



# *First Epistle of John*

## *1 John 2:3-6 – His Commandments*

First, what did we learn from *1 John 2:1,2*?

This is written to believers, that they may not sin!

And if they (we) do sin, we have an advocate with the Father because of Christ's once and for all propitiation for all of us (and for sins of the whole world).

- *1 John 2:3 - Now by this (herein) we know that we know Him, if we keep His commandments.*
  - *Now or herein by what?*
  - *What are His Commandments?*
    - *Commandments – entolē, an order, command, charge, or precept*
      - Wuest - 'The word "commandments" is not here *nomos*, "law," which John never uses for the rule of Christian obedience, and which is reserved by him for the Mosaic law.'
        - » *John 15:10-12 - "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. "These things I have spoken to you, that My joy may remain in you, and that your joy may be full. "This is My commandment, that you love one another as I have loved you.*



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- Is this possible in the absence of identification lived out?
  - » *Gal 6:2 - Bear one another's burdens, and so fulfill the law of Christ.*
- And, *by this we know that we know Him is ginōskō* which reflects the nature of God the Father, especially the holy will and affection by which He aims to sanctify and redeem men through Christ.
- Remember the theme that John outlined in chapter 1 is fellowship and **fellowship with is inseparable from knowledge of the Lord Jesus Christ.**
- Constable provides a nice metaphor – ‘Occasionally a person who has been married for a long time and then gets a divorce will say of his or her spouse, **"I never really knew her (or him)."**’
- Hiebert – ‘**But in contradiction to the Gnostics**, he (John) maintained that no professed knowledge of God is valid if it does not have moral consequences.’
- *if we keep His commandments*
  - *keep – tēreō*, to attend to carefully, take care of
    - JFB - literally, “watch,” “guard,” and “keep safe” as a precious thing; observing to keep. So, **Christ Himself!**
      - » Is this not faith, love, and obedience?
  - We may or may not, and what if we don’t?



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- *1 John 2:4 - He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.*
  - I thought the epistle was written to believers but then what about the Gnostics?
    - » *James 2:14 - What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?*
    - » *Titus 1:16 - They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.*
  - *keep* here is a present active participle – indicating a continuous repeatable lifestyle.
  - Wuest Translation: *He who keeps on saying, I have come to know Him experientially and as a present result am in that state, and His precepts is not habitually guarding with solicitous care, is a liar, and in this one the truth does not exist.*
  - And this is not what was stated in chapter 1:
    - » *1 John 1:8 - If we say that we have no sin, we deceive ourselves, and the truth is not in us.*



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- *1 John 2:5 - But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.*
  - What does it mean *to keep His word (not commandments)*?
    - *keeps* is a disjunctive particle - expressing a choice between two mutually exclusive possibilities that implies again a habitual, continuous action.
  - *truly (verily, most certainly) the love of God is perfected in him.*
    - *perfected* is perfect passive indicative - why?
    - This is our *love of God*, not His for us but the relationship is reciprocal!
      - » *John 15:9 - “As the Father loved Me, I also have loved you; abide in My love.*
  - *By this we know that we are in Him.*
    - How do we *know (ginōskō)* this?
      - Is this not this His life being *perfected (completed)* by the power of the Holy Spirit without the sinful nature entering in?
        - » *Gal 5:1 - Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.*



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» *Acts 17:28*, Paul at Areopagus - *for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'*

- *1 John 2:6 - He who says he abides in Him ought himself also to walk just as He walked.*

- *He who says he abides in Him* – is this something we should claim and speak?

- Notice, the theme of *abiding* is all John's (used 24 times in *1 John*).

- Thayer – 'Abide is fellowship, communion, dependence, harmony, friendship.'

- » *John 15:4 - "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.*

- *ought himself also to walk just as He walked.*

- Plummer – 'Ought' rather than "must" points to an abiding inner realization that "he who declares his position is morally bound to act [according] to the declaration which he has made.'

- » *Luke 17:10 - So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*



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– *just as he walked* - aorist active indicative summing up the life of Christ on earth.

» *1 Cor 11:1 – Be ye followers of, even just as I am of Christ.*

- Wuest – ‘There are three Greek words which give us the three aspects of a believer's life. The verb of **being** (*eimi*), **refers to the saint's position in Christ**. He has been placed into vital union with Him by the act of the **Holy Spirit baptizing** (*baptizō* placing) **him in Christ**. Our present word, *menō*, refers to the saint's fellowship with and dependence upon Him, communion, closeness of intercourse. **The word *peripateō* "to order one's behavior, to conduct one's self," speaks of the saint's manner of life**. The first, the saint's position in Christ, makes possible his Christian manner of life. The second, the saint's fellowship with and dependence upon the Lord Jesus, conditions that manner of life, makes it what it should be. The word *peripateō* literally means "to walk around." And since the way a person walks is often a good index as to the kind of person he is, the word not only referred to the physical act of walking but came to have the idea of the manner of life of the person.’