

Knowing the God of Light [1 John 2:3-14]: Part 3

Water of Life

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REVIEW (for a more extensive review, cf. my recent 1 John messages at www.MoL316.com)

- A. The repeated words *that which* are neuter form, so they cannot refer to Jesus. Greek regarded phrases such as *concerning the message of life* (v 1) to be neuter.
- B. Therefore word/message (v 1) is not a reference to Jesus (unlike John 1:1).
- C. Verse 2 (a parenthetical explanation of v 1) discusses life, not word. Thus, I take *the word of life* as *the message of life* in light of points A, B, and C.
- D. *We* refers to John and other apostles; *you* refers to the readers (mature church leaders).

¹ **That which [the message of life] was from the beginning, that which [the message of life] we [apostles] have heard, that which [the message of life] we [apostles] have seen with our eyes, that which [the message of life] we [apostles] looked upon, and our [apostles] hands have handled concerning the message of life—★**

² **and the life was manifested, and we [apostles] have seen and declare to you [readers] the eternal life which was with the Father and was manifested to us [apostles]—★**

³ **that which [the message of life] we [apostles] have seen and have heard, we [apostles] declare to you [readers], in order that you [readers] also may have fellowship with us [apostles & God].**

John wrote 1:1-3 [and the whole book] so the original readers may enjoy the same fellowship that the apostles have with the Father and with His Son [1:4]

God is without any taint of sin, so for the apostles to claim to fellowship with God while walking in darkness would be a lie; rather the apostles fellowship with God and Christ's work on the cross cleanses them from all sin (1:5-7)

The apostles would lie if they claimed not to sin, but God is faithful and just to forgive the apostles if the apostles acknowledge their sin (1:8-10)

John wrote 1:5-10 as a preventative measure against sin (2:1a)

The apostles [and believers] have an advocate (Jesus Christ the Righteous) if they sin (2:1b)

Jesus Christ [is advocate] because He propitiated for the apostles' sins [and believers' sins] as well as for the sins of the whole world (2:2). (Cf. Jn 3:18; 5:24; 2 Cor 5:19f; Rev 20:11-15). Keeping His commands is how apostles perceive their [fellowship] knowing of Him (2:3)

Anyone claiming to know Him [in a fellowship sense] who ignores His commands lies and is without truth [in claiming this] (2:4)

The one who keeps His commandments is one in whom his love for God is matured (2:5a)

Two views of *love of God* here: (1) God's love for believers; (2) Believers' love for God.

Obedience is how the apostles perceive that they are in Him [a fellowship sense] (5:5b)

The one claiming to abide in Christ ought to walk as Jesus did [in the light] (2:6)

John writes an old commandment that they have had since the beginning, rather than writing them a new commandment (2:7)

That old commandment is a new one, though, because the [present] darkness is passing away and the true light already shines (2:8)

One claiming to be in the light who hates a brother (fellow-believer) is still in darkness (2:9)

One loving his brother abides in the light and no snare [for his brother] is in him (2:10)

One hating his brother walks aimlessly in blinding darkness [he snares himself] (2:11)

John writes to [leaders as] little children, because their sins have been forgiven (2:12a) and because they have known the eternal God (2:13c)

He writes to [leaders as] fathers, because they have known the eternal God (2:13a, 14a)

John writes to [leaders as] young men, because they have overcome the evil one (2:13b, 14c) and because they are strong in God's word (2:14b)

The logical sequencing of 1 John 2:12-14:

They received “*family* forgiveness [i.e., fellowship],” familiar to *little children*.

Then, as fathers (of _____), they know their (eternal) Father—fellowship

Finally, (based on their fellowship) they have overcome (spiritual warfare) Satan

CONCLUSION