

Study Notes For First John

(Chapter Two)

I John 2:1 *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous"*

- We will find the phrase "little children" multiple times in this epistle (**I John 2:12, I John 2:13, I John 2:18, I John 2:28, I John 3:7, I John 3:18, I John 4:4, and I John 5:21**).
 - The phrase comes from the Greek word "τεκνίον" which is defined as: "an infant, that is, (plural figurative) darlings (Christian converts): - little children" (Strong's # 5040). Thayer defines it as: "1) a little child; 2) in the NT used as a term of kindly address by teachers to their disciples."
 - When you examine all of the passages this Greek term appears in, you can clearly see it applies in the sense of a teacher to His disciples (**John 13:33, Galatians 4:19, I John 2:12; 2:28; 3:7; 3:18; 4:4; and 5:21**).
 - This idea is shown in how Paul referred to the Corinthians, Timothy, Titus, and Onesimus (**I Corinthians 4:14-17, Philippians 2:19-23, I Timothy 1:1-2, Titus 1:1-4, and Philemon 1:10**). *Also in Galatians 4:19 that was mentioned in the previous note.
- The things are written that they "sin not". We discussed this principle when we covered **I John 1:7-10**. So, to repeat, followers of God are not supposed to sin (**John 8:1-11, Romans 6:1-2, I Corinthians 15:34, II Corinthians 6:14-7:1, Galatians 5:17-24, Ephesians 4:21-5:2, Colossians 3:1-17, Titus 2:11-14, II Timothy 2:19, James 1:13-16, and I John 3:1-10**).
- "Sin not" was even taught during the times of the Old Law (**Psalms 4:3-4, Psalms 34:11-14, Psalms 37:27, Proverbs 3:7, Proverbs 16:6, Proverbs 16:17, and Isaiah 1:10-17**). It was not an impossible instruction to fulfill then (**Luke 1:5-6**) as it is not now (**I Peter 2:21-22**).
- If a follower of our Lord does sin, hope is not lost. As we addressed in **I John 1:8-10**, a person can confess and repent. Brethren even often fill a role in the process of an erring Christians being restored (**Galatians 6:1-2 and James 5:19-20**).
- This is possible because Jesus is our advocate [intercessor] (**Isaiah 53:1-12, Romans 8:34, and Hebrews 7:19-28**).
- This is wonderful to understand. Jesus did not ascend into Heaven and just chill. His work on earth was done. However, He continues to work for us to be saved (**Hebrews 9:24**). He continues to act as our go between us and our Heavenly Father (**I Timothy 2:5-6**).
- Think about the picture given to us when the church at Laodicea erred (**Revelation 3:14-22**). Jesus is figuratively at the door knocking (vs. 20).
- Jesus Christ was/is righteous (**I John 2:28-29 and Revelation 16:5**).

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

- He [Jesus] is the “propitiation” for sins. The word “propitiation” is defined as: “atonement, that is, (concretely) an expiator: - propitiation” (Strong’s # 2434). “1) an appeasing, propitiating; 2) the means of appeasing, a propitiation” (Thayer). The word translated here in the KJV as “propitiation” only appears in one other N.T. Scripture and is translated the same (**I John 4:10**).
- Jesus was the sacrifice for our atonement (**Romans 5:6-11**). He is the means by which we [Christians] were and can be reconciled to our Heavenly Father (**II Corinthians 5:17-19** and **I Peter 1:18-19**).
- There are some that think that Jesus died for only a specific group of people. To clarify, the point is made that Jesus is the atoning sacrifice for the whole world. Therefore, salvation is not available on to a select group of people (**Matthew 28:16-20**, **Luke 24:44-49**, **John 1:29**, **John 4:42**, **I Timothy 2:1-6**, **Titus 2:11-14**, and **I John 4:14**).

I John 2:3 *“And hereby we do know that we know him, if we keep his commandments.”*

- Knowing Jesus is also knowing the Father (**John 14:1-7**).
- There is a general meaning of knowing the Lord (**Hebrews 8:11**).
- There is a future meaning of knowing the Lord (**Philippians 3:4-11**).
- There is the relationship of knowing Him (**I John 5:20**).
- Here, in the relationship aspect, the evidence is in obedience (**John 14:8-24**, **John 15:10-14**, **Hebrews 5:8-9**, and **II John 1:6**).

I John 2:4 *“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”*

- So, we go back here to a point from the first chapter. Saying one thing and doing another makes you a liar (**I John 1:5-6**).
- Later, we will see this point made in regard to loving your brother (**I John 4:20**).
- Do your actions support your professed relationship with the Lord (**Isaiah 48:1**, **Ezekiel 33:30-33**, **Matthew 7:21-23**, **Luke 6:46**, **Titus 1:16**, and **James 2:14-26**)?
- God desires truth to be within His people (**Psalms 51:6**).
- Think about what is missing in Satan (**John 8:44**).

I John 2:5 *“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”*

- The word translated “keepeth” [τηρέω] is defined as: “1) to attend to carefully, take care of; 1a) to guard; 1b) metaphorically to keep, one in the state in which he is; 1c) to observe; 1d) to reserve: to undergo something” (Thayer’s Greek-English Lexicon; Strong’s # 5083).

- It is not enough just to hear the word of God. The word of God must be kept (**Matthew 19:17, Matthew 28:18-20, Luke 11:28, John 8:51, John 14:15, I Timothy 6:14, James 2:10, and Revelation 1:3**).
- The Greek word that is translated “perfected” [τελειόω] is interesting. Notice the definition: “to *complete*, that is, (literally) *accomplish*, or (figuratively) *consummate* (in character): - consecrate, finish, fulfil, (make) perfect” (Strong’s # 5048). Also translated “fulfilled” (**Luke 2:43 and John 19:28**), “finish[ed]” (**John 4:34; 5:36, John 17:4, and Acts 20:24**), and “consecrated” (**Hebrews 7:28**).
- So, the love of God is finished, fulfilled, completed in those that observe His word (**I John 5:2-3**). Disobedience occurs because people do not have the love of God in them (**John 5:18-47**).
- Knowing that you are in Him (**I John 4:16; 5:20**).
- In the first century, the work of the Holy Spirit played a part in this point (**Ephesians 1:13-14** [cf. **Acts 19:1-7**] and **I John 4:13**).

I John 2:6 *“He that saith he abideth in him ought himself also so to walk, even as he walked.”*

- Abiding in Christ is up to you (**Romans 8:1, Colossians 2:6-10, and I John 2:28**).
- This is simple. To abide in Him you have to be sinless as He was (**I John 3:5-6; cf. I Peter 2:21-23**).
- Walk in the light (**I John 1:7**).
- We studied in chapter one about “walking” in the Scriptures (**Genesis 5:22-24** [cf. **Hebrews 11:5**], **II Corinthians 4:2, Galatians 2:14, Galatians 5:16-17, Ephesians 2:10, Ephesians 4:1-6, Colossians 2:6-7, I Thessalonians 2:11-12, I Thessalonians 4:1-2, and II John 1:4**).

I John 2:7 *“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.”*

- Verses 7-8 are really confusing if you miss that the context is going to be talking about brotherly love (**I John 2:7-11**).
- After Jesus left this world there were new commandments that were made known (**Acts 16:1-4**).
- Sometimes, teaching in the first century was reteaching or bringing to remembrance something already taught (**II Peter 3:1-2; i.e. I Corinthians 11:23-26; cf. Matthew 26:26-30**).
- Just remember, even if this were a new commandment, inspired men were not teaching commandments of themselves (**I Corinthians 2:1-13; 14:37**).
- What is about to be made known is not new. It was taught from the beginning. If you will recall, “the beginning” (**I John 1:1-3**) looks back to the days Jesus was on earth. Remember, this language comes up again in First and Second John (**I John 2:24; 3:11, and II John 1:5-6**).

- For those that want to “hear some new thing” (**Acts 17:21**) this might not be so interesting.

I John 2:8 *“Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.”*

- The language of this verse, in light of the previous verse, is confusing. Is it new or not? “Again”, could be translated “Once more” or “At the same time...” (Strong’s # 3825).
- See: **John 13:34-35**
- So, let’s work on clearing up some things for a moment. First, with a repetition. The beginning, which we addressed in chapter 1 (**I John 1:1-3**) and again the previous verse, goes back to Christ on earth. If the message is not new, what has changed?
- When Jesus taught, darkness abounded both in the sense of sin under the Old Covenant (**Romans 8:1-3**) and obscurity because of the limited revelation that even continued for a great while after Jesus left this earth (**I Corinthians 13:9-12**). So, the aspect of the old being now called new is not about a new message. It is about the old message being repeated in the new age of enlightenment (**Ephesians 1:18**) now being out of the darkness of sin for these Christians (**Ephesians 5:8**). Brotherly love is going to be the old/new message (vs. 9-11).
- Jesus came, in part, to give light to those sitting in the dark (**Luke 1:79** and **John 12:46**).
- The darkness is past (**I Thessalonians 5:4-8**).
- What is truth should be working in them/us (**I Thessalonians 2:13**).
- The true light shines through the Gospel (**II Timothy 1:10**). Now, walk in that new relationship (**Romans 6:1-13** and **II Corinthians 5:17**) as enlightened people.

I John 2:9 *“He that saith he is in the light, and hateth his brother, is in darkness even until now.”*

- So, we back to chapter one here in thought. Being in the light is about righteous action (**I John 1:5-7**).
- The Greek word translated “hateth” [μισέω] means: “to detest (especially to persecute); by extension to love less: - hate (-ful)” (Strong’s # 3404). See usages in some other passages and consider their applications to consider the depth of the word: **Matthew 6:24**, **Matthew 10:22**, **Luke 14:26**, **John 3:20**, **John 7:7**, **John 12:25**, and **John 15:25**
- How can a person say they are in the light, but then hate his brother (**I John 4:7-5:2**)?
- Remember who are brethren are (**Mark 3:31-35** and **II Corinthians 6:14-18**).
- If you hate your brother you are back in the darkness (**I John 2:11**).

I John 2:10 *“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”*

- As addressed in verse 9, “walk in the light” is the instruction (**I John 1:5-7**).
- Brotherly love (**John 13:34-35, John 15:12-13, John 15:17, Romans 12:9-10, I Thessalonians 4:9-10, Hebrews 13:1, I Peter 1:22, I Peter 3:8, II Peter 1:3-11, and I John 3:11-19**).
- The Christian who loves his or her brethren will not be a source of stumbling towards his or her brethren (**Romans 14:13** and **I Corinthians 8:9-13**). Rather, love compels you to serve (**Galatians 5:13-14**) and seek to help your brethren be saved (**Hebrews 3:12-14**).

I John 2:11 *“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”*

- The point in verse nine is repeated. Hating your brother puts you in darkness.
- Darkness is blinding so that those in darkness do not know where they are going (**Proverbs 4:18-19, John 11:10, and John 12:35-36**).

I John 2:12 *“I write unto you, little children, because your sins are forgiven you for his name's sake.”*

- As we addressed in our discussion of **I John 2:1**, we see the phrase “little children” multiple times in this epistle (**I John 2:13, I John 2:18, I John 2:28, I John 3:7, I John 3:18, I John 4:4, and I John 5:21**). The phrase comes from the Greek word “τεκνίον” which is defined as: “an infant, that is, (plural figurative) darlings (Christian converts): - little children” (Strong’s # 5040). Thayer defines it as: “1) a little child; 2) in the NT used as a term of kindly address by teachers to their disciples.” The teacher to the disciple is the point (**John 13:33** and **Galatians 4:19**).
- Sins are forgiven (**Acts 13:26-39** and **Romans 4:7**).
- For His name’s sake (**Ezekiel 20:10-44** and **Ezekiel 36:22-24**; cf. **I Samuel 12:22, Psalms 25:11, and Psalms 79:9**).
- There are additional thoughts here too... If God did not forgive sins, would He be faithful in His promises (**I John 1:9**)? If God did not forgive sins, how could He declare He wants all to be saved (**I Timothy 2:4** and **II Peter 3:9**)?

I John 2:13-14 *“I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.”*

- Fathers (**I Timothy 5:1-2**).
- Little children (**I Peter 2:1-2**).

- Young men (**Proverbs 20:29** and **Titus 2:6**).
- Having known Him that is from the beginning (**I John 1:1-5; 2:24; 3:11**; cf. **Luke 1:1-4** and **Revelation 1:8**).
- The wicked one (**Matthew 13:38-39** and **I John 3:12; 5:18**). Those of the world, of sin, are of the wicked one (**John 8:31-47, Acts 13:6-10**, and **I John 3:7-10**).
- Knowing the Father (**Matthew 11:27, John 14:1-11, Titus 1:16, I John 2:22-23**, and **II John 1:9**).
- The word of God abiding in a Christian (**Deuteronomy 6:6-9, Psalms 1:1-2, Psalms 119:11, Psalms 119:15, John 5:36-47, Colossians 3:16, II John 1:2**, and **III John 1:3**).

I John 2:15 *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”*

- The love [ἀγαπάω] we are talking about here is the same love we are to have for our brethren (**I John 4:11-12**) and God (**I John 5:1-3**).
- There is a contrast between being of God and of the world (**John 15:18-19, John 17:6-16, Romans 12:1-2, I Corinthians 7:31-34, II Corinthians 7:9-10, Colossians 2:4-8, Colossians 2:20-23, James 4:4**, and **I John 4:1-6**).
- What is meant by “things that are in the world” in this context? That is clarified in the next verse. The world in reference is not planetary nor is the world good (**I John 5:19**).
- Being in Christ means a separation from yourself and the world (**Galatians 1:1-4** and **Ephesians 2:1-10**). The idea is that we are called out of the darkness of this world into the light (**I Peter 2:9**) that we walk in (**I John 1:5-7**).
- This study is about our choice of love and service (**Matthew 6:19-24** and **Romans 6:16-22**).
- Understand something, love the world can have multiple meanings (i.e. **John 3:16**). If used as a blanket statement, God would be a sinner.

I John 2:16 *“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”*

- Being “in the world” does not totally make someone/something wrong (**John 1:10, John 9:5**, and **Philippians 2:15**).
- In general, Christians should understand what is meant in the contrasting language used here (cf. **II Timothy 4:10**).
- The lust spoken of (**Mark 4:19, Romans 13:13-14, Galatians 5:16, Ephesians 4:22, Titus 2:11-14, I Peter 2:11, I Peter 4:1-2**, and **II Peter 1:4**).
- Not that all lust [desire] is worldly and therefore sinful (**Philippians 1:23** and **I Thessalonians 2:17**). *Same Greek word translated “desire” in the aforementioned passages.

- The flesh is about carnal desires (**Romans 8:1-13** and **Galatians 5:17**). Things that we are supposed to have cleansed and rid ourselves of (**II Corinthians 7:1** and **Galatians 5:24**). Otherwise known as works of the flesh (**Galatians 5:19-21**).
- The lust of the eyes is about what we set our sight upon (**Genesis 3:6**, **Psalms 101:3**, **Proverbs 23:5**, **Proverbs 23:29-35**, **Isaiah 33:15**, **Jeremiah 22:17**, **Matthew 5:27-30**, **Luke 11:33-36**, and **Hebrews 13:5** [cf. **Deuteronomy 5:21**]).
- The pride [boasting; cf. **James 4:13-16**] of life (**Psalms 49:1-14**, **Proverbs 27:1**, **Jeremiah 9:23-24**, and **Romans 12:3**).
- These things are not from the Father (**Genesis 1:31**, **Psalms 5:4-5**, **Mark 7:20-23**, **I Corinthians 14:33** ["confusion" is instability, a state of disorder, disturbance], and **James 1:13-16**).

I John 2:17 *"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."*

- **Matthew 13:24-30; 13:36-43, Matthew 13:47-50, Matthew 24:35-25:46, Mark 13:31-37, Philippians 3:17-21, and II Peter 3:1-14**

I John 2:18 *"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."*

- Again, we see the phrase "little children" (**I John 2:1; 2:12**; etc.). See the notes on **I John 2:1**.
- It is the "last time" (**Acts 2:14-17** [Joel 2:28-32; cf. Isaiah 2:1-3 and Micah 4:1-2], **Hebrews 1:1-2**, and **I Peter 1:18-20**).
- The antichrist [ἀντίχριστος] is: "an opponent of the Messiah: - antichrist" (Strong's # 500). This Greek term appears in three other verses and shows very clearly that the modern ideas are all wrong (**I John 2:22**, **I John 4:3**, and **II John 1:7**).
- Many antichrists then and now. That is, people against Jesus (**Matthew 12:30**, **Luke 11:23**, and **I John 3:1-10**).
- The fact that there were those opposed to Jesus was one evidence of it being the last time (**I Timothy 4:1-5**, **II Timothy 3:1-9**, and **II Peter 3:1-14**).

I John 2:19 *"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."*

- "They" are contextually the "antichrists" (**I John 2:18; 2:22**).
- There were those that walked away from the fellowship of the saints. Remember, the book starts off talking about "fellowship with us" (**I John 1:1-3**).

- Don't get confused by the language. "From us" does not indicate anything more than "from us" (**Acts 15:24**). Nor does "of us" indicate something more than the obvious (**Acts 20:30**).
- There are those among God's people, within the fellowship, that choose to walk away (**John 6:60-71**).
- They departed from the faith, fell away, etc. Though there are those that teach such is impossible, the Scriptures state that it is possible for individuals and even whole congregations (**Luke 8:1-15**, **Acts 8:12-24**, **I Corinthians 9:24-27**, **I Corinthians 10:1-12**, **Galatians 1:6-9**, **Galatians 3:1-3**, **Galatians 5:4**, **Galatians 5:7-9**, **Hebrews 3:12-13**, **Hebrews 6:4-6**, **Hebrews 10:26-38**, **Hebrews 12:15-17**, **II Peter 2:20-22**, **II John 1:8**, **Revelation 2:1-7**, **Revelation 2:12-29**, **Revelation 3:14-22**, and **Revelation 22:18-19**).
- When those in the fellowship walk away, they distinguish themselves as not being with the saints (i.e. **II Timothy 4:10-16**).

I John 2:20 *"But ye have an unction from the Holy One, and ye know all things."*

- The Greek term "χρίσμα" translated "unction" is defined as: "an unguent or smearing, that is, (figuratively) the special endowment ("chrism") of the Holy Spirit: - anointing, unction" (Strong's # 5545). This word is translated "anointing" later in this context (**I John 2:27**). That fact helps us clearly understand we're reading about the Holy Spirit (cf. **I John 4:13**).
- The anointing they had was from the Holy One (**Matthew 3:11**, **John 7:37-39** and **I Thessalonians 4:8**).
- The Holy Spirit was promised to first century believers (**Acts 2:38** and **Acts 5:32**).
- As you study through the New Testament you see Christians were given the Holy Spirit and the Holy Spirit gave them spiritual gifts (**I Corinthians 12:3-11**). How all of that worked is pretty clear. The Apostles received the Holy Spirit in full in **Acts 2:1-4**. Aside from Cornelius and his household (referenced above), no one else after the second chapter of the book of Acts received the Holy Spirit like the Apostles did. When we come to the fourth chapter of Ephesians, there is only one baptism (**Ephesians 4:1-6**). That baptism is clearly baptism in water (**Acts 8:26-39** and **I Peter 3:20-21**). The other way in which Jesus' promise of the Spirit was fulfilled was through the laying on of Apostle's hands (**Acts 8:5-24** and **Acts 19:1-7**). When you read those Scriptures you see it was miraculous for the purpose of granting spiritual gifts (cf. **Mark 16:15-20**, **Galatians 3:1-5**, and **Hebrews 2:1-4**). That was temporary until the revelation of God was fully revealed (**I Corinthians 12:1-13:13** and **Ephesians 4:7-16**).
- We have to understand that having the Holy Spirit did not mean that all of revelation was poured out upon a person to the point of full knowledge. Paul shows us that clearly (**I Corinthians 13:8-13**).
- The anointing they had taught them (again; **I John 2:27**). What they are being taught in this letter is not new revelation to them (next verse shows this and we'll talk more of it in those notes).

I John 2:21 *"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."*

- As we addressed in verse 20 and will see in verse 27, they had the Spirit revealing truth to them. So, they "know the truth."
- This is a HUGE point. Teaching still had to occur (**Romans 15:13-15**, **I Timothy 4:6**, and **II Peter 1:12-15**).
- Peter had the Spirit and taught about the Gentiles (**Acts 2:37-39**) without understanding what he was saying until later learning it (**Acts 10:1-11:18**).
- Letting the Spirit work in/through a person didn't mean they had an understanding (**I Corinthians 14:1-15**).
- Truth is knowable (**John 8:31-32**).
- Learning is a continual process (**Proverbs 1:5; 9:9**). Take Jesus for example (**Hebrews 5:8-9**).
- Think about the phrase "of the truth" (**John 18:37** and **I John 3:19**).
- Lies are not born out of truth (**I Peter 1:23**).
- Truth and lies are obviously opposites (**Proverbs 12:17** and **Ephesians 4:25**). Truth/error are opposites (**I John 4:6**).
- In this letter, think about some who are defined as liars (**I John 1:6**, **I John 2:4**, and **I John 4:20**). More on this in the next verse...

I John 2:22 *"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."*

- See: **John 8:31-47**
- Think about this. In the context of those that professed to be among them (vs. 18-19), those that did not confess Jesus were lying. They were not of the Lord (**I John 4:1-6**).
- In connection to the Spirit (vs. 20), someone who really had the Spirit working through them would not deny Jesus (**I Corinthians 12:1-3**).
- This text is warning about deceivers (**II John 1:6-11**).
- One could not and cannot separate their response to Jesus from the Father (**John 5:23**, **John 8:18-30**, and **John 15:23**).
- *We will talk about not denying Him in the next verse.

I John 2:23 *"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also."*

- To have a relationship with the Father, you have to confess Christ (**Matthew 10:32-33**, **Luke 12:8-9**, **Romans 10:9-10**, and **I John 4:15**).
- *The second half of this verse is in italics in the KJV. There may be less evidence that it was in the original manuscripts. However, the Scriptures we have examined prove the point to be true regardless.
- You cannot say you have a relationship with God the Father to the exclusion of Christ (**Matthew 11:27**, **Luke 10:22**, **John 10:30**, **John 15:23-24**, and **II John 1:9**).

- When faced with earthly consequences, some have decided not to confess our Lord (**Luke 22:54-62, John 7:12-13, John 9:15-23, John 12:42-43, and Acts 26:11**).

I John 2:24 *“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”*

- In verse fourteen (**I John 2:14**), we discussed the word of God abiding in them. This verse is echoing that (which you have heard from the beginning; cf. **I John 1:1**).
- We have talked about the message of brotherly love which was heard from the beginning (**I John 2:7-11** and **I John 3:11**).
- Having said that, the next verse (**I John 2:25**) tells us we are not only talking about one specific message (i.e. brotherly love), but rather the promise of eternal life (**John 17:3** and **I John 5:20**; cf. again **I John 1:1**).
- Think about how one must keep in memory what was taught to them, from the very start (**Proverbs 3:1, Proverbs 4:13, Proverbs 23:23, I Corinthians 15:1-4, II Thessalonians 2:15, Hebrews 3:13-14, and Revelation 3:3**).
- Furthermore, the action required on what one has known and is to grow in from the start (**John 8:31-32, Acts 14:22, Romans 11:22, Galatians 6:9, Colossians 1:23, Philippians 4:9, I Timothy 4:16, II Timothy 3:14-17, Hebrews 5:12-6:3, Hebrews 10:23, and Hebrews 12:1-3**).

I John 2:25 *“And this is the promise that he hath promised us, even eternal life.”*

- If we tie verse twenty-four to this, it is Jesus who has the words of eternal life (**John 6:63-68**). You cannot remove Jesus from this (**John 14:6** and **Acts 4:10-12**).
- The awesome thing is, we can trust in the promises of God (**Deuteronomy 7:9, Psalms 89:34, Titus 1:1-2, and Hebrews 10:23**).
- “Us”, those walking in the light, in Christ (**I John 1:7-2:6**); the righteous (**Matthew 25:46**).
- Have the promise of eternal life (**Matthew 16:27-28, John 3:36, John 6:26-27, John 12:44-50, Romans 5:21, Romans 6:22-23, Galatians 6:7-8, I Timothy 6:12, I Timothy 6:17-19, Titus 1:1-3, Titus 3:7, I John 3:15, I John 5:13, and Jude 1:21**).
- Think about some of the reasons reassurance was needed concerning eternal life (**I Thessalonians 2:13-16, II Timothy 2:16-18, Titus 1:10-14, and II Peter 3:1-4**). See the next verse...

I John 2:26 *“These things have I written unto you concerning them that seduce you.”*

- These things were written because there were those trying to “seduce” the saints that were given this letter. The term translated “seduce” (Strong’s # 4105) is also translated “gone astray” (**Matthew 18:12-13** and **James 5:19**),

- “err” (**Matthew 22:29**, **Hebrews 3:13**, **James 1:16**, and **James 5:19**),
“deceive(d)” (**Matthew 24:4-5**; **24:11**, **24:24**, **John 7:47**, **I Corinthians 6:9**;
15:33, and **II Timothy 3:13**), “gone out of the way” (**Hebrews 5:2**),
“wandered” (**Hebrews 11:38**), etc.
- Later in this letter the instruction is “let no man deceive you” (**I John 3:7**).
That is the same Greek word. While a different word is used in the following
reference, Christians are told not to be deceived (**Ephesians 5:6**)!
 - False brethren and those that teach error attempt to seduce, to lead astray, to
cause to err, etc. (**Acts 15:24**, **Acts 20:28-31**, **Romans 16:17-18**, **II**
Corinthians 11:13-15, **Galatians 2:1-5**, **Colossians 2:4-23**, **I Timothy 1:3-7**,
II Timothy 2:14-18, **II Timothy 3:1-7**, **Titus 1:10-14**, **II Peter 2:1-3**, **II Peter**
2:18-20, and **Revelation 2:20**).

I John 2:27 *“But the anointing which ye have received of him abideth in you, and ye
need not that any man teach you: but as the same anointing teacheth you of all things,
and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”*

- “Anointing” is the same thing we looked at in **I John 2:20** that was translated
there as “unction” (KJV; Strong’s # 5545). See notes on that verse as they
carry over here too.
- They knew things by the Spirit (**I John 3:24**).
- “Abideth in you” is not to be taken as though the Holy Spirit literally indwelt
them. It is the same Greek term [Strong’s # 3306] that, if we take to be a
literal indwelling, would have Christians literally indwelling Jesus, the light, the
word, the Father, etc. as well as Jesus and the Father literally indwelling
Christians (**I John 2:6** [abideth], **I John 2:10** [abideth], **I John 2:14** [abideth], **I**
John 2:24 [abide, remain, and continue], **I John 2:28** [abide], **I John 3:6**
[abideth], **I John 3:9** [remaineth], **I John 3:14** [abideth], **I John 3:15** [abiding],
I John 3:17 [dwelleth], **I John 3:24** [dwelleth; abide], **I John 4:12** [dwelleth],
I John 4:15-16 [dwelleth], etc.). This word is translated “have continued” in
this same context (**I John 2:19**). Think about this, this Greek word is in
Hebrews 13:1. Can you guess what English word it is translated? It is
“continue” in that Scripture (KJV). The idea can also just be about one’s
presence (**John 14:25**).
- No lie is of the truth (**I John 2:21**). *See notes there.
- Continue (cf. **I John 2:24**) in the teaching to continue in Christ (**Acts 14:22**,
Colossians 1:12-23, **Colossians 2:6**, and **I Timothy 4:16**) which was taught
by/through the Holy Spirit (**I Corinthians 2:1-13**).

I John 2:28 *“And now, little children, abide in him; that, when he shall appear, we may
have confidence, and not be ashamed before him at his coming.”*

- Again, the phrase “little children” appears as we have addressed multiple time
already (**I John 2:1**; **2:12-13**; **2:18**).
- The Him that is in this verse and the next is talking about Jesus as it is Jesus
that Christians are awaiting to come (**Matthew 25:31-46**, **Acts 1:9-11**,

- I Thessalonians 1:10, I Thessalonians 4:13-18, I Timothy 6:14, Titus 2:13, Hebrews 9:28, I Peter 1:7, and Revelation 1:5-7).**
- Abide in Christ (**John 15:1-10** and **I John 2:3-6**; cf. **Galatians 3:26-27**).
 - Confidence (**Hebrews 3:1-6, I John 3:14-21, and I John 4:17**).
 - Not ashamed at His coming is all about being properly prepared for His return (**Matthew 24:42-25:13** and **Mark 8:38**).
 - We will all stand before Jesus in the Judgment (**II Corinthians 5:10**).

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