



HHBC



1st John 2:7,8

Old / New Commandment



I John 1: 3-6 & 7-8 & 9-11

3 By this we know that we have come to know Him, if we keep His commandments. 4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 the one who says he abides in Him ought himself to walk in the same manner as He walked.

7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. 8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.

9 The one who says he is in the Light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the Light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.



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1. **Beloved:** not beloved of John (although this is true); but he means beloved of God – 'Divinely loved ones' is the meaning
 - a) McCalley: Step 1: what is God's view of a person, what does God think of them?; Step 2: then ADOPT the same view; Hence to John they are beloved of him as well. [Eph 4:32; 5:25/ Rom 15:7]
2. **"I am not writing a new commandment to you"**
 - a) From Bob's last week lesson: Commandments – **entolē** = an order, charge, or precept – in referring back to I John 2:3,4- the introduction of keeping His commandments.
 - b) I John 2:5 carries it further: keeping His word, **logos** = a word uttered by speech expressing a conception or idea, or a doctrine/ teaching
 - c) What is the difference in keeping a commandment or keeping His word? [illustration of H.A. Ironside]
 - d) "new" is either **neos** or **kainos**: which is it here? New in time; newly created or: new in kind, quality, novel, unprecedented?



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2. *"I am not writing a new commandment to you; **but an old commandment which you have had since the beginning**"*

e) What is this commandment?

f) Context tells us; it is intimated in next week's verses, 9, 10, 11. And is final stated outright in I John 3: 11 & 23:

"For this is the message which you have heard from the beginning, that we should love one another;

This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us."

g) "Love one another": a pivotal, central command in the gospels, and is carried through Paul, Peter, the writer of Hebrews (in the form of: "Love the brethren"), James ("Love your neighbor as yourself") John: 13:34, 15:12, 15:17/ Rom. 13:8/ I Thes 4:9/ I John 3: 11,23 / Heb 13:1

h) This command to love neighbor / one another: carries through all the dispensations:

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2. *"I am not writing a new commandment to you; but an old commandment which you have had since the beginning"*

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." John 13:34

- i) Note: how Jesus said "this is a new commandment"; John in 1:7 refers to it as old now, because they've had it since the time Jesus spoke it (approx. 60 years prior)
- j) "since the beginning": In Bob's lesson of I John 1:1 he gave various interpretations of "beginning" (ie. A. of creation, B. before that (in John 1:1's- was the Word), C. the beginning of the ministry of Christ/ Christianity). The conclusion was:
- k) 1 John 2:24: "let that abide in you which you have heard from the beginning," is best. McCalley: the beginning of their Christian life when they first became believers
- l) Context is important with this word "beginning"-
- m) Example: the commanded in Lev. 19:18 to love your neighbor could be "the beginning" of the command to love



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2. *On the other hand, it is a new commandment . . .*

- a) What? (you are thinking). . . I thought you just said it wasn't a new commandment but an old one!!!?
- b) "New" in Vs. 8: is *kainos* again; therefore not *neos*, newly created/born in time, but new in quality, fresh. Refreshed is a good rendering
- c) Why is the commandment to love one another refreshed?
- d) Context again is important: open lines of doctrine in these first two chapters of John are: "fellowship with the Father and with His Son Jesus Christ" and "fellowship with us" 1:3 . . . We are "walking in the light as He Himself is in the light" 1:7 and also "fellowship with one another"; more over we are "cleansed from all sin and unrighteousness" 1:7, 1:9
- e) And in the light of the fact that we are to "**abide in Him**" 2:6, 2:28
- f) Makes the command to love one another refreshed in spirit and vitality. The refreshment is accomplished by the indwelling work of the Holy Spirit.



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2. *On the other hand, it is a new commandment . . .*

- g) More illumination on the word: **kainos**: (new) from Vine: contrasted to **neos**. Neos may be a reproduction of an old thing in quality or character (but more recent in time; younger);
- h) Kainos is new: in form, a different nature from the old

3. *The Dispensational history of the Commandment to Love:* (L.S. Chafer)

- a) Lev. 19:18: "you shall love your neighbor as yourself": Standard: is how you love/ care for yourself in the Mosaic (old) [the Law ended with Christ: He is the end of the law [Rom. 10:4]
- b) Mat. 5:44: "you've heard it said love your neighbor as yourself, and hate your enemies. BUT I SAY to you, 'Love your enemies and pray for those who persecute you'. The standard: how much do you hate your enemy? Now, nullify this and love and pray for them. This is Millennial Kingdom Law (yet future; given by Christ for the Kingdom, but abated set aside until future.



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3. *The Dispensational history of the Commandment to Love:* (L.S. Chafer) . . . [contin.]

- c) The degree of difficulty and human ability increases from the simple standard of the Mosaic Law to the Kingdom law... Until:
- d) John 13:34: *“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”*
- e) What is the standard of the Grace dispensation command to love?
- f) It is superhuman!
- g) However: The H.S. through the operation of grace “provides supernatural sufficiency to meet the superhuman heavenly conduct, which is our reasonable life & service” [L.S. CHAFER; GRACE: AN EXPOSITION OF GOD’S MARVELOUS GIFTS, PG. 161]
- h) Note: We are now not under the Mosaic Law system, nor Millennial Kingdom Law system (Matt. 5-7); but under grace, Rom. 6:14
- i) Therefore: a New (kainos) command the Lord gives us: to love one another



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3. What is it that is both “true in Him and true in you”?

- a) The ‘new commandment’ which is true in Him and true in you?
- b) No... Grammatically “which” is neutered and “commandment” is feminine in gender (Wuest)
- c) Therefore: it is the fact of the thing: the commandment was once old and now is new
- d) Fact: ‘love one another’ is both true in Him and it is true in us
- e) **“true in Him”**: the reason is obvious since He is the source of love itself, it is His eternal essence
- f) But of us: it is true because (1) we have been placed in Him by the new birth (Rom 6:3,4)
- g) But: His level is perfect/complete and eternal, our level is growing progressively into His likeness and image
- h) McCalley: “true in Him” and “true in you” is separated purposefully as a double preposition to emphasize the difference in degree. John does not say: “true in Him and you”.
- i) Rom. 6:4: *“so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”* Extra Credit Question: newness: neos or kainos?



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8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, **because the darkness is passing away and the true Light is already shining.**

1. *The darkness is passing*

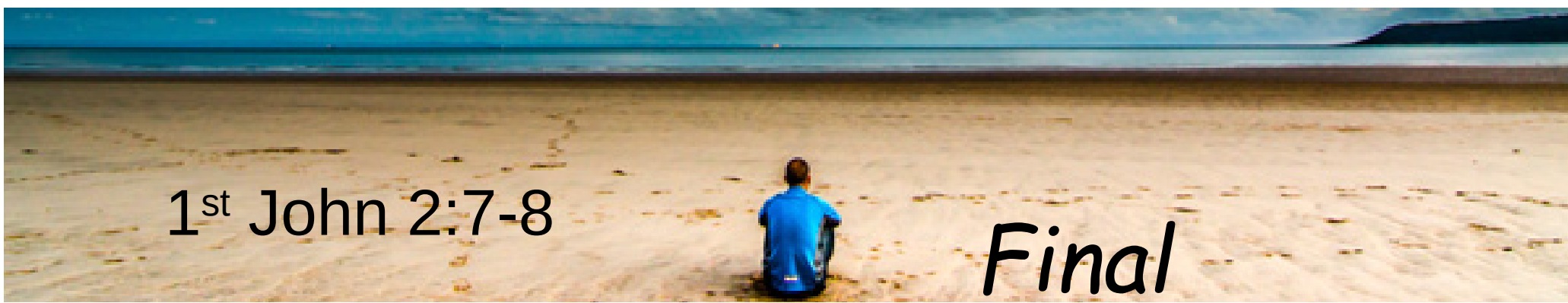
- a) The 'passing away' is *paragetai* and is not "past" as in the KJV, but means passing by; in the process of going by and disappearing e.g. a parade (Wuest)
- b) The idea I think is nailed down by Paul: 2 Co 4:6 - ***For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.***
- c) Or: 2 cor.5:17's ***Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become (are becoming) new.***
- d) More illuminating: ***For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.*** 1 Cor. 13:9-13
- e) **And: this verse has always eluded me (the "in our hearts") preposition until the study of this lesson:**



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So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. II Pet. 1:19



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Final

Thoughts.

- McCalley says: John always maintains sharp edges: no gray in his writing. If there is not love, it's hate. If you aren't in the light, you're in the dark. Paul is more subtle, blending his argument as if as a painter does with color
- This helped me get into John's style of clearly marked contrasts. And like James, he says there is not value in professing, but doing is the thing that is stressed
- John, I think has 2 Sharpies: a white one and a black one, and the lines are next to each other clearly and do not cross
- John: keeps doctrinal lines open: the open lines of thought so far in 1st John are: the revelation of God in the person of Christ, fellowship with Him, fellowship with others, what to do about sin, light and darkness, and now brotherly love.
- Paul: opens doctrinal lines of thought, explains them, and then closes the door and goes on to another doctrinal thought. John leaves all doors open and thoughts flowing.
- These are my thoughts as I am being opened to this rich text. . .