, the law does define for us what righteousness is. Being saved, we are going to demonstrate the righteousness of the law.

Chapter 4

Part 1: 1 John 4:1-9

One of the primary purposes why we are in the world at this time, rather than in the Kingdom of heaven, is for us to serve G-d and to do the things that He expects us to do -walking in His sacrificial love for others.

In this chapter, John speaks about the antichrist, unclean spirits and those things which are in opposition to the will of G-d. G-d wants us to know the truth so that we are liberated from sin in order to do His will. Freedom and liberty in the Bible are always given for the will of G-d to be accomplished. Liberation from the influence of sin in our lives frees us up so that we can do the purposes of G-d in our lives. When we are fulfilling the purposes of G-d we are going to experience joy and intimacy with G-d which is going to lead to peace.

Verse 1: *“Beloved ones, not every spirit you believe, but test the spirits whether they are from G-d; because many false prophets have gone out into the world.”*

Beloved ones: Those who have received the gospel message are beloved by G-d.

Not every spirit you believe: Do not think that every supernatural thing that happens is of G-d. There is that which is of G-d, but there is also that which is of the enemy - unclean spirits which are demonic in origin. As believers we need to have spiritual discernment. We will only have spiritual discernment if we are committed to the things of G-d.

But: Rather

Test: The Greek word used here is a word where we get the English word “to document” from. It means that it needs to be proven, and is a word that is related to discernment. Spiritual growth does not just happen. It comes about because of a commitment to the truth/Word of G-d.

False prophets: In this verse John has linked unclean spirits, of satanic origin, with false teachers. False prophets or teachers twist Scriptures and take it out of context. They will use the Word of G-d to deceive others and not to build up or edify people.

Verse 2: *“In this you know the Spirit of G-d: every spirit who confesses Messiah Yeshua in the flesh has come from G-d he is.”*

In this you know: John is going to reveal to us how we can know whether something is of G-d or not.

Messiah Yeshua (Jesus Christ) in the flesh has come: Messiah has indeed come into the world. If someone says they are still waiting for Him to come (as they do not believe that He has ever come) then that person is not of G-d. Intrinsicly related to this is also an understanding of what the Biblical Messiah has done. For example: In Islam they believe that Yeshua has come, but they do not have a Scriptural understanding of who He is or what He has done (Matthew 24:5, Matthew 24:24).

Verse 3: *“And every spirit who does not confess that Messiah Yeshua in the flesh has come is not from G-d. This one is of the antichrist whom you have heard that comes and now in the world he is already.”*

Has come: This speaks about what He has done, what He is doing, and what He will do. This phrase implies an understanding of the work of Messiah.

In the world he is already: The antichrist (his spirit of lawlessness) is already in this world, but it does not mean that the final Antichrist has been revealed yet. He has not done anything yet that would allow us to know who he is. We are going to see more and more of the antichrist’s activity as we get closer to the end of the age.

Verse 4: *“You are from G-d, children, and you have overcome them, because greater is the One in you than the one in the world.”*

Children: Once again affirming G-d’s love for those who are part of His family. This is a form of encouragement.

Overcome: Written in the perfect. This means we have overcome them in the past, we are overcoming them right now and we will continue to overcome them into the future. It speaks about an ultimate total victory – which is achieved through Messiah.

Them: The unclean spirits, demonic manifestations etc

The One in you: G-d Himself, through the person of the Holy Spirit.

Verse 5: *“Those that are of the world on account of this from the world they speak, and the world hears them.”*

From the world they speak: Those who are part of the world are going to speak the world's language – i.e. the world's desires, what the world likes, what the world agrees with, the perspective of the world etc

Verse 6: *“We are from G-d and the one who knows G-d hears us. He who is not of G-d does not hear us. From this we know the spirit of truth and the spirit of deception.”*

We are from G-d: We have a totally different origin or foundation. We are established in a different way - we are established through G-d giving us life.

Hears us: Those in the world listen to and embrace those who are false prophets, those who are of unclean spirits. But we, and those who belong to G-d, are going to listen to us.

Does not hear us: Do not be disheartened when people reject the truth that you give them. They belong to the world and are not seeking truth, nor are they interested in G-d as they have not been born of G-d.

Spirit of truth and the spirit of deception: Although there are many different spirits we can put them into two categories - the spirit that belongs to truth (i.e. a manifestation from the Holy Spirit – John 16:13) and those that belong to deceit.

Verse 7: *“Beloved ones, we should love one another because the love from G-d it is, and everyone who is loving has been born from G-d and knows G-d.”*

Love one another: Galatians 5:14 – loving one another is a Torah manifestation.

The love: John is talking about a specific love, a true love – not what the world thinks of as love.

Everyone who is loving: All those who demonstrate love to others.

Born from G-d: When we are born from G-d the Holy Spirit is going to assist us in demonstrating the love of G-d in our lives.

Verse 8: *“The one who is not loving has not known G-d, because G-d is love.”*

Has not known G-d: This implies that he has never known anything about G-d. He may know that He exists, but he has not personally experienced G-d, or been in a covenantal relationship with Him. We will know if someone has been born again or not because the love of G-d will either be manifested through them or it will not be.

Note: There can be great deception around this word ‘love’. People often define it in their own terms and in how they think love should be manifested, but there is a big difference between the love of G-d and the world’s definition of love. The only way that we can discern the love of G-d is through the commandments of G-d (John 14:21). We need to know and study the commandments of G-d in order to arrive at an accurate definition of love.

Verse 9: *“In this the love of G-d is manifested in us: that His only begotten Son G-d sent into the world in order that we should live through Him.”*

The love of G-d is manifested in us: We are called to manifest G-d’s love to others.

Only begotten Son: The world does not understand the uniqueness of the Son of G-d. Yeshua demonstrated love for His Father by never sinning, by embracing truth etc. If Yeshua had sinned (violated the law), it would have disqualified Him from being the Messiah. He perfectly expressed the righteousness of the law when He was in the flesh – He loved perfectly. The antichrist is called the lawless one (2 Thessalonians 2:8-10) – he is against the law and does not express the character of the Torah.

We should live through Him: By means of Him, because of Him. This is telling us that G-d is commanding us, and desires us, to live in a very specific way. This is a way that expresses His love, His commandments, His expectations etc. When we live in this way we have discernment.

Chapter 4

Part 2: 1 John 4:10-21

G-d loved us while we were still sinners. If we are going to be like Him, we need to love not only those who have experienced salvation but also those who are not in the faith. We need to be an influence on sinners, so that they can accept the gospel, repent, and begin to walk in the will of G-d.

Verse 10: *“In this is the love, not that we have loved G-d but that He loved us and sent His Son a propitiation for our sins.”*

This is the love: This is speaking about true love. John is teaching us about what G-dly love, Biblical love, truly is.

Not that we have loved G-d: The fact of the matter is this: left to ourselves we do not know how to love G-d. The only way that we can understand the love of G-d is through what the Bible reveals to us concerning the gospel. We cannot understand love through some other religion or doctrine.

He loved us: This is where the definition and the demonstration of love begins. If we want to understand love completely then this is our example – not that we have loved G-d, but that He has loved us.

Propitiation: Propitiation (related to redemption) is completely different to atonement. Atonement is simply a covering. It conceals sin. Atonement delays G-d’s judgement. If a person’s sin is not taken care of and completely removed, then G-d’s judgement will come upon that person. Atonement does have benefits, but they are limited.

Propitiation, like redemption, is a payment that is paid so that sin is completely and fully dealt with. Sin is not just covered up, but is removed and is no longer a part of the equation (Psalm 103:12). G-d has demonstrated perfect love for us by dealing completely with the problem of our sin - sending His Son to be the only propitiation concerning it. Messiah's blood is sufficient for all the sins of the world. However, those who benefit from His work are only those who receive the truth and believe in Him (Romans 10:9-10).

Verse 11: *“Beloved, since thusly G-d has loved us we ought one another to love.”*

Beloved: John continues to emphasise that he is speaking to believers.

*We ought **one another** to love:* This is the literal Greek word order. This word order places the emphasis on one another. Our love should be broad and inclusive. It should not only be for those who are kind to us, not even just for fellow believers, but for all humanity.

Verse 12: *“No one has ever seen G-d. If we love one another, G-d in us will remain and His love shall be perfected in us.”*

Note: In the Greek text, to emphasize the significance of what John is revealing, the word “G-d” comes first. This is problematic in English translation. What John is doing is emphasizing that no one, at any time, has ever seen G-d.

Ever seen: This is not the normal word for seeing or looking at something with our eyes. It is a word that has to do with understanding - having a proper (complete and full) comprehension of. John is telling us that no one has ever fully comprehended or understood who G-d is.

If we love...G-d in us will remain (abide): This verse is not speaking about G-d coming and going in our lives dependant on our behaviour (Hebrews 13:5). Once we enter into a covenant with Him the Holy Spirit will not depart from us. What John is talking about here can best be understood through the concept of anointing. When we choose unwisely (rebel by turning away from truth, G-d's instructions) we hinder the Holy Spirit's work in our lives. He will not leave us, but He also will not function effectively in our lives. By making wrong choices we are hindering or quenching Him, causing His work to become stagnant in our lives.

His love shall be perfected in us: G-d's love is perfect. It does not change and nor does it need to be perfected. The question, however, is this: Is His perfect love going to work in our lives in accordance with what He wants it to bring about? This love will only work more and more perfectly in our lives when we are loving one another. His love is perfect, but the work of His perfect love will come to its desired results in us.

Verse 13: *“In this we know that in Him we remain and He in us: that from His Spirit He has given us.”*

In this: In this manifestation of G-d's perfect love flowing through us - being used by Him to love others.

Remain: This term ‘remaining’ has to do with the benefits of this relationship. We can be in relationships that have absolutely no benefit to us (due to something in that relationship being violated). It is only when we submit to the terms of this relationship that the benefits are going to be released – allowing us to have access to all the privileges of this relationship.

His Spirit He has given us: The living G-d, G-d Almighty, has given us His Spirit – not a portion or a part of it! His Holy Spirit, the very Spirit of G-d, dwells in every believer.

Note: Although every believer has been given the Holy Spirit we can behave in a way that will adversely affect the anointing of the Spirit.

Verse 14: *“And we have seen, and we testify, that the Father has sent the Son, a Saviour of the world.”*

Seen: Understood, arrived at a proper understanding of.

A Saviour: The **only** One who can save us (Acts 4:12).

Saviour of the world: The doctrine about limited atonement is a false one. Messiah did not secure atonement for us on the cross - He secured eternal redemption for us.

Although His payment is sufficient, powerful, and broad it does not mean that everyone in the world is going to experience His salvation. Salvation is conditional. It is conditional on the gospel message - understanding it, agreeing with it, and accepting Yeshua into our lives.

Verse 15: *“Whomsoever should confess that Yeshua is the Son of G-d, G-d in him remains and he in G-d.”*

Whomsoever should confess: John begins to lay out the condition for salvation.

Son of G-d: This speaks of Yeshua’s divinity. We need to confess that Yeshua is divine, that He is G-d.

Him: This one who confesses.

Remains: Abides. This means that this one will enjoy the privileges or benefits of a covenantal relationship with G-d.

Verse 16: *“And we have known, and we have believed, the love which G-d has in us. G-d is love, and the one who remains in love in G-d remains and G-d in him.”*

Known and ... believed: We have known/believed this in the past, we know/believe it right now and we will continue to know/believe it. Nothing is going to change our perspective.

Love which G-d has in us: G-d does not simply love us from a distance. He has put His love in us. If we want the benefits of being in a covenant relationship with G-d it is dependent upon us walking in love. We are taught love by studying the commandments of G-d.

Verse 17: *“In this, love is perfected with us in order that we have confidence in the day of judgment, because just as that One is we also will be in this world.”*

Perfected: It arrives at its proper condition/state – the end that G-d intended.

We have confidence: G-d's love, working in, and being released through, us confirms that He is in us, and we are in Him. This fact gives us confidence for the day of judgment.

That One: A term that refers to Messiah.

Just as that One is we also will be: This is our objective. This is how G-d wants us to be – just like His Son - obedient to His will in our words and in our deeds.

Verse 18: *“There is no fear in love, but perfect love casts outside fear. There is with fear punishment, and the one fearing is not being perfected in love.”*

There is no fear in love: When we are operating in love there is going to be no fear in our lives.

Perfect love: Love in its completed/end form – what it was always called to be.

Love casts outside fear: Fear and love are inconsistent with one another. When we are in fear we are absent of love. When we are in love we will be absent of fear.

The one fearing is not being perfected in love: This one is not experiencing the perfection of love in his life – the outcome that the love of G-d is supposed to bring into his life.

Verse 19: *“We love Him because He has first loved us.”*

He has first loved us: Perfect love in our lives (with the absence of fear) does not come about because we love Him, but it comes about because He first loved us.

Verse 20: *“If someone should say ‘I love G-d’ and his brother he should hate he is a liar; for the one that is not loving his brother, whom he has seen, G-d, whom he has not seen, how is he able to love?”*

‘I love G-d’ and his brother he should hate: This is a hypothetical situation.

G-d, whom he has not seen: We have not been able to completely comprehend G-d. If we say that we love G-d, but we hate our brother (who we can see) we are not walking in the truth of Scripture.

Verse 21: *“And this commandment we have from Him: the one loving G-d should also love his brother.”*

Commandment: This takes us back to the foundation of the Torah - which holds all of this together.

Him: G-d

Should: This is not a suggestion. A condition (“terms and conditions”) to loving G-d is loving others.

Love his brother: This is the foundation of Torah truth. We are able to love others because we have received the love of G-d. God’s perfect love (complete love, love as it was meant to be) enters into our lives and it works in our lives to produce an outcome – the fruit of this perfect love is manifest in love for others. Loving others is a dynamic testimony to the world that the perfect love of G-d is working in us. As we begin to love others, taking hold of the covenantal benefits/privileges of being in a relationship with G-d, we are going to grow, mature and be empowered.

Note: The love of G-d is this: that He sent His only begotten Son into this world to be the propitiation for the sins of the world. He invites us all to receive this redemption. When we accept what Yeshua has done He begins to work in our lives through His Holy Spirit – destroying the works of the evil one in our lives (i.e. sin). As sin is destroyed nothing hinders us from receiving the love of G-d and being used by G-d. There are great benefits to experiencing the love of G-d – both in this world and in the age to come – one of which is the ability to demonstrate His love to others.

Chapter 5

Part 1: 1 John 5:1-12

The doctrines and theology that we embrace are extremely important and have the utmost significance. If we do not rightly believe then we may not be saved; and even if we have correctly believed the gospel but have poor theology then we will not behave in a way that is pleasing to G-d. Truth (proper theology and right doctrines) impacts our behaviour.

Verse 1: *“Everyone who believes that Yeshua is the Messiah from G-d he is begotten. Everyone who loves the One who has begotten shall also love the one begotten by Him.”*

Everyone: The invitation of the gospel is offered to all of humanity. Although Israel received it first it was always G-d's intent that through Israel this gospel would go forth into all the world (Acts 1:8).

Everyone who believes: All those who accept Yeshua (Jesus) as their Lord and Saviour.

Begotten: An old English term that means ‘born’. We have all been naturally born once. This is speaking of being born again - what theologians call ‘regeneration’. When we are born again (through faith in Yeshua) we are going to have a new identity, we are going to be new men and new women (a new creation – 2 Corinthians 5:17).

This is written in the perfect tense – which means: we have been born again in the past, this newness of life continues on now and will continue on into the future and into eternity.

It is also written in the passive. This tells us that we had nothing to do with bringing about this birth and newness of life. It was done on our behalf. We received it, by faith, but G-d did it. From the moment we are born again G-d recognises us and we become part of His family forever. We cannot maintain, improve, or change our salvation through our behaviour. Our salvation is a free gift, given to us when we accept Yeshua (Romans 10:9-10) – we have been redeemed by His blood.

The One who has begotten: i.e. G-d the Father.

Love the one begotten by Him: This is set within a context (see 1 John 5:2). It is not speaking of Messiah (although of course we are going to love Him too). Yeshua is indeed the begotten Son of G-d, but Messiah has always existed (When the Bible speaks about the only begotten son of G-d it simply points out that G-d the Son is from G-d the Father - meaning that He is divine and has the same attributes and eternal existence that He came from). He was not born in the sense that he was not and then He became. When we were (physically) born it could not be said of us that we were begotten of G-d. When we were born we were born lost in our sins. This concept of being born again gives us a new and eternal reality. Yeshua has always been perfect (sinless) and in eternal reality. When we have been born again by G-d, through faith, we are called to love. This Scripture is saying that we need to love the one (those) who has also been born again by G-d i.e. our fellow believers. There needs to be unity among believers. We need to love G-d and we need to love one another.

Verse 2: *“In this we know that we love the children of G-d: whenever G-d we love His commandments we keep.”*

In this: ...in what was just said. Verse 2 is clarifying what we read about in verse 1. Verse 2 helps us to properly understand the last part of verse 1.

Children of G-d: This does not include all of humanity. Only those who have believed, by faith, in Yeshua are called children of G-d.

Whenever G-d we love: *i.e.* When we are demonstrating love for G-d.

His commandments we keep: If we say that we love G-d the fruit that can be seen by others in our lives is that we keep G-d’s commandments (Luke 6:43-44)

Verse 3: *“For this is the love of G-d – that we keep His commandments. His commandments are not burdensome.”*

This is the love of G-d: The subject of this verse is G-d. Faith in Yeshua brings about G-d’s work in our lives. This verse is talking about all the commandments of G-d – the commandments in the Old as well as in the New Testaments (Some are teaching today that we need to unhitch ourselves from the Old Testament and its laws. This is unbiblical – a false teaching).

Verse 4: *“Because everyone who has been born from G-d overcomes the world. And this is the victory that overcomes the world – our faith.”*

Overcomes the world: When we love G-d we are going to keep His commandments. Keeping His commandments does not bring about our salvation, but keeping His commandments causes us to live a victorious life.

Our faith: Our faith is inherently tied to victory - overcoming the things of the world. That victory is manifested by doing the commandments of G-d.

Verse 5: *“What is the overcoming of the world? Is it not believing that Yeshua is the Son of G-d?”*

Believing that Yeshua is the Son of G-d: John ties victory up with what he taught us in the beginning of this book – we are victorious through faith in Messiah. Faith in Messiah is going to change us. It is going to cause us to be born again, to become a new creation. This is going to manifest itself in love - first love for G-d, and secondly love for those who belong to G-d (those who have shared in the same experience that we have shared in - having been born again). This love is going to manifest itself through these people (those who are born again) by the keeping of the commandments. When we live this type of life we are going to have victory, and that victory is going to be seen in us overcoming the world. It is only when we believe, by faith, in Yeshua as the Messiah and as the Son of God that we are going to have victory and overcome in this world.

Verse 6: *“This is the One who has come through water and blood – Messiah Yeshua (Jesus Christ) - and not in water alone, but in water and blood. Also, the Spirit is the One that testifies because the Spirit is true.”*

The One: Messiah. The focus is now on believing in Messiah. It is a spiritual law that believing in Messiah causes G-d to behave in a certain way. This does not mean that we can manipulate or force G-d to do things, but He has set His laws in place, and He too acts in accordance with them. When we believe in Yeshua (His Son) and we embrace His laws He goes to work in our lives in order to bring about change

Come through water: Messiah is everlasting. There was never a time that He did not exist. This verse, however, is focusing upon His incarnation. Coming through water speaks of His birth into this world – His revealing.

Come through...blood: Blood speaks about the work that Messiah did on the cross. His crucifixion.

Not in water alone: Yeshua did not come only through His incarnation i.e. by being born

But in water and blood: Messiah came through both events – His incarnation and His crucifixion. It was not enough that Messiah was born and entered into this world. He also had to die. Salvation is not found through His birth, but it is found through the blood that He shed when He died. The emphasis of His crucifixion is the blood. It was important for Yeshua to die, but it was not His death that brought about redemption – it was the blood that He shed while He died that brought about redemption for us (John 19:34). The crucifixion released the blood of Messiah so that we could be born again, that we could be redeemed.

The Spirit is the One that testifies: He testifies (is a witness) accurately and perfectly concerning the truth of G-d. He leads us into all truth (John 16:13).

Verse 7: *“Three are the Ones testifying in heaven: the Father, the Word and the Holy Spirit; and these three are one.”*

Three...the Father, the Word and the Holy Spirit: A very important doctrine - the trinity.

Testifying in heaven: A heavenly revelation (which is manifested on the land...on earth)

The Father: G-d

The Word: Messiah Yeshua (John 1:14)

These three are one: Although the word ‘trinity’ is not a word found in the Bible, it is, nevertheless, a concept very clearly laid out. One of the big takeaways from the trinity is the divinity of Messiah Yeshua.

Verse 8: *“And these three are testifying in the land: the Spirit, the water and the blood; and these three agree as one.”*

The land: On earth.

Testifying in the land: Testifying to what? Testifying that Messiah came to this world through His birth (water – the incarnation) and through His crucifixion – His blood.

In the same way that G-d the Father, Son, and Holy Spirit testify in heaven, so too do we have this same type of trinitarian testimony in the work of Messiah here on earth. His work on earth is foundational to understanding the revelation of G-d.

Verse 9: *“If the testimony of men we receive, the testimony of G-d is greater; because it is the testimony of G-d which He has testified concerning His Son.”*

The testimony of men we receive: In a court of law, people believe what others say.

The testimony of G-d is greater: Because it is the testimony of G-d and not of man.

Testified: The tense of this word for testifying is that He has testified in the past, it is true now and it will forever be true – nothing is going to change this. This is the testimony of G-d.

He has testified concerning His Son: We need to believe that Messiah is G-d incarnate. He was born. G-d, who is Spirit, became flesh. And that flesh was offered up for redemption.

Verse 10: *“The one believing in the Son of G-d has this testimony in himself; he who does not believe G-d has made Him a liar, because he has not believed the testimony which G-d has testified concerning His Son.”*

A liar: When someone denies the divinity of Yeshua he is calling G-d a liar.

Has not believed the testimony which G-d has testified concerning His Son: If we do not believe that Messiah is divine or that He is G-d incarnate it means that we are not a believer, and He is not in us. If He is not in us then we are not justified, we are not forgiven, we are not saved. It is only through belief in Messiah Yeshua, through faith, that we can be saved (Romans 10:8-11). Yeshua, because He is G-d and therefore divine, is worthy of worship. If we reject the identity of Messiah then we reject G-d (1 John 5:1). It is not enough to just believe that there is a Messiah. We need to believe that Yeshua is the Messiah.

Verse 11: *“And this is the testimony: that G-d has given to us eternal life, and this life is in His Son.”*

G-d has given to us eternal life: The outcome (result) of believing that Yeshua is the Son of G-d (part of the divine trinity – Father, Son and Holy Spirit) is that we are given Kingdom life.

This life is in His Son: We can only have Kingdom life through Yeshua – G-d’s Son.

Verse 12: *“The one having the Son has the life; but the one who does not have the Son of G-d does not have life.”*

The one having the Son: Meaning, having faith in Yeshua – the Biblical Messiah.

The Son of G-d: This is emphasised. To have the Son means to correctly understand His identity – Yeshua is the eternal Son of G-d. He is the Spirit who took on human flesh (incarnation) and shed His blood for our redemption (crucifixion). It is only when we believe in this Messiah that we have life. This is, by faith, what believers believe. When we believe, we are given the love of G-d which is going to manifest itself in obedience to the commandments of G-d.

Chapter 5

Part 2: 1 John 5:13-21

In order to have an effective life before G-d we have to have an effective prayer life.

Verse 13: *“These things I have written to you, the ones who are believing in the name of the Son of G-d, in order that you should know that you have eternal life, in order that you believe in the name of the Son of G-d.”*

You: Those who have a right understanding of the identity of Messiah Yeshua. If we do not believe that Yeshua is the divine and eternal Son of G-d then we cannot be saved. In this First Epistle, John is writing to those who want to live a holy life, to those who want to behave righteously and to those who want to demonstrate the truth of G-d (i.e. to those who want to have a testimony that is praiseworthy).

Name: Biblically a name is related to identity and to character. We need to know the identity of Yeshua (that He is the Son of G-d and therefore divine), but we also need to know His character (He is holy, righteous, good, perfect ... - just like His Father). If we deny that G-d the Father and G-d the Son are one then we are denying the gospel.

In order that you should know that you have eternal life: This promise is a benefit/outcome of believing in the name of Yeshua. It gives us assurance.

Eternal life: Although ‘eternal life’ includes life everlasting (life without end) it also includes living a life of quality now – living a Kingdom life in this present age (as well as in the age to come).

Verse 14: *“And this is the confidence which we have with Him: that if we ask anything - according to His will - He hears us.”*

With Him: This hints at redemption. Yeshua (‘salvation’) is also prophetically called “Immanuel” – G-d with us (Isaiah 7:14). We can only be “with Him (G-d)” through redemption.

According to His will: Asking for things according to our own wills is idolatrous. We need to find out what the will of G-d is and ask according to that.

He hears us: The implication is this: G-d knows and hears everything. However, He will not listen and respond to us unless we ask according to His will.

Verse 15: *“And since we know that He hears us, whatever we ask, we know that we have those petitions that we have asked from Him.”*

Since we know: This is experiential. Our inward being testifies to this.

We have those petitions that we have asked from Him: The one who prays effectively is the one who prays according to the will of G-d.

Verse 16: *“If anyone should see his brother sinning a sin not (leading) unto death, he should ask, and He (G-d) will give to him life – to the ones who are sinning not unto death. There is sin (leading) unto death. Not concerning that one I say in order that you should ask.”*

Brother: Fellow believer

Sinning a sin not unto death: There are many different thoughts/opinions/interpretations regarding verse 16 and 17. For the purpose of this study we are only going to look at what we can be assured of in regard to these two verses – what we can absolutely know.

For a believer there is no sin that leads unto death (meaning, eternal separation from G-d). G-d has promised to forgive us of all of our sins, and to remember them no more – from an eternal standpoint (Hebrews 8:12). The believer spoken of here is one who is not exercising his faith – i.e. he is in disobedience.

Ask: When we see fellow believers committing sin we need to pray that they repent and that they begin to embrace a G-dly lifestyle – one which is committed to the purposes of G-d. We need to **pray** according to G-d’s will, and so too do we need to **live** according to G-d’s will. When we do not want G-d’s will in every area of our lives then we are moving in sin; and sin brings about destruction.

Life: A G-dly life.

Sin (unto death): The sin referred to here is the sin of not believing in and receiving the gospel (Unbelief).

Death: Eternal damnation.

Not concerning that one I say in order that you should ask: We cannot pray for eternal life for an unbeliever if they have rejected the gospel (if they are not interested in the will of G-d). An unbeliever will never receive eternal life. We can, however, pray that this unbeliever comes to faith and therefore be saved.

Verse 17: *“All unrighteousness is sin, and there is a sin not unto death.”*

A sin not unto death: Only applicable to believers. Although sin is shameful and reveals disobedience, it does not keep us out of heaven. Our sins do not keep us from being able to express Kingdom life.

Verse 18: *“We know that all who have been begotten from G-d do not sin; but the one who is begotten from G-d keeps himself, and the evil one does not touch him.”*

All: Everyone

All who have been begotten from G-d: Those who have been saved, regenerated – living according to their new lives (born again, new creations).

Do not sin: Sin is not the normal behaviour for believers. It is not what defines them. Those who have been born again are not going to be interested in sin. However, if we should sin we can thank the L-rd that others can pray for G-d to restore us (1 John 5:16). We are not restored back to salvation – we are already saved – but we are restored back to Kingdom life and Kingdom character (doing the will of G-d, like Yeshua did).

The evil one does not touch him: When we are in G-d's will, satan may attack us but he has no authority over us. Although he might move against us he cannot harm us eternally. The safest place we can be is in G-d's will.

Verse 19: *"We know that from G-d we are and the whole world in evil lies."*

From G-d we are: We have been born again. Everyone who has been begotten by G-d is from Him.

The whole world in evil lies: We do not want a connection to the world. We do not want to live according to its evil ways, but we want to live according to the will of G-d. Those who are a friend of the world are an enemy of G-d. G-d's judgement is going to come upon this world before His Kingdom is established.

Verse 20: *"But we know that the Son of G-d has come; and He has given to us a mind that we should know truth and we are in truth in His Son Messiah Yeshua. This One is truly G-d and eternal life."*

Mind: The word used here is a word that means a mindset, a perspective, an understanding.

Truth: Messiah has given to us a new mindset whereby we can know truth. When we are not in truth then we are in sin. When we are not in truth then we are outside of G-d's will.

This One: Messiah Yeshua

Eternal life: Knowing Messiah Yeshua gives us Kingdom life/eternal life. There is no other way to have eternal life.

Verse 21: *"Children, flee from idols. Amen."*

John ends this epistle rather abruptly.

Children: He again emphasises that he is writing to those who are believers in Messiah.

Flee from idols: If we are not in truth we are in idolatry. John knows that Israel, as well as the church, tended to easily fall into an idolatrous mindset. This mindset is based on wanting what we want and pursuing it. It is only when we are in Messiah Yeshua that we will experience Kingdom life. There is a big difference between having the promise of eternal life and demonstrating eternal life. When we are not demonstrating eternal life it is because we are not operating in the knowledge that we supposedly have of the Son of G-d – we are not behaving according to His will, we are not operating in the truth. When we are in the truth we behave in a way that demonstrates Kingdom life.