

1:1

ἀπ' ἀρχῆς = from beginning - (noun, fem, sing, abla. 1st declension)

- ① - beginning, origin in the absolute sense - from the very beginning (A & B)
- ② ἦν - not ἐγένετο, came into being - it was already existing when the succession of life began. (Vincent)
- ③ "from the beginning": It is here contrasted with "in the beginning"; the difference is that by the words "in the beginning," the writer places himself at the initial point of creation, & looking back into eternity, describes that which was already in existence when creation began. "The Word was in the beginning." In the words "from the beginning" the writer looks back to the initial point of time, & describes what has been in existence from that point onward. Thus, "in the beginning" characterizes the absolute Divine Word as He was before the foundation of the world and at the foundation of the world. "From the beginning" characterizes His development in time. (Vincent)
- ④ The similarity to the opening of the Gospel is manifest; but the thought is somewhat different. Here the point is that the Word existed before the Creation; here that the Word existed before the Incarnation. The meaning of "beginning"

must always depend upon the context. Thus it is explained 'y' was with the Father' in v. 2, it does not mean the beginning of the Gospel, or even of the world, but a beginning prior to that. It is ~~your~~ equivalent to "from all eternity."
(Cambridge)

(5) the Logos already was when time began. It "was" ere it "was manifested." (EGT)

(6) why the five neuters? (1-3). The neuter conveys more than the masculine would, namely in addition to the person all that this person was and is and ever will be. for us. (Luski)

ὁ ἀκηκόαμεν = which we have heard (Perfect active Ind. 1st plural of ακοῖω)

(1) the use of the Perfect tense: denotes action "absolutely past which lasts on in its effects," This implies past, present and future. Past act, present effects, and continuing consequence into the future - for tomorrow's present is today's future. "We heard Him, it is still ringing in our ears, and we will never forget it." —

(2) with this clause we pass from eternity into time. The first clause refers to something prior to the Creation. Here both the Creation and the Incarnation have taken place.
(Cambridge)

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③ Now they were able to do this verse 2 tells us twice: He was manifested, he was incarnated, the Logos became flesh and tented among us - (Lanski)

④ Lit. of sense perception. (A + M) [It is possible to hear, & yet not hear - matt 13:13]

⑤ Some preachers we forget in a moment - but X has a permanent and lasting effect upon those who hear Him and understand. It has abiding results. —

ὁ ἑωράκαμεν = which we have seen - (Perfect act, Ind, 1st plural of ὀράω)

① widened in sense to mean, "I experience" Luke 3:16 (Souter)

② figure of mental and spiritual perception - to understand (A + G)

③ Not hearsay, but the testimony of eye-witnesses (EGT)

④ "with our eyes" - Emphasizing the direct, personal experience in a marvellous matter. (Vincent)

⑤ Note the climax: seeing is more than hearing "with our eyes" is added for emphasis. The Apostle would have us know that 'see' is no figure of speech, but the expression of a literal fact. (Cambridge)

ὁ εθεασάμεθα - which we beheld. - (Aor, act, and 1st plury, θεάσασθε)

(1) See, behold with physical eyes, but in such a way that a supernatural impression is gained, (John sees the dove & also becomes aware that it is the Spirit. John 1:32 - John 1:14 - we saw the person and work of X + perceived in them the Divine glory). (A & B)

(2) a spectacle which broke on our astonished vision. This seems to be the force of the transition from perfect to Aorist. (E & T)

(3) the word suggests a steady and deliberate gazing upon. John may be thinking of a special occasion. (Inter. Gr. (New Int. C.))

~~(4) For the peculiar force of the verb see on Luke 24:39 (Vincent)~~

~~(5) implies a deliberate and~~

(4) marking the historical manifestation to special witnesses. (Vincent) - the word denotes calm, continuous contemplation of an object which remains before the spectator.

(F) Difference between ὀράω + θεάομαι -
 ὀράω - denotes a physical act, but emphasizes the mental discernment accompanying it, & points to the result rather than the act.
 θεά. is gazing with a view to satisfy the eye, while ὀράω is beholding more critically, with an inward spiritual or mental interest in the thing beheld, & with a view to acquire knowledge about it. (Vincent)

"ὄψεσθαι would be used of a general officially reviewing or inspecting an army"; θεᾶσθαι of a lay spectator looking at the parade." (Hayer)

(6) Behold implies a deliberate & perhaps pleasurable sight. we can hear & see without intending to do so, but we can scarcely behold and handle unintentionally. (Cambridge)

(7) "we did actually behold". As the perfect stresses the continuing effect, so the aorist stresses the actuality. (Lanski)

καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν - and our hands have handled - (aor. part and 3rd plural) - "and the hands of us they were handled." of ψηλάφω

(1) feel about for, grope after, handle (A+B)

(2) the word is used of the fumbling of a blind man in Gen 27:12 LXX (EBT)

(3) 'Handled' seems to be a direct reference to the test demanded by S. Thomas & offered to the other disciples. No greater proof of the reality of His body before & after the Resurrection could be given. (Cambridge)

(4) It occurs in ~~the~~ O.T. (Deut. 28:29; Job 5:14; 12:2) by the act of groping in the dark. Now that the eternal Light has been manifested, we no longer fumble in the dark, feeling after the Dark in which we have grasped hold of Reality. (N & C)

περὶ τοῦ λόγου τῆς ζωῆς - concerning the
wordy life - (prep-gen- ~~nom~~ + ~~acc~~)

- (1) περί - root meaning: around, with the genitive case: about, concerning - ~~implying~~ implies general relationships. (D + M)
- (2) τοῦ λόγου = of a statement of definite content: assertion, declaration - Of Revelation by O-
 a - God's word, command, commission
 b - the divine revelation through X + his messengers
 the Xian message, the gospel.
 the Logos = it is the distinctive teaching of the Fourth Gospel that this divine 'Word' took on human form in a historical person, that is in, Jesus. "there is one O, who has revealed himself through Jesus + his Son, who is his 'Word' proceeding from silence."
 (A + M)
- ζωῆς = used of life in the physical sense - means of sustenance, livelihood -
 used of the supernatural life belonging to O + X, which the believers will receive in the future, but which they also enjoy here and now. (A + M)
- (3) This is the second person of the Godhead who is called "the Word" because he is the complete + final Revelator of the will and the thought of God. Life - is the divine essence itself in its personality, and its activity. He who is "the Life" eternal and in eternity was manifested as the Bearer of life to us, who were dead in our sins. (Linski)

④ Genitival with a preposition - the preposition is strongly in favor of 'Word', i.e. the personal Logos, rather than 'word', i.e. doctrine. The 'word' means the Son of God, in whom had been hidden from eternity all that God had to say to man, and who is the living expression of the nature and will of God. But of the two terms, word & Life, the latter is here ^{the} emphatic one as shown by v. 7 & by the fact that 'the Life' is one of the main topics of the epistle, whereas 'the Word' is not mentioned again. The Word which is the Life is the meaning. X is at once the Word of God & the Life of man (Cambridge)

⑤ "the Word who gives Life," (E.B.T)

⑥ He is the Logos, who is the Life & who communicates to all believers the fulness of the life eternal. (N.I.C.)

⑦ Logos is, first of all, a collecting or collection both of things in the mind, & of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed, and the inward thought itself. In John the Word is the revealer & interpreter of the hidden being of God; the reflection & the visible image of God & the organ of all His manifestations to the world. (C.B.)
 one phrase through which "Life" occurs nowhere else in the New Testament. (Vincent)
 Life expresses the nature of the Word.
 Expanded translation on back -

καὶ τὴ ζωὴ ἐφανερώθη - "And the life was manifested"
 (Aorist Passive Ind, 3rd person, singular
 of φανερώω)

- (1) Reveal, make known, show - Passive = become visible, be revealed (A. + H)
- (2) Corresponding with "the word was made flesh" (John 1:14). The two phrases, however, present different aspects of the same truth. The Word became flesh, contemplates simply the historic fact of incarnation. The life manifested, sets forth the unfolding of that fact in the various operations of life. The one denotes the objective process of the incarnation as such, the other the result of that process as related to human capacity of receiving and understanding it. The manifestation of the life was a consequence of the incarnation of the Word, but it is not coextensive with it. (Vincent)
- (3) Became such that He could be known by man (Cambridge)
- (4) Verse 2 is a parenthesis reiterating the assurance of the reality of the manifestation. The Apostle heaps assurance upon assurance with elaborate emphasis. (Cambridge)
- (5) The Aorist states the past fact. The verb includes the whole manifestation from the incarnation to the ascension but especially from the baptism until the ascension, the time when the apostles beheld his glory. (Lenski)

καὶ εὐρακόμεν - "and we have seen."
 (Perfect Active Indicative, 1st per. plural of ὄραω)
 See under 1:1

(1) This is the result of the manifestation; the Divine life has become perceptible by the senses. In what way this took place is told us in 4:2 & John 1:14 (Cambridge)

(2) For the second time John says "and we have seen" & lets this one verb suffice; he uses the perfect to indicate the extent of their seeing the manifestation (Lenski)

καὶ μαρτυροῦμεν - "and we are testifying"
 (Present act Ind. 1st person, plural of μαρτυρέω)

(1) bear witness, bear witness to, confirm, testify favorably, speak well of, approve - testimony concerning Jesus (A & H)

(2) according to the Lord's parting charge. (E & T)

(3) One of John's characteristic words. (Vincent)

(4) Testimony to the truth, with a view to producing belief in the Faith, on which eternal life depends. (Cambridge)

(5) Not for themselves alone have they seen, but they have seen as witnesses, who are ever to testify & declare what they seen. (Lenski)

καὶ ἀπαγγέλλομεν ὑμῖν - "and are declaring to you"
 (Pres. act. Ind. 1, plural) of ἀπαγγέλλω.

- (1) Report, announce, proclaim (A + M)
- (2) with μετ' ἀπὸ the emphasis is on the source of the message (Vaughan)
- (3) The message comes from (ἀπὸ) Θ. (Vincent)
- (4) Observe the note of wonder in the Apostle's language. Speech fails him. He labours for expression, adding definition to definition. (E. H. T.)
- (5) Three ideas in the Apostolic message: experience, testimony, announcement - Have seen - bear witness - show. (Vincent)

τὴν ζωὴν τὴν αἰώνιον - "the life the eternal -"

- (1) without beginning or end; of Θ (A + M)
- (2) the life, even the eternal life; αἰώνιος eternal, ~~denotes~~ describes the life in its quality of not being measured by time, a larger idea than that of mere duration. (Vincent)
- (3) Here both "the life" & "the life, the eternal one," have the ~~the~~ article of previous reference which refers back to "the Logos of the Life." Still more decisive is the relative who as such was with the Father. He adds "eternal" because he wants us to understand that X the life was a person whose distinctive quality it is that he was with the Father even in all eternity. (Lonski)

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(4) the repetition of the definite article emphasizing the two ideas of "life" and "eternal."
(N.I.C.)

(5) John's 'eternal life' has nothing to do with time, but depends upon our relation to Jesus Christ. Eternal life can be possessed in this world. (Cambridge)

ἦτος ἦν πρὸς τὸν πατέρα - which was with the Father.

(1) "which indeed was with the Father" - it is not the simple but compound relative, denoting that what follows is a special ~~attribute~~ attribute; 'which was such as to be with the Father'; 'with the Father'. indicates the distinct Personality of 'the Logos' was = at home with face to face with the Father (Cambridge)

(2) πρὸς - the "face-to-face" preposition employed for living relationships, intimate converse.
(Lanski)

(3) ἦτος - not the simple relative, ἣ which, but defining the quality of the life & having at the same time a kind of conformatory and explanatory force, the word eternal; seeing that it was a life divine in its nature - "with the Father" & therefore independent of temporal conditions.

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πρὸς τὸν πατέρα - In living, actual relation and communion with the Father. The life came forth from the Father & was manifested to men, but to the end that it might take men into itself & unite them with the Father. The life eternally tended to the Father, even as it emanated from Him. The manifestation of life to men was a revelation of life, as, first of all and beyond all, centering in God. Hence, tho' life, abstractly, returns to God, as it proceeds from God, it returns bearing the redeemed world in its bosom. (Vincent)

(7) "The preposition of motion with the verb of repose involves eternity of relation with activity and life. (Collridge)

(5) ~~with~~ πρὸς - with the accusative i. of place towards & - in company - with someone
(A + B)

καὶ ἐφανερώθη ἡμῖν - "and was manifested to us" - (see above)

The manifestation would be little to us, if we had no share in it. But that Being who was from all eternity with the Father, has been made known, & has been made known to us. (Cumber

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ὅ^ς εἰδράκαμεν καὶ ἀκηκόσαμεν, ἀπαγγέλλομεν
καὶ ὑμῖν. "that which we have seen and
heard we are declaring also to you"
(See above v. 1)

(1) John continues as he began in verse 1. But
this is not mere repetition for the sake of emphasis.
The repetition is now illuminated by all that
verse 2 adds. All that verse 1 conveys is
thus revealed in verse 3. (Lenski)

(2) καὶ ὑμεῖς = "you also", who have not seen
Jesus." (EOT)

(3) καὶ ὑμῖν = it is we that are described; we that
are pointed out, who have not seen + heard as
contrasted with the eye-witnesses.
(Vincent)

(4) In verse 1 he is thinking mainly of what he
has to declare; v. 3, he is thinking mainly of
why he declares this. (Cambridge)

ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.
"In order that also you might have fellowship
with us." (Fact Subj 2 pl. plural ἔχ(η)τε.)

(5) association, communion, fellowship, close relation-
ship; participation, sharing in something
phil 3:10 - "sharing in His suffering" (A + C)

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(2) used with fellowship with persons almost always. John's conception of the Church; each member ^{of it} possesses the Son, & through Him the Father; and this common possession gives communion with all other members as well as with the Divine Persons. (Cambridge)

(3) this word introduces us to one of the main thoughts of the Epistle. The true life in man, which comes thru the acceptance of Jesus as Son of God, consists in fellowship with God & man. The word denotes a common interest. Comes from κοινός = common; a relation between individuals which involves a common interest & a mutual, active participation in that interest & in each other. — Cooperation in the widest sense; participation in sympathy, suffering, & labor. (Vincent)

(4) Not merely knowledge thru hearsay of what the Apostles had known as eye-witnesses, but personal & direct communion with the living Lord. (E.C.T.)

(5) May have some reference to the sharing in worldly goods which marked a Church in the early days. God shares all the good things of His grace with those who are His through vital union with X. — Gal. lends them to a personal possession of all that God ~~best~~ means to ~~have~~ them to have & to enjoy. (N.I.C.) (share in His life) ^{His fellowship commits} child of God to a life of holiness.

(6) Eva - introduces adverbial clause of purpose - in order that (Vaughan)

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καὶ ἡ κοινωμία δὲ ἢ ἡ μετέρα μετὰ τοῦ πατρὸς
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.
"And the fellowship, moreover, of ours is
with the Father & with His Son Jesus Christ."

(1) μετὰ - with - with genitive: in company with someone -
to denote ^{the} company in which an experience or an
activity takes place: (A + H)

(2) note the expected preposition μετὰ with, distinguishing
the two persons, & coordinating the fellowship with the
Father, & with the Son, thus implying sameness of
essence.

ἡ κοινωμία ἢ ~~μετὰ~~ ἢ μετέρα = the fellowship, that which
is ours - possessive pronoun - indicating fellowship
as a distinguishing mark of Christians rather than as
merely something enjoyed by them. (Vincent)

(3) καὶ add this, δὲ marks it as being another point.
There is no fellowship with the Father only - Father
& the Son. Apart from Jesus & no man is in fellowship
with O. (Lanski)

(4) There is a gracious constraint on all who know this
blessed fellowship to bring others into it. (E67)

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καὶ ταῦτα γραφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν
 ἢ πεπληρωμένη. "And these ~~we~~ ^{we} are writing ~~to~~
^{you} in order that ~~your~~ ^{our} joy might be filled."
 (Pres act 2nd 1st, plural of γράφω - Perfect ~~act~~ passive
 participle of ~~πληρωμα~~ πληρῶν-)

① πληρῶν = pass. be full, have been filled. Bring something
 to completion, finish - full expression, made complete -
 (A & M)

② It states the purpose. Both 'write' & 'we' are emphatic:
 it is a permanent message that is sent, & it is sent
 by apostolic authority. That (your) joy may be
 made full & remain so. The joy is that serene
 happiness which is the result of conscious union
 with O's good men, of conscious possession of
 eternal life. (Cambridge)

③ Xions should long for fullness of joy, so that they may
 have not just a drop or two in the bottom of the cup but
 may have a cup that runs over. (N & C)

④ Καὶ adds the last thought. (Lindski)

⑤ Fill to the full (Vaughan)

καὶ ἐστὶν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγελλόμεν ὑμῖν -

"and this is the message which we heard and still hear from him and we are continually announcing to you."

- ① ἀγγελία - a message (Souter)
- ② "from him" ^{from X} presents the final & the absolute source of all information, (Linski)
- ③ John is writing that we may have fellowship with Θ & in order to have this we must know 1. what Θ is - (cos), & 2. what we consequently are bound to be (6-10).
- ἀναγγελλόμεν - proclaiming again what has been received elsewhere. He hands on the message received from X. (Cambridge)
- ④ the phrase here points to the ultimate & not necessarily the immediate source of the message

- ⑤ ἀνα = reference to the recipients of message (Vaughn)
- ⑥ - reference to its destination (EBT)

ὅτι Θ δὲ Θ εἶναι φῶς ἐστὶν ~~καὶ~~
"that God is light."

- ① φῶς - figurative meaning - light, that illuminates the spirit and soul of man, is generally the element in which the redeemed person lives, rich in blessings without and within. used of messianic salvation, the gospel (A & M)
- ② the being of Θ is always perceived from one angle because our finite minds cannot take in the who of Θ with one mental grasp. The Scriptures condense

1:5 to our weak ability. neither 'light' nor 'darkness' are figurative. (Linski)

(3) a statement of the absolute nature of Θ - not a light or the light, but Θ is light in his very nature. Physically, it represents glory; intellectually, truth; morally, holiness. In the O.T., light is of the mediating Θ 's visible revelations to men. It was the first manifestation of Θ in creation. (Vincent)

(4) when the Eternal Son was manifested, that meant the breaking of a great light into the darkness of a sinful world (N & C) ✓

(5) others tell us what Θ does or possesses, but John tells us what Θ is - light. It suggests excellence without limit & without taint: an excellence whose nature it is to communicate itself & to pervade everything from which it is not of set purpose shut out. 'Let there be light' was the first fiat of the Creator; & with all the rest depends. Two prominent ideas in this Epistle of 'light' - 1 - Intelligence & 2 - Holiness - the Xian, anointed with the Holy Spirit, & in communion with Θ in X, possesses 1 - knowledge (ye know him) & 2 - righteousness ('sineth not'). (Cambridge)

καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδὲ σκία.
 "and darkness in him not there is none"
 ↓ (not even a shadow).

(6) - darkness, gloom. figure of darkening of the mind or spirit, of ignorance in moral & religious matters. Θ in Johannine usage is a category including everything that is at enmity with Θ , earthly, demonic. (A & P)

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(2) the denial is very strong, the negative being doubled in the Greek; 'none what ever, none at all.' moral darkness - sin & error. John is laying the foundation of Xian ethics, of which the very first principle is that there is a G who intellectually, morally, & spiritually, is light. (Cambridge)

(3) the manifestation of G in X was to those who held it a splendid glory, the breaking of a great light into the darkness of a sinful world. (EHT)

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(4) Ἐὰν εἴπωμεν ὅτι κοινὴν ἔχομεν μετ' αὐτοῦ
Present act Subjunctive 1st plural of "if we are continually saying"

(1) he does not actually charge his readers with actually holding this pernicious doctrine, ~~to~~ he includes himself (EHT)

(2) the subjunctive mood puts the case as ~~not~~ supposed, not assumed. (Vincent)

(3) Note the thrice-repeated phrase, "if we say," indicating 3 false claims. G is light, sin ~~is~~ is darkness. It is impossible to be living in sin or to compromise with it & to have fellowship with the holy G. We lie - our whole life is a lie (NJC)

ἐν τῷ σκοτεινῷ περιπατοῦμεν - in the darkness we are walking about - (Pres act Subj. 1st plural)

(1) indicating the habitual course, ^{the} life, inward & outward (Vincent)

(2) the whole course of life (EHT)

(3) It expresses not merely action, but habitual action. a life in moral darkness can no more have communion with G than a life in a coal-pit can have communion with the sun. (Cambridge)

ψευδόμεθα - (Pres middle 2nd 1st plurally ψεύσονται)
"we are lying"

- ① try to deceive by lying (A & B)
- ② we may believe the lie, being self-deceived (v. 8); for disobedience to the truth blinds us to it. (E & T)
- ③ we lie - our whole life is a lie. (N & C)

καὶ οὐ ποιοῦμεν - "and we are not doing to truth
τὴν ἀλήθειαν. (Pres act 2nd 1st plural)

① Again the combination of the positive & negative statements. All walking in the darkness is a not doing of the truth. "Right action is true thought realized. Every fragment of right done is so much truth made visible" (Vincent)

② carry out, practise = ποιεῖν
ἀλήθεια = truth - especially of the content of Xianity as the absolute truth - (A & B)
does it without having it in his heart; not to do it, & not doing it is evidence that the heart is without the truth.

③ truth, reality - The placing of the negative statement beside the positive always emphasizes. It does so here by in the strongest way, especially by adding οὐ ποιεῖν in the emphatic position at the end. (Lindley)

④ Conduct as well as speech - (Cambridge)

⑤ Knowledge comes by doing - Truth in John is the revelation of "the true G" which came thru "Jesus X", & himself the "truth". (E & T)

⑥ Not merely must we know the truth, or understand the truth, or speak the truth; we must do the truth. Truth expresses that which is highest, most completely in conformity with the nature & will of G, in any sphere of being.

~~the~~ the life of practical godliness is ~~not~~ expected of us. we may say that we have fellowship with Θ , but no amount of fair speech will make up for the want of such practical godliness. (NJC)

1:7 - εἰς τὸ εἶναι ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ - "But if in the light we are walking about as he is in the light -" (Present Act. Subj. 1st plural of περιπατέω)

- ① to make steady progress in the life of conformity to the revealed will of Θ , who is light. (NJC)
- ② we walk, Θ is: we move thru time & space; He is in eternity. That which is light must ever be in the light. We then must make our spiritual atmosphere similar to His, that our thoughts & conduct may reflect His. (Cambridge)
- ③ To walk in the light is above all to believe the light, the truth, & then also to obey it in word & in deed. What is in the soul will become manifest in the conduct; this is not a mere claim that contradicts open evidence. (Jenski)

κοινωνίαν ἔχομεν μετ' ἀλλήλων - "fellowship we are having with one another" - (Present Active Ind. 1st plural)

- ① a result of walking in the light. (EHT)
- ② Fellowship with Θ exhibits & proves itself by fellowship with χ & ρ . (Vincent)

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- 3) Sin tolerated in the life of any Christian mars the fellowship of the Church. The Bible knows nothing of a solitary religion. (N & C)
- 4) Fellowship with O exhibits and proves itself by fellowship with Xians. (Vincent)

καὶ τὸ αἷμα Ἰησοῦ τοῦ Υἱοῦ αὐτοῦ καθαρῶσει ἡμᾶς ἀπὸ πάντων ἀμαρτιῶν. "And the blood of Jesus this Son continually cleanses (Present Ind) us away from all sin.

- 1) His Son = explains how this blood can have such virtue: it is the blood of one who is the Son of O. Constant cleansing which even the holiest Xians need. One who lives in the light knows his own frailty and is continually availing himself of the purifying power of X's sacrificial death. All - no limit to power of the blood. (Cambridge)

- 2) Do not our sins separate us from O? He cleanses us because all sin is filth, the blood establishes & maintains our fellowship.
 ↳ It is the blood that brings us into fellowship with O & keeps us there, (Lenski)

- 3) Cleanses us from every outbreak of the sinful principle. (E 187)

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④ not only forgiven, but removed, the cleansing is present & continuous continuous. The principle of sin in all its forms & manifestations. (Vincent)

⑤ Under these conditions (vs 7) it comes to pass that the sacrifice of X wins its full & decisive power over our evil nature. Cross ~~is~~ is means, ideal for service, & instrument of recovery for that service. Cross is a way of salvation. We do not pass by it, as we enter ~~the~~ the way of life; we have to lift it up & bear it with us to the end. His death-blood becomes the life blood of our spirits. (Finchley)

1:8. ἂν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. "If we are continually saying (Present) that sin we ~~do not~~ are not having (Present tense) ourselves (emphatic) we are continually deceiving and the truth is not in us."

① The fundamental error of perfectionism is its low view of God: narrow conception of sin - can touch the stars if they are low enough (NJC)

② The truth = the whole Gospel - X, the truth. (Vincent)

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- (3) inherent corruption (EFT)
- (4) Such a thing as sin - nothing of the nature of sin clings to us. We are the victims of our own lies
- (5) the expression is general: covering sin of every kind. we do for ourselves what Satan, the arch-deceiver, endeavors to do for us. (Cambridge)
- (6) It is the mature Christian who calls himself a great sinner. (Findley)

1:9 - εὐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν -
 of me - continually confess our sins -

- (1) agree, admit, declare (publicly), acknowledge confess - (A + M)
- (2) this is what "doing the truth" means. (Jenski)
- (3) To say the same thing as another - to admit to the truth of an accusation. Sins: The plural indicates that the confession is to be specific as well as general. (Vincent)
- (4) the existence of sin is a patent fact, but it does not make fellowship with @ impossible. Confession involves forsaking. (J & C)

1:9

πιστός ἐστὶν καὶ δίκαιος, ἵνα ἀφῆ ἡμῶν τὰς ἁμαρτίας καὶ καθάρσιν ἡμῶν ἀπὸ πάσης ἀδικίας. "Faithful he is and righteous in order to forgive us the sins and cleanse us from all unrighteousness."

① In forgiving sin Θ is faithful to His promises (Heb. 10:23). He is also righteous; there is no abating of the demands of his holy law. Θ will not demand payment twice. The verb suggests the idea of the dismissal of sins, so that they are no longer hold us in thrall & we are set free to serve Θ . \leftarrow
(NJC)

② True to His own nature & promises: keeping faith with ~~himself~~ Θ himself & with man.
Forgive = send away, dismiss - to remit a debt. (va - forgiveness answers to the essential purpose of His faithful & righteousness. (Vincent)

③ He would be unrighteous if He broke His promise ratified by the blood of Jesus.
(EJT)

④ 1 - we are absolved from sin's punishment,
2 - we are freed from sin's pollution.

ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστι ἐν ἡμῖν. " If we are constantly saying that we have not and do not continue to sin, a liar we are constantly making Him and His word is not in us. "

- ① Perfectionism has two causes: 1- the stinging of conscience: "we make Him a liar, i.e. turn a deaf ear to His inward testimony, His voice in our souls. 2. Ignorance of His word; it is "not in us." Such a delusion were impossible if we steeped our minds in the Scriptures. (E.H.)
- ② we may claim that we are in the condition of having avoided acts of sin. we lie - we do, we deceive ourselves, & we make Him a liar - worst of all. (N.I.C.)
- ③ Blasphemy - (Lanski)
- ④ If you are so right, He is wrong; if you are true, then He is liar - this is the most daring insolence of man. (Findlay)

- ① "That ye may not sin [at all]" -
This exclusive meaning is given by the adv. implying
the absence not only of the habit, but of any single
acts, of sin.

"These things -" The preceding verses - 8-10.
The object of writing that passage (8-10) was, to
bring about in them the forsaking of sin.

- contemplates a supposed misunderstanding
on the part of the readers.

"And if any -" adv. - still speaking of those
spots of sin which owing to the infirmity of
the flesh remain even in those who are
walking in the light.

The resumption of the first person immedi-
ately makes it evident that the hypothesis
is in fact realized in us all - "We have an Adver-

"Righteous"

The righteous of X stands on our side: for D's
righteousness is, in Jesus X, ours - Luther -
(Alford)

- ② see = physician says to patient: "Poison in your blood,
take a long time to eradicate it - but I don't tell you
this to make you careless - on the contrary, to
make you watchful & ~~useful~~ diligent in the use
of the remedy -"

② Cont'd - John regards sin in the believer's life, not as habitual, but as extraordinary, as infrequent.

"with" - Plus - Our Advocate is always in fellowship w/ the Father in order that if the saint loses fellowship w/ Him. Thus Christed & unworshiped sin, He might plead our cause on the basis of His precious blood, & bring us back into fellowship again. The word "facing" brings us to this solemn thought, that when we sin, X must face the Father w/ us & our sin. The saint has been saved by His blood so that He may be able to keep from sinning, & when he does sin, he wounds the tender heart of the Saviour, & forces Him to face the Father w/ that saint whom He has saved. How that should deter us from committing acts of sin!

we
can't do
this!
→

"Righteous" - Only the righteous One, the guiltless, the One that is separate from sin, can be the Advocate w/ the Father for sinners, in general, the mediatory salvation, & makes His friendship for us prevalent w/ the Father because only such a one has access to the Father & fellowship w/ the Father. - See Heb. 7:26; 1 Peter 3:18; John 16:8, 10
(Wuest)

- ③ Advocate - Primarily, a lawcourt word - signifies 'a friend called ~~to~~ ^{to} the caller's assistance.'

Gospel of John use word 4 times, all refer to Holy Spirit - here in 1 John - only other N.T. reference - The Advocate is X, 'X our advocate' has definition which 'The Spirit our advocate' might dangerously lack for some Xians.
 Note that emphasis on X as Exalted Intercessor is no idea peculiar to 1 John - See Matt 10:32; Heb. 2:17; 7:25; Rom. 8:34
 (Torch)

- ④ Advocate - Suggests the capability or adaptability for giving aid. In the widest sense, signifies a succourer, comforter - X was this to his disciples - He calls Spirit, "Comforter" - "Consoler" corresponding to the name "Menakem," given by the Hebrews to the Messiah - (Vine)
- John 17 =
 "I have
 capt
 them"

- ⑤ Danger of thinking lightly of sin -
 vs 1, 2 = hardly any other 2 verses in N.T. which so succinctly set out the ~~whole~~ work of X -
 Confronted w/ demands of Θ , man admits them & accepts them - & then universally fails to keep them.
 The problem = how can sinning man find fellowship w/ holiness of Θ ? - Problem solved in Jesus X
 - advocate = a witness in someone's favor, a supporter of someone's cause -

- opposite to the word, accuser -
 - Defined as "one who lends his presence to his friends."
- Jesus has never lost his interest in, love for, men -
Cross didn't finish his work w/ men.
(Barclay)

3:1

The Remedy for the Sins of Believers

ΤΕΚΝΙΑ ΜΟΥ, ΤΑΥΤΑ ΓΡΑΦΩ ὅπως ἵνα μὴ
~~αμαρτίας~~ ἀμαρτήτε. (my children, these things
 I am writing to you in order that you may
 not commit a single act of sin. (Adv. act Subj))

ΤΕΚΝΙΑ =

① Lit. a child - without reference to sex - used
 of a spiritual child in relation to his master, apostle,
 or teacher, of the members of a church - (A + M)

② Used as a term of affection, or possibly with
 reference to the writer's advanced age
 (Vincent)

③ Sudden change in Apostle's manner. His heart is
 very tender towards his people, & he adopts an
 affectionate - personal tone - Changes from
 formal "we" to "I". He assumes this tone
 because he is about to address a warning to them -
 take sting out of it - disarm opposition.
 (E M T)

④ Term of endearment. (Cambridge)

(ἵνα ^{μὴ} ἀμαρτήτε - ~~Sin not~~)

①. His aim is to lead them on to holiness, to perfect
 likeness to God. (Cambridge)

② He perceives possibility of a two-fold perversion of
 his teaching: 1 - "if we can never live without sin,
 why strive after holiness? It is useless."
 2 - "if escape is so easy, why dread falling into
 sin?"
 He is writing in order that they might not
 sin. (E M T)

③ Sin not = assist - do not commit a single act
 of sin - this is the ideal for the Xian - no
 help to be content as long as we fall short of this.

9:1

ἁμαρτία - sin -

- ① the action itself, as well as its result, every departure from the way of righteousness. In Johannine usage it is conceived as a condition or characteristic quality & is opposed to ἀλήθεια. (A + M)
- ② Basic meaning = idea of failure - to miss the mark, missing a road, failure in one's plan or purpose. It does not describe a definite act of sin; it describes the state of sin, from which acts of sin come. (Barclay - word #1)

καὶ εἰ τις ἁμαρτίῃ - "and if any¹ sin." 2 Cor Subj
 Above is stated the Xian's Ideal = sin not - now John comes down to reality - the reality of our experience - we do sin. commit an act of sin

παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον. "Advocate we to be continually having face to face with the Father, Jesus Christ righteous."

παράκλητον = advocate

- ① one who appears in another's behalf; intercessor, helper. (A + M)
- ② "One called to your side -" one who undertakes & champions your cause. In the days of 2 Cor¹ flesh Jesus was O's advocate with men, Holy Spirit came to take 2 Cor's place. (E + M + T)

02:1

- (3) one who is called to another's side to aid him, as an advocate in a court of justice. (Vincent)
- (4) just as we always sin - so we always have one ready to plead for Pardon. (Cambridge)
- (5) one who takes care of the sinner's case before the holy Father
- (6) X is no advocate for the persistent wrong-doer, but for the sinner who renounces his offence. no hired pleader connected with his client on the occasion for his plea; he was the head of the order or the clan to which both belonged, bound by the claims of honour & family association to stand by his humble dependent & to see him through when his legal standing was impeded (Findlay)
- (7) Friend of the accused person, called in to speak in support of his character, in order to enlist the sympathy of the judges in his favor. Jesus is the prisoner's friend. He is the one who will plead our cause. He is the counsel for the defence. He is to speak for us before G. (Barclay, Words II)

πρὸς τὸν ~~πατέρα~~ πατέρα = "with the Father"
(See 1:2)

- (1) almost "addressing the Father." (Findlay)
- (2) An active relation is indicated. (Vincent)
- (3) Lit. towards the Father. The idea is either that of turning towards in order to plead with Him; or at home with Him, ever before His face. It is not a stern judge but a loving Father before whom (He has to plead). (Cambridge)

- Ἰησοῦν Χριστὸν Δίκαιον. - "Jesus Christ righteous."
- ① a righteous one suffered in the place of the unrighteous.
He became for us O's righteousness. (Lenski)
- ② Position of word "righteous" at end of sentence gives strong emphasis. (A J C)
- ③ a righteous advocate does not undertake unrighteous causes. It is a being righteous ~~himself~~ that he can so well plead with the 'righteous Father.'
(Cambridge)
- ④ Only such a One has access to O & fellowship with O. what better advocate could we have for us, that He that is appointed to be our judge.?
(E B T)
- ⑤ this assures of His status & effective right ~~as~~ as the sinless to plead for the sinful. This quality in the Paraclete makes safe & sure the remission of sins. (Findlay)

2:2 - καὶ αὐτὸς ἑλασμός περὶ τῶν ἀμαρτιῶν ὑμῶν - "and he is

- ① - propitiation - sin-offering - (A + B) ✓
- ② our advocate does not plead that we are innocent. He acknowledges our guilt & presents this vicarious work as the ~~good~~ ground of our acquittal. He stands in the court of Heaven. The marks of His sore passion are a mute but eloquent appeal. (E B T) ← "I suffered all this for sinners, shall it go for naught?"
"more eloquent than any silver-tongued orator"

- (3) To appease, means of appeasing (Vincent)
- (4) He is both High Priest & Victim (Cambridge)
- (5) It is O Himself who provides the propitiation.
Expiation based on sacrifice or offering, the propitiated
part 1 - Permits a substitution 2 - Provides a substitution
3 - Substitutes Himself. As widely as sin ^{had} reached,
so widely does the propitiation reach. (NDE)
- (6) This is the ground on which He presents Himself
before the Father - Judge. Pardon is not to be
obtained for the guilty by the mere asking. The
word comes from - "to cover" covering sin from
the eyes of O, of interposing between His wrath
and the offensive object. Beneath the fire of
O's anger glows the fire of His love. If He
requires a moral expiation, He shall provide
it. If sin must be branded with a condemnation
that otherwise would crush the sinner, there
is the Son of His love who will submit
Himself to that sentence as a man among men,
& bear its weight, who will die the death
which transgression entails. (Other aid Jesus
could render to men with ease — but a dying
to human required His blood. (Findlay)

5:2

οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ
 περὶ ὅλου τοῦ κόσμου. "not concerning the
 ones which are ours only but also concerning
 the whole world."

He is not speaking as ^{an} advocate for whole world —
 only those who "know him".

(2) As wide as the sin — so the propitiation. (Vincent)

(3) The disabilities under which the whole human
 race had laboured were ~~so~~ removed. It re-
 mained to be seen who would avail themselves
 of the restored privileges. (Cambridge)

Sin is the problem of the ages — the real race problem —
 & Jesus is only one sufficient to meet & solve it.

① Great aim of religion is fellowship w/ θ .
 " Problem " " sin, θ sin breaks, θ interrupts
 that fellowship - it is to meet this problem that all
 sacrifices arise. By sacrifice fellowship w/ θ is
 restored -

a- Jews offered, π ite & μ orn - sin-offering = in the
 Temple, not for any particular sin, but for man as sinner.
 - as long as Temple lasted

b- Trespass-offering = particular sins

c- Day of atonement = atone for all sins, known &
 unknown.

Propitiate = verb = 3 meanings

1- when man is subject, means to placate, appease

2- if subject is θ , means to forgive, θ himself
 provides the means whereby the lost relationship
 between Him & man is restored.

3- to perform a deed, by which taint of sin removed.
 man needs something to disinfect him, enable to
 enter again into fellowship - This means not
propitiate but expiate.

Jesus brings all these meanings into one -
 thru Jesus X man's fellowship w/ θ is just restored,
 then maintained. (Barclay)

② X has, as our sin-offering, permitted θ & us by
 nothing else but His voluntary death as a sacrifice:
 has by this averted θ 's wrath from us (Alford)

2:2

(3) Θ is always the same δ , since He is Himself immutable, His relative attitude does ~~not~~ change towards those who change. He can act differently toward those who come to Him by faith, & solely on the ground of the propitiatory sacrifice of X , not because He has changed, but because He ever acts according to His unchanging righteousness.

- of this the former sacrifices appointed by Θ were foreshadowings.

- in connection w/ Jewish sacrifices - blood - mentioned w/out reference to victim from which it flowed - but in N.T. words "no blood" never stand alone; it is the Person who gives value to the work.

- Propitiation - a means whereby sin is covered & remitted -

- whole world - Provision made for whole world, no one excluded from Θ 's mercy - its efficacy, however, made actual for those who believe.

(ϵ λασις) ϵ λασπιον - lid or cover of the ark of the Covenant, signifies the Propitiatory, so called on account of the expiation made once a year on Day of Atonement - Heb 9:5. For formation, see Ex. 25:17-21. X has become the Mercy-seat for His people - Rom 3:25. (Vind)

④ "means of forgiveness"

Ritual defilement is expiated by the performance (by the defiled man or another on his behalf) of a specific ritual act. If defilement is moral, the required expiation is beyond man to offer. Only, the only good, can expiate man's moral defilement. (Torah)

⑤ "He himself." The intensive pronoun is used. The point is that the O.T. priest offered an animal sacrifice, but not himself as the sacrifice. His wonderful N.T. Priest is both Priest = sacrifice.

— If men do not experience its benefit, the fault is not in its efficacy — The prop. has its real efficacy for the whole world: To believers it brings ~~death~~ life, to unbelievers, death.
(Wuest)

καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν
 and by this we are knowing that we have come to
 know Him."

- ① The present tense of "know" indicates the habitual pattern of life. This assurance is a characteristic of the life — a settled attitude. The perfect tense of "know" denotes a past act — the moment in our history when we came to know Christ for the first time; a present reality — the act of coming to Christ has continuing and lasting effects; future certainty — will keep on knowing Christ personally. This is the fitting tense to convey the permanence and security of "knowing" Christ in a personal experience.
- ② ~~Hereby~~ in this. The expression points to what follows, "if we keep His Commandments," yet with a covert reference to that idea generally implied in the ~~prev~~ previous words concerning fellowship with God walking in the light. ~~We know~~ we know — or perceive — By experience, from day to day. (Vincent)
- ③ Progressive knowledge gained by experience. (Cambridge)
- ④ Perfect tense — it is a state of knowledge that has grown out of continued ~~deals~~ dealings with X. Here in the religious realm is the parallel to everyday life — knowledge growing out of constant intercourse. Knowledge of X grows out of experience. (Conner)

ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. "If His
 Commandments we are continually keeping."

① τηρεῖν = keep ~~watch~~ watch over, guard, observe, fulfill,
 pay attention (A+M) ἐντολή = frequently the
 plural stands for the totality of legal ordinances. The
 whole xian religion is thought of as a new law (A+M)

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 ② there is no real knowledge of D, no fellowship with
 Him, without practical conformity to His Will
 divorced from holiness ~~to~~ of life, no enlightenment
 can be a knowledge of D. There is only one way
 of proving that we know D, & that is by
 loving obedience to His Will. τηρεῖν - to be
 on the watch to obey & fulfill, it covers both
 outward & inward observance. (C-P)

③ τηρεῖν - to keep & to preserve inviolate in the heart
 so that no one shall take away, alter, falsify,
 so that what we keep governs us completely.
 (L)

④ Keep a watchful eye upon. (OX)

2:4

ὁ λέγων - Pres. Act. Part. "the one who keeps on saying."

ⓐ assert, maintain, declare, utter in words. (A+G)

μὴ τηρῶν - ~~one article~~ Pres. Act. Part. does not keep on observing."

ⓓ the one article with both participles - the one who keeps on saying & does not keep on observing. (F)

ⓔ as long as one keeps on observing - we may say that he "knows" X, as he claims to do. But if he does not keep on observing them & does keep on saying he knows X, we know that he is a deliberate liar.

ἀλήθεια - 1st decl., Fem. Nom, sing

ⓓ uprightness in thought & deed - especially of the content of X i.e. as the absolute truth. (A+G)

ⓔ the revelation of the True D which came through Jesus X, Himself the Truth. (X)

2:5

^{Pres at Subs}
 "τηρηῆ αὐτοῦ τὸν λόγον - But whoever continually
 keeps this word."

ΛΟΓΟΝ - See Page 6 of exegesis under 1:1

(1) a wider expression ~~and~~ than His commandments,
 covering the sum total of the revelation of O's
 will. (C-P)

(2) note the changed phrase: word for command-
ments, the word is the revelation regarded
 as a whole, which includes all the separate
 commandments. (V)

ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται
 Perf. Passive Ind. "In this one the love of God
 has been perfected and stands perfected and
 will continue to be in a perfected state."

ΤΕΤΕΛΕΙΩΤΑΙ

(1) complete, bring to an end, finish, accomplish;
bring to its goal, bring to full measure.
 (A+S)

(2) The obedient child of O is characterized, not by
 any representative trait or quality of his own
 personality, but merely as the subject of the
 work of divine love; as the sphere in
 which that love accomplishes its perfect
 work. John is presenting the ideal
 life in O. (V)

- (3) The redeeming love of O has reached its end, has attained to the goal that love had in view. (P)
- (4) The perfect is a passive, which has O as its agent - "brought to its goal by O." (L)
- (5) O can ^{only} work in a person who is obedient. His goal for man can be realized only when that man is obedient to His Word.
- (6) The believer's love for O is never perfected in this life. The genuine is subjective (X)
- (7) Obedience, not feeling, is the test of perfect love. (C-P)

~~εν αὐτῷ μένου ὑφείδει~~

ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν.

- (1) In connection with what he has just said, this is an advance in thought, instead of "we have known him" - "we are in Him." (L)

(2) we are in closest union with Him -

(3) we are "in" Him. He is the realm, sphere in which we exist. He is the controlling influence in our life.

ὁ λέγων ἐν αὐτῷ μένειν - "me me who keeps
 on say in Him he is abiding" - Pres act Part. -
 Pres act Ind -

(1) μένω - remain, stay, lodge - in a special
 sense - live. a figure of ~~or~~ someone who
 does not leave the realm or sphere in which
 he finds himself. Persist, continue to live. Of
 X ius in their relationship to X. (A + Y)

(2) Bengel notes the gradation in the three phrases:
 "know Him, ~~to be~~ to be in Him, to abide in Him;
 Knowledge, fellowship, constancy."
 (V)

(3) John learned this word ~~from~~ μένω from
 Jesus who uses it six times in John 15:4-7
 (L)

(4) To abide 'in' implies habitual fellowship.
 (C. D)

(5) It is not enough to know Him; we must
 be sure of continuing in fellowship with Him,
 of abiding in Him to the end. (X)

(6) This union is one that lasts. (L) (N)

ὀφείλει - "ought"

① be indebted, owe - lit. of financial debts.
Be obligated, one must. (A + H)

② The man who makes this high claim for himself should feel bound, by an inward obligation springing out of a sense of infinite debt to X
(71)

③ The claim must be honourably attested - moral obligation (X)

④ The obligation is internal & personal. He who declares his position is morally bound to act up to the declaration which he has made.
(C-P)

2:6

καθὼς ἐκεῖνος περιπατήσεν καὶ αὐτὸς οὕτως
περιπατεῖ. — Aor. act Ind — Pres act Inf. —

"even as that one walked: also himself thus to
walk — so on walking."

- ① walk about — fig. of the walk of life; live, conduct
oneself (A+M)
 - ② ἐκεῖνος — Always of X in the Epistles of John. — (V)
 - ③ the Aorist is historical. The conduct of Jesus is
the model for everyone who claims that he is in
union with O. (L)
 - ④ Obligation to imitate His Son who is the concrete
expression of O's will — even as — the imitation
must be exact. (C-P)
 - ⑤ this assurance comes by "walking even as He
walked," i.e. the conformity of our lives to His
is an evidence of our abiding interest in Him, & real
intial union with Him. — as a son's likeness to
his father proves their relationship.
- (He does not admonish us to walk in the sea —
only in righteousness) (X)
- ⑥ Here we have a ~~far~~ further definition of what it
means to walk in the light, for Jesus Himself is
the Light of the World. (N)

5:9

ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω υμῖν.

(1) ἀγαπητοί, - beloved - suggested by the previous words concerning the relation of love. These words are emphatic. The point of the verse lies in the antithesis between the new & the old. (Vincent)

(2) A new meaning in an old Commandment. "It is not a new commandment that I am writing to you, it is a part of the Gospel which I have been preaching to you all along. But I have never adequately understood it, & therefore it is new to your ears as it is to my heart."

Beloved = about to enjoin love, he begins by loving.

καλὸς - "novel", new in kind, as distinguished from νέος, new in time. ~~ἀπὸ ἀρχῆς~~ (X)

(3) walking in the steps of X. means walking in love. (N)

(4) It is not to take the place of an old one (L)

ἀλλὰ ἐντολὴ παλαιὰ ἣν εἶχετε ἀπὸ ἀρχῆς.

(1) παλαιὰν = in existence for a long time. (A & B)

(2) the commandment is here called old because it belonged to the first stage of the Christian Church. Believers had it from the beginning of their Christian faith.

(V)

not out of date

3:7

(3) ἀπ' ἀρχῆς - "from the beginning of your Christian life!"
(X)

ἡ ἐπιτομή ἢ παλαιά ἐστίν ὁ λόγος ὃν
ἠκούσατε. (αων.)

① Heard - in the oral teachings which they had received,
when they were first seeking the Lord. (X)

πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ^ς ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν.

(1) πάλιν = again, in another sense, from another pt. of view, not in itself, but in our recognition of it, it is new, this truth, tho' unperceived, is conceived in the revelation of Jesus X (ἐν αὐτῷ) & proved in the experience of believers (ἐν ὑμῖν).
(X) new in Him, new in you.

(2) πάλιν - Looking at it once more. (L)

(3) the fact that the old Commandment is new is true in Him & in us. (L)
Because - ὅτι - explaining the apparent paradox.

ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνεται.

(1) παράγεται - is passing - not accomplished, but in progress. (V)

(2) my eyes are getting accustomed to the light of the Gospel revelation & I am seeing this truth which was at first hidden from me. (X)

ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἄσκητον
αὐτοῦ μισῶν ἐν τῇ σκοτιᾷ ἐστὶν ἕως ἄρτι.

(1) He says & perhaps thinks he is in the light, but he
has never seen the light; it has never shone on
him. (X)

(2) Saying is not enough; profession must be
tested by conduct. Up to this very moment.
(71)

(3) opposed to both love of natural affection (φίλειν)
& to love founded on a just estimate (ἀγαπᾶν).

→ In the latter it expresses a general determination
of Character. (Can't & won't see any good in them)

(4) until now - though the light has been
increasing, - (71)

(4) Darkness is the nature & source of his moral
inspiration, this describes what the man is. He
is black in character. (Cunliffe)

3/10

ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ
 μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

(1) *μενει* = See under 2:6; page 39

(2) there is in him no stumbling block to others,
 nothing to deter them from accepting the Gospel.
 (X)

(3) a trap or a snare; any impediment placed in the
 way & causing a stumble or fall, nothing to cause
 him to stumble or fall. (H)

(4) The crooked trigger stick of a trap to which the
 bait is affixed & by which the trap is sprung.
 Denotes the fatal, deadly entrapment of the
 victim, when this ~~is~~ word is used
 metaphorically it means bringing spiritual
 death.

The one who loves his brother & remains in
 the light has nothing in him that will
 be a trigger stick in a trap to kill any
 of his brethren spiritually. The other who
 is not in the light — what does he care for
 the spiritual life of any brother in the church?
 He hates, has no use of for such brotherhood
 in the light, will set his traps of lying
 & deceit to catch & to kill Xians & to throw
 them into the darkness again. (L)

over

ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ
σκοτίᾳ ἐστίν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
καὶ οὐκ ὀφείδει πρὸς ὑπάγειν ὅτι ἡ σκοτία
ἐτύφλησεν τοὺς ὀφθαλμοὺς αὐτοῦ.

- (1) He is in sin being a skandalon, on dragging
others into the night of spiritual death, into the
same night in which he is, in which he walks,
which has made his own eyes blind. They do
not see where they are going - hell. (L)
- (2) He who walks about in the darkness can have
no idea of whether he is going & is at every
moment in danger of falling. Hatred prevents
a man's whole actions & prevents conscious
progress toward any satisfactory goal. (H)
- (3) The aorist tense, blinded, indicates a past, definite,
decisive act, the blindness is no new state into
which he has come. (V)
- (4) The penalty of living in the darkness is not
merely that one does not see, but that one
goes blind. (To hate someone - wish bad & ill
to them, but the bad & ill ~~may~~ falls upon the
one hating) (X)
- (5) walks - He deeds correspond to his character &
manifest his character. Evil deeds manifest
evil character.
blind - blinded his eyes to his own condition
- (6) ὑπάγειν - "to go away" - implies destination, future
destiny, since it denotes leaving the present scene
(Findlay)

2: 12 The section begins with a three-fold statement of the happy experiences which those addressed have had in the Gospel - these are the reasons for writing. Page 46

ΤΕΚΝΙΑ -

(1) little child; in our lit. only in the voc. pl., used by Jesus in familiar, loving address to his disciples, or by a Xian apostle or teacher to his spiritual children. (A+M)

(2) a diminutive form, suggesting affection, applied to grown up persons. (S)

(3) Not children in age, but addressed to the readers generally. (V)

ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι -

(1) ἀφέωνται - perfect passive - from ἀφίημι

(2) ὅτι is causal. The perfect means that from the time of their conversion onward to the present moment. O has remitted their sins. This is the point of the "because" clause. (I)

(3) The forgiveness of sins is the very first condition of Xian morals; therefore he reminds them all of this first. (C-P)

(4) ἀφίημι - let go, send away, cancel (left), abandon. (A+M)

2:12

⑤ The noun - ἀφέσις - signified the release of water from the sluices & canals for the purpose of irrigation. Job laments the desolation caused by the water courses going dry. Forgiveness has a liberating power. Where such an experience is lacking in the case of religious people, they become cranky & their lives are filled with discord. Forgiveness has a healing influence. (Waugh)

⑥ The perfect tense - Inspiration gives us the force of the perfect tense. The perfect denotes past accomplishment, & present & permanent possession, & the deriving of eternal benefits. Assurance is contained in the perfect tense.

2:12

Ἰα τὸ ὄνομα αὐτοῦ.

- ① the character, mind, & purpose of Θ revealed in X.
(X)
- ② Names in Scripture are constantly given as marks of character possessed or of functions to be performed. The name of Jesus X indicates His attributes & His relations to man & Θ . It is through these that their sins have been forgiven. (C-P)
- ③ In the sake of (Ἰα with the acc.) His name Θ overmits our sins. (L)
- ④ Expressing the sum of the qualities which mark the nature & character of a person, to believe in the name of Jesus is to accept as true the revelation contained in that title. (V)
- ⑤ Xians are those who approach a Θ depending on the name of Jesus for the remission of sins & for standing before such a Θ . The name of Jesus stands for his character as Saviour from sin. (CC)

ΠΑΤΕΡΕΣ--- ὅτι ἐκνώκατε τὸν ἀπ' ἀρχῆς.

- (1) ΠΑΤΕΡΕΣ - indicating age & authority.
 Knowledge is the characteristic of fathers; knowledge as the fruit of experience. (U)
- (2) John divides all his readers into two classes: old & young, "fathers - youths," the masculine includes the other sex.

"From beginning" - As this phrase is applied to Jesus, it designates him in His deity. They have known Him in His deity, have known that this makes Him the Saviour indeed. They rest their faith in Him because He is from the beginning. Heretics try to deny this - all the older members will thus know what is at stake far better than the youth.
 (L)

ἄνθρωποι ... ὅτι νενικήκατε τὸν πονηρὸν

- ① νενικήκατε - perfect of νικάω - prevail, conquer, in a battle or contest, be victor - (A+P)
- ② For them life is a conflict. (N)
- ③ men in the prime of life. Perfect - expressing the abiding result of a past action. (C-P)
- ④ Note the abrupt introduction of the word here (evil one) as indicating something familiar.
- ⑤ They have conquered the devil & they remain victorious over him. (C)

Ταὶ δὲ αἰ ... ἐγνώκατε τὸν πατέρα

① little boy, child - (a + 15)

② τέκνιά emphasizes the idea of kinship, while this word emphasizes the idea of subordination & consequent discipline. The Father = in his rightful authority, as a Father over little children. (7)

③ In vs 12 - possession of spiritual peace through the remission of sins: here - possession of spiritual truth thru knowledge of the Father
(C-P)

④ they know D in His Character as Father:
(C)

...ΥΕΡΑΝΙΣΚΟΙ, ὅτι ἰσχυροὶ ἐστε

① might, strong, powerful, spiritual power.
(A+D)

② Strong in ^{the} spiritual warfare in which they have already won the victory

καὶ ὁ λόγος ἐν ὑμῖν μένει...

① This is the secret of the strength & the source of their victory: They conquer because they are strong, & they are strong because O's word is ever in their hearts: a permanent power in them - hence the permanence of their victory (C-P)

② To be the believers strength, the Word of O must abide in his heart. It must become his inward possession, (C)

③ To overcome the evil one we must be strong & Paul tells us where we can find that strength (Eph 6:10). Word of O is an abiding power at work in them, (H)

④ Disciplined by the indwelling Word. (X)

⑤ His strength is not your own. (F)

2:15

μη ἀγαπᾶτε - ~~Present~~ Imperative - Love not.

① The present imperative with μη demands the cessation of an action that is already in progress "stop habitually loving..." It is the commanding of the doing of an action and the continuing of that action. We are to be characterized as a people who do not go on loving the world - as a result of our experience of grace - (2:12-14)

✓ For love see above. 3:1 - under ἀγάπην. This love is the characteristic virtue of the Xian faith. We are not to take that which belongs to D + give it to the world. ἀγάπη demands the exercise of the whole man; it is not an emotion, but a principle by which we deliberately live; it has to do with the will. It is a conquest, a victory, an achievement. We are not to be guided + ruled by the world and its ways.

(2) He uses the present imperative which forbids a course of action. This matches the idea of the verb, for loving is continuous. It is useless to urge those who are still of the world not to love the world, (Lanski)

(3) Live in a manner worthy of your high estate, avoid all that is inconsistent with it.

CC-P

(4) See X

2:15

Τὸν κόσμον - the ~~world~~ world.

① originally: ornament, order, / all that is opposed to X on earth - not as God made it, but as the wicked one corrupted it / (f)

② (the view of life that ignores O - all that is alienated from O. (N))

③ all that prevents men from returning O's love. (C-P)

④ Worldliness is anything that keeps us from doing O's will.

The world here is not a "thing" - it is a life principle, a system opposed to O which expresses itself in the attitudes & activities of sin - the things in verse 16

expression of the world

2:15

μηδὲ τὰ ἐν τῷ κόσμῳ.

① no, nor anything in that sphere. The things are those elements in the world which are necessarily evil, its lusts and ambitions & jealousies.

(C-P)

② It is significant that John does not say only in a general way that we are not to love the world but also in a particular that we are not to love "the things of the world," for we love the sinful world by loving some special sinful thing of the world. Every sinful tie must be ~~severed~~ severed so that we truly belong to G. (F)

③ (These things are summed up in the three deadly enemies of the soul mentioned in verse 16.)

(71)

ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
τοῦ πατρὸς ἐν αὐτῷ.

- ① Another pair of John's opposites: love of the world & love of the Father. The world which is coextensive with darkness must exclude the Father who is light. Love of the father - points the the duty of Christians as children of F. It is ~~the~~ man's love to Him. (C-P)
- ② "Thou art a vessel, but thou art still full; pour out what thou hast; that thou mayest get what thou hast not." (X)
- ③ He who delights in them (things of the world) is a foe of F & has no love to the Father in him. (N)
- ④ Anyone who loves the world prevents the Father from loving him & coming into that man's heart to make an abode there. That place is already occupied, the Father's love is kept out. (L)
- ⑤ this means more than that he does not love F: rather that the love of F does not dwell in him as the ruling principle of his life. (V)

ὅτι πᾶν τὸ ἐν τῷ, ἢ ἐπιθυμία τῆς σαρκός.

① ἐπιθυμία - desire, longing (A+B)

② eager (passionate) desire, passion (S)

③ vague cravings for something not yet articulate.
self - restless man seeking after wealth - comes to discover this does not satisfy. (W)

④ πᾶν - all that is in the world collectively, regarded as a unit.

of the flesh = Sensual appetites. the desire which resides in the flesh. the lust of the flesh involves appropriation of the desired object. (V)

⑤ the desire for unlawful pleasures of the senses.
 (N)

⑥ flesh is the immediate enemy of the higher life.
 (S)

the love of these desires of the flesh is what is wrong -

καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν.

(1) the longing to behold unlawful sights because of the sinful pleasure to be derived from the sight, idle diseased curiosity about such evil things. (N)

(2) ~~when~~ the lust of the eyes includes the lust that reaches out beyond what a person can actually get a hold of in his sinning. The lustful eyes rove afar for sinful pleasure. The world talks about "pleasant companionship," innocent amusements, having a good time, etc., which are just euphoric phrases to hide villainy. - Matt 5:28 :

when the devil has properly trained the eye, what will it not see to keep the furnace of ungodly emotions aglow? world tries to paint in bright colors over the black garbage of sin. (L)

(3) This is included in the lust of the flesh as a specific manifestation. It is satisfied with contemplation. It seeks mental pleasure where the former seeks physical gratification. There is ~~a~~ thus a significant hint in this passage that even high artistic gratification may have no fellowship with G. (N)

καὶ ἡ ἀλαβονία τοῦ βίου -

- (1) arrogant display (S)
- (2) Pretention, arrogance in word or deed - pride in one's possessions. (A+D)
- (3) See Barclay - N.T. Words II
- (4) empty, braggart talk or display; swagger; & thence an insolent & vain assurance in one's own resources, issues in contempt of Divine laws. (7)
- (5) This pretense does not ask regarding the Father's will but acts as though it had the sovereign direction of its course of life - that hollow arrogance which presumes that it can decide & direct the course of life without D, determine what it will do, gain, achieve, enjoy.
(1)
- (6) The first two are wrongful desires of what is ^{not} possessed, the third is a wrongful behaviour with regard to what is possessed. The first two may be the vices of a solitary; the third requires society.
(C-D)

Summary of all possible sins.

οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ
 λόγου ἐστίν.

ἐκ expresses source. (L)

... not spring forth from the Father. (V)

~~... the~~
 ... contrasted with doing the will of God. Worldliness
 is anything that keeps us from doing the
 will of God.

2.17

Present, Pass

καὶ ὁ κόσμος παρέχεται καὶ ἡ ἐπιθυμία
[...]

(1) The process is now going on - & the lust which
inhibits, the sinful tendencies mentioned in v. 16.
(2)

pass by, vanish, disappear. (5)

(3) Be. brought past (A & M)

(like standing & watching a passing cloud)

(4) The result of the things of the world - ~~strong~~
~~nature~~ is - it is its very nature not to last (L)

(5) It is supremely foolish to set our hearts desire on
what is already in process of passing away. (7)

2:17

ὁ δὲ ποιῶν τὸ θελημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

1) θελημα = a term expressing a result. That will is attained in his word. (E)

2) be permanent amid the flux of transitory things. (X)

(3) This implies that he who follows the ways of the world will not abide forever. True love involves obedience.

into the age - the kingdom of heaven. He shall abide until the kingdom of God comes --- (C-P)

2:1-

ἴδετε ποταπὴν ἀγάπην δέδωκεν ὑμῖν ὁ πατήρ
Behold (Iok.) what sort of love has been given to us of
the Father -
ἴδετε

17 ἴδ. - doo, Imperative - punctiliar - "just
take a look and see." (Lenski)

18 ἴδετε - always used & implies astonishment,
and generally admiration. (Cambridge)

2) interrogative - expressing great depths of feeling (notual)
ΠΟΤΑΠΗΝ

1) of what sort or kind - (A & M)

2) In classical lit. "of what country?" the
picture behind the word is that of an inhabitant
of a seaport who, on beholding the arrival of
some distinguished looking person, exclaims:
"From what country does he come?" (Weymouth)

3) the love of G is foreign to this world. It is
that which has blossomed in the cold climate of
this world. (N & C)

4) From what far realm - what ^{new} earthly love?
(E & M)

5) It is used of the quality of both persons & things.
(Vincent)

6) It always implies astonishment and admiration
(Cambridge)

ἀγάπην -

- (1) the love of comprehension and full understanding, coupled with adequate purpose. It is a pure gift; those are right who see that nothing in us called forth this love.
- (2) indicates rare quality - uniqueness. Human love is so often kindled by the love of a friend; but divine love is utterly & absolutely unselfish. Emphasizes the non-dependence of God's love upon the qualities of the person loved (Wauugh)
- (3) Characteristic virtue of the Xian faith - Agape demands the exercise of the whole man. It must extend to the enemy, to all the world. It is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live. It has to do with the will. It is a conquest, a victory, an achievement. To love one's enemies is a conquest of all our natural inclinations & emotions. It is the power to love the unlovable; meaning: matt 5: 43-48 - Love enemies - to be like God. Seeks a man's highest good. Christianity does not think of a man finally submitting to the power of God; it thinks of him as finally surrendering to the love of God. It is not that man's will is crushed, but that man's heart is taken. (Barclay - words II)

ἡ δὲ δωρεὰ ἡμῶν ὁ Πάτερ - (Perfect act Ind)

- ① this gift remains - (Lanski)
- ② Perfect = past action with continuing results - the act of the passage is the continuing results of this love - & opened the gates of his love & like a mighty flood alters the face of the earth as it runs its course - so O's love has been given to us & it continues to run through our lives, changing & transforming them.
- ③ state of completion - emphasizing the endowment of the receiver. (Vincent)
- ④ Pay out a portion of one's property (A+G)
- ⑤ Father - us - To us miserable sinners the Father hath given this priceless gift.

ἵνα τεκνὰ θεοῦ κληθῶμεν, καὶ ἐσμεν -
(Aor Pass Subj)

- ① intent, purpose, to the end that we should be named. (Vincent)
- ② Aor - actually called - Personal - The Father called us - (Lanski)
- ③ In order that we might be styled 'Children of O' (EHT)
- ④ Children of O - natural, generation (Cambridge)
- ⑤ In the word 'children' is emphasized ~~the idea~~ ^{the idea} is that of the actual communication of the life of O to the soul (NJC)

⑥ Here we have a definition of fellowship with O; it is the fellowship of the Father and His Children. It is a birth from O.

⑦ Ill. of fellowship - "sharing of common life." - Father shares life with son.

ΣΑ ΤΟΥΤΟ ΟΚΟΣΜΟΣ ΟΥ ΓΕΝΩΣΚΕΙ ΗΜΑΣ, ΟΤΙ ΟΥΚ
~~Ε~~ ΕΓΝΩ ΑΥΤΟΝ. ^{on this account} Because of this the world is not
 knowing us, because it did not know him. (Present
 Act 2nd - aor act 2nd)

① Acknowledge, recognize as that which one is or claims to be. (A + 14)

② Frequently indicates an intimate relationship. It is more than an intellectual apprehension. There is involved a mystical experience + the word often implies that what is known is of value to the person who knows it. (Walsh)

③ we must accept what our high dignity as children of O involves in a world alienated from O. ΟΤΙ explains the inference - "and no wonder because it did not recognize Him." (E 157)

④ We are utterly foreign to the world because our Father is utterly foreign to the world. The world is proud of its knowledge, but the real things worth knowing it does not know. The names of O's greatest saints are not engraved on the tablets of the world's temple of fame - praise all O's child.
 (Lasker) (Lanski)

Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ
 ἵνα ἐφανερωθῇ τί ἐσόμεθα. "Beloved,
 now children, for we are, and it has not yet
 been known what we shall be."

1. Jesus' gaze attention on present time, we look
 very much like other people. He has not yet
 made a public display of the glory that belongs
 to his children, (Linske)
- (2) Our privileges in this world are certain; our glories
 in the world to come still continue veiled,
 (Cambridge)
- (3) True & direct is, it was never manifested on
 any occasion. (Vincent)

οἶδαμεν ὅτι ἐὰν φανερωθῇ ὁμοιοὶ αὐτῷ
 ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν.

"we know (acc act) that if he shall be
 manifested (acc Pass Subj) like Him we
 shall be, because we will see him ~~as~~
 as He is;

- (1) ὁμοιοὶ - of the same nature, like, similar - similar
 in appearance (A. + 1.3)
- (2) The manifestation of the Son of God in the flesh
 raised us to the position of children of God. How
 much greater transforming power must
 there be in the vision of Him as He is - (N J C)

- (3) the argument is two-fold: 1- Vision of Θ implies likeness to Him in character & affection - Matt 5:18 2- Vision of Transfiguration, even in this life - 2 Cor 3:18. (E 177)

On earth we are in a humiliation that is similar to that of χ , eventually we shall be in a glory that is also similar to that of χ . (Lanski)

- (5) The χ is not only known as the ~~ex~~ example in this life; he shall be the ideal & pattern in the future life. To be like χ is the χ 's destiny. John is not concerned with where we will be but with what we will be.

3:3.

~~And~~ And everyone who is having ($\epsilon\chi\omega\nu$) this hope upon ($\epsilon\pi$) Him is purifying (Pres. act 2nd) himself just as that one is pure.

(1) $\epsilon\pi$ - with locative case: upon, emphasizing position. (D & M)

(2) Purify = inward purification & dedication are the dominant ideas. ~~Itself~~ even as Θ is pure - He who, relying on Θ , hopes to be like Θ hereafter, purifies himself now after the example of χ . (Cambridge)

(3) The Kai unfolds what "seeing Him" means regarding our conduct. There is no exception. He who stops purifying himself has dropped this hope from his heart. The present tense is important, we have a plain mark by which to judge ourselves, upon some ~~our~~ ^{their own} foundation.

Lanski

(4) the duty which our destiny imposes. ἐπὶ
 ἀπὸ - "resting on Him," on God as Father. ἀγρός
 implies that the reference is to God, as distinguished
 from ἀγρός, which implies absolute & essential
 purity, it denotes purity maintained with
 fearfulness amid depilements
 & allurements, especially carnal. One called
 ἀγρός, but never ἀγρός. Christ is ἀγρός because
 of His human experience. The duty of every-
 one in view of His appearing before God, His
 presentation to the King, is purifying himself,
 like worshippers before the Feast - John 11:55,
 like people before the Lord's manifestation at
 Sinai. (EHT)

(5) ἀγρός - admits the thought of possible temptation
 or pollution. (Vincent)

(6) Pledged to a life of growing holiness. It
 suggests the notion of shrinking from contamination
 by a delicate sensibility to pollution of any
 kind. (NJC)

3:10

ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ Θεοῦ
καὶ τὰ τέκνα τοῦ διαβόλου. "By this ~~is~~ are
manifested the children of God & the children of the
Devil." (See 1:2 for φανερά)

① A man's principles are invisible, but their results
are visible — we chose our own moral parent.
(Cambridge)

② There are none who are half & half; there is only
either or. (Jenski)

πᾶς ὁ μὴ παῶν δικαιοσύνην οὐκ ἐστὶν
ἐκ τοῦ Θεοῦ — Every one who ~~does not~~
continually does not righteousness is not out of
God."

① Righteousness, without the articles, is regarded
as bearing a particular character. (Vincent)

~~② Evidence of sonship~~

②

καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
"neither the one who is continually not loving
his brother."

① Doing righteousness, the mark of God's children,
suggests the thought of brotherly love, for
love is righteousness in relation to others,
'In the whole law is fulfilled in one word,
Maimonides; Thou shalt love thy neighbor as
thyself.' Gal 5:14. (Cambridge)

3:10

- (2) Through his love each brother furnishes evidence that he is a brother, a member of O's family. Our relation to O at once inviolates our relation to each other. (Lanski) ^{this character as love} determines our conduct of love
- (3) He defines "doing righteousness" as "loving his brother." The "righteousness" of the Pharisees consisted in ritual observance, that of Jesus in love. — Evidence of divine sonship. (E/NT)
- (4) A life of righteousness is the mark of those who are from O. A life of righteousness is a life of love. (Corner)

3:11- ~~11~~

ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

"Because this is the message which you heard from beginning, in order that you might habitually love one another."

- (1) ἵνα - the purport & aim of the message - not content here. (Vincent)
- (2) One of the first lessons you learned in the school of Christ was the command to love one another. (NDC)
- (3) Love is the burden of the Gospel of Jesus X. The chief end of revelation - what consequently men should be. The word signifies the habit & rule of ~~his~~ life. Its object is "one another" - not those of my own set, or set,

3:11

or party in the Church, those who accept our views or "attend our meetings" but the children of God.
(Findlay)

3:12

οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ.

"not as Cain who was only the evil one and slaughtered his brother,"

- ① to slaughter, butcher (A + B)
- ② the instance of Cain showed how very soon sin took the form of hate, the slaying was evidence of his devilish nature — "to cut the throat"
(Cambridge)

καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ ~~δικαία~~ δίκαια. "and why did he butcher him? because his works ~~evil~~ were evil, and his brother's righteous."

- ① His deed of murder advertises the fact that his deeds were wicked, & that he was thus of the wicked one. The devil's children hate God's children just because the righteous works of these condemn their own works as wicked.
(Finski)
- ② men scorn & vilify the goodness that condemns them. we may detect this diabolic spirit in ourselves, if there starts in our mind a misliking toward those whose greater zeal & stricter walk reprove our own behaviour. (Findlay)

3:13

μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. "Stop marvelling, brethren, if the world is constantly hating you."

- ① be astonished, wonder, be surprised, amazed. (A+M)
- ② this is an old fashion - a war pursued incessantly from the day that sin entered into the world. (Findlay)
- ③ this is a condition of reality - John 15:18-21, their hatred should never cause the least surprise. (Linski)
- ④ it is natural that the world should hate those whose lives contradict its maxims & condemn its practices. (EMF)
- ⑤ Hate: Indicative mood, pointing to the fact as existing. (Vincent)
- ⑥ persecute in hatred; detest, abhor (A+M)

3:14

- ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς.

"We are knowing (intuitively) that we have passed & remain out of the death into the life, because we are habitually loving the brethren."

- ① We - emphatic - as distinguished from the world. Have passed over. the death - the article ~~makes~~ it marks it as one of the two spheres in which man must be: death or life. Because = the signs of having passed into life. (Vincent)

(2) μεταβεβήκαμεν, "have migrated". The word is used of transition from one place to another, of passing from one form of govt. to another. (EAT)

(3) Change one's place of residence (A2B)

(4) The proof that he is now living in the realm of life by the fact that love is now the master principle in him. (A2C)

(5) The Greek perfect here has the common meaning of permanent result of past action: "we have passed into a new home, and abide there". The metaphor is ~~per~~ perhaps taken from the passage of the Red Sea. In love is an infallible sign that we have made the passage; the natural state of man is selfishness, which involves enmity to others, whose claims clash with those of self: to love others is a proof that this natural state has been left. (Cambridge)

(6) know - οἶδαμεν = the fact - ὅτι states the evidential reason. (Lanski)

ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ = "the one not continually loving goes on abiding in the death."

(1) This implies that death is the original condition of all. (Cambridge)

(2) The absence of love - same as hating. (Findlay)

3:15

πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν. "Everyone who is constantly hating his brother is a man-slayer."

- ① Everyone, no matter what his religious profession may be. (N & C)
- ② Quite as a matter of course S. John passes from not loving to hating. A Xian cannot be neither loving nor hating any more than a plant can be neither growing nor dying. Human law considers overt act. God considers motives. The motives of the hater & killer are the same: the fact that one is, & the other is not, deterred by fear from carrying out his hatred into homicidal action makes no difference in the moral character of men. (Cambridge)
- ③ As the lustful look counts in D's sight for adultery, so the malicious thought counts for homicide. Put a gun in his hand & promise him immunity, & he would kill him. (Findlay)

καὶ οἴσατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. "And you know that every man-slayer does not have eternal life ~~abiding~~ abiding (AOR) in him."

① not to have eternal life is to be damned by G.
(Lenskii)

②

ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν (τίθημι)

"By this we have come to know and still know the love, because that one in our stead his life placed (laid down)."

- (1) the supreme revelation of love, of the uttermost limit to which love can go, is the Cross. The verb used here is used of the laying aside of garments. (NOC)
- (2) as laying ~~aside~~ down as a pledge, paying as a price. (Vincent)
- (3) All the world saw that, it never knew what love was. (CMT)
- (4) we have obtained the knowledge of what love is, in the ~~best~~ concrete example of X's vicarious death. (Cambridge)
- (5) the love that is love indeed. It is important, first of all, to realize just what love is. He put His love into action. (Linski)
- (6) we know by experience (Conner)
- (7) Love has its pattern in Jesus X — its very self, its reach, ~~and~~ its capability. (Findley)

καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς
 ψυχὰς θείναι. "and we are continually obligated.
 (owe, be indebted) in the steady our brothers to
 lay down the lives."

- ① the love we have realized begets like love in us with a like visible evidence. (Linski)
- ② this on our side is a Xian's duty. Our love must be 1- practical, 2- absolutely self-sacrificing 3- all-embracing. - "while we were yet sinners." (Cambridge)
- ③ "is bound" - moral obligation (CST)
- ④ put as a debt. the word expresses a special, personal obligation. (Vincent)
- ⑤ the death of X is a death that calls to self-sacrifice to the uttermost on behalf of others. (NJC) - "let Him take up his cross!"
- ⑥ His sacrifice gives birth to many sacrifices. we imitate X only as we offer our lives on the altar of human need & D's will. (Findlay)

3:17-

☞ "But on the other hand, whoever has the livelihood of the world & sees his brother ~~is~~ continually ⁱⁿ need and looks his affection ^{away} from him - how does the love of D abide in him as a habitual course of life?"

- ① that by which life is sustained, resources. (Vincent) See also deliberately exemplifies - (Vincent)

(2) Love must be practical, the metaphor is locking the chamber of the heart instead of flinging it wide open & lavishing its treasures. Foucault.
(E M T)

(3) where this least evidence of love for one's brother does not appear, how can there be any love in the heart for O, the Father & us all? Deeper - to see fully the ease of a brother who is to be truly loved as a brother, who has need, who lacks enough for a living. He has - he behold - he shuts. He closes it so that it does not go out to this poor brother. The presence of love, as we have said, is assured only by its activity, its deeds, its evidence. (Linski)

(4) The one has as his possession the world's wealth. the other has as his possession need. From = is expressive picturesque - expressive the moving away + turning his back on his brother. (Cambridge)

(5) O's love was not love that talked & did nothing. words ~~do~~ do not clothe a naked body, or satisfy a hungry appetite. (Conner)

(6) In many a Church the man is found singing withunction, "were the whole realm of matter mine, that were a present far too small," for whose shrunken soul the smallest coin out of a full purse proves large enough to meet X's loud appeal. when we excuse ourselves from demands that involve the surrender of cherished goods, - the Church is holding back what belongs to him & shows herself unworthy of the Lord that brought her, & untrue to her own history. (Findlay)

we are concerned
on mission
field

3:18

Little children, let us not love in word neither in tongue, but in works & truth,

(1) many love X with nothing but the lick of the tongue, make it real. (W D C)

(2) To love in tongue is to profess an affection which one does not feel - sheer hypocrisy. (Cambridge)

(3) ἡμίθεια is properly added, for hypocrites may imitate love even by a deed. (Lonski)