



1 John

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1 John

Previously

- The purpose of John's letter: *that your joy may be made complete* (1:4)
 - 1 John 5:13 is not the purpose statement of the Epistle
- *Fellowship* requires walking in the light (1:5-10)
- The *propitiation* for our sins, and the sins of the whole world, was totally accomplished in Christ (2:1-2)

Previously

- The ultimate test of the knowledge of the knowledge of Christ: keeping God's commandments (2:3-11)
 - *Knowing God* is a *oneness* of understanding and experience that cannot be claimed without obedience.
- Two of John's favorite words are *know* and *abide*. These are two things that he encourages to *make our joy complete*.
- John is very clear: to *know* and to *abide* is only possible when we *believe* and *love* (3:23)

1 John 2:12-14

“I write to you, little children, Because your sins are forgiven you for His name’s sake. I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.” (1 John 2:12–14, NKJV)

1 John 2:12-14

- These verses are a word of encouragement.
 - “Little children”
 - The audience of believers to whom John wrote (see 2:1)
 - John assures his audience of the forgiveness of sins “for His name’s sake”
 - The propitiation of the sins of the world is not for our benefit. It is a necessity for the glory of God.
 - The Calvinist concept that God cannot be glorified by unlimited atonement is completely upside down.
 - God cannot be glorified if the sins of mankind go forever into eternity without propitiation.
 - The death of an individual for their own sin does not compensate for the loss of honor to God. Without unlimited atonement, God forever remains the victim.
 - John encourages them because they “have known” (and continue to know) the Father.

1 John 2:12-14

- These verses are a word of encouragement.
 - “Little children”
 - “Fathers”
 - Presumably the spiritual leadership
 - They have, and continue to know Jesus Christ (*Him who was from the beginning*).
 - “Young men”
 - Presumably potential leadership
 - They have overcome (and continue to overcome) “the evil.”
 - They are (today) strong
 - The word of God (today) abides in them

1 John 2:12-14

- Translation issues
 - Some translations (NIV, TEV, NLT) place the “little children” clause of verse 13 into verse 14.
 - The Message, “Your fellowship with God enables you to gain a victory over the Evil One.” (v. 14)
 - Whether true or not, this is not stated in verse 14, but was theological “inspiration” inserted by Eugene Peterson.
 - Is it even true?
 - The Voice adds *mothers* to what John wrote to *fathers*

1 John 2:15-17

- A love for the world (and its worldly things) displays that the love of the Father is not in him.
 - *Friendship with the world is hostility toward God* –James 4:4
- Verse 15 does not say that someone who loves the world is not saved.
 - Don't make the Bible say more than it actually says.
 - Isn't it bad enough that the Father's love is not in them?
 - A person is saved *by grace through faith* not by their enmity with worldly things.
 - Worldly things are incompatible with grace, but do not negate grace
 - Worldly things *choke the Word* and *grieve the Spirit* and should be an object of scorn for the believer

1 John 2:15-17

- The things of the world are *not of the Father*
 - The Father originally created a world that was *very good*
 - The capture of this world's dominion by Satan has destroyed the goodness of the things of the world.
- To solve this problem, *the world is passing away*
- The encouragement to remain strong: he who does the will of God *abides* or *endures* “into the age”

1 John 2:15-17

- Translation issues
 - NIV says, “If anyone loves the world, love for the Father is not in them.” (v. 15)
 - Greek, “love of the Father”
 - What may be true is not an excuse for bad translation
 - A Bible is supposed to tell you what *God said*, not make theological observations of what *man thinks*.
 - Imagine doing this with scriptures like John 2:16, 5:43, 8:41, 15:10, etc. (lemma:πατήρ@NGSM)
 - TEV “If you love the world, you do not love the Father”
 - The Message “Love of the world squeezes out love for the Father”

1 John 2:15-17

- Translation issues

- TEV *“Everything that belongs to the world—what the sinful self desires, what people see and want, and everything in this world that people are so proud of—none of this comes from the Father; it all comes from the world.”* (1 John 2:16, GNB)
 - This translation sees evil only in the people of the world and fails to recognize the cursed nature of creation itself.
- *“And this world is fading away, along with everything that people crave. But anyone who does what pleases God will live forever.”* (1 John 2:17, NLT)
 - Is the last statement really true?
 - If it is true, why don't we preach salvation by doing what pleases God?

1 John 2:18-23

- John's testimony that "the Antichrist is coming" at the last hour is testimony to our eschatological timeline.
 - The modern *critical text* omits the definite article, to say "antichrist is coming..."
 - The scholars who compiled the *critical text* were *amillennial*.
- John's testimony that *many antichrists have come* cannot be used to deny "the Antichrist" who is to come.

1 John 2:18-23

- John's testimony that "they went out from us" is a reference to the "many antichrists." This message is consistent with all teaching of the church age, that there will always be *pseudo-brothers*, and we should be diligently vigilant to protect the flock and the faith.
- John's emphasis is that their departure from the church is necessary "that they might be made manifest."
 - When a sheep is lost, go find him
 - When a wolf departs, let him go

1 John 2:18-23

- How do we know who is sheep and who is wolf?
 - “you have an anointing from the Holy One, and you know all things.” (v. 20, see also v. 27)
- The testimony to hold to: the confession of the Father and the Son.
 - The confession of the Demons (James 2:19) does not meet this criteria.

1 John 2:18-23

- Translation issues – v. 18
 - TEV uses “the enemy of Christ,” which is not a translation of *Antichrist*
 - ESV use of “so” for *kai* is strange. “so now many antichrists have come” instead of “even now....” It seems dismissive of one coming Antichrist.
 - The Voice, “You have heard that the antiChrist, *the greatest enemy to His kingdom*, is coming”
 - The greatest enemy is actually Satan, who is the father of the Antichrist.

1 John 2:18-23

- Translation issues – v. 19
 - TEV “you have had the Holy Spirit poured out on you by Christ”
 - “Unction from the Holy One” (KJV)
 - The translators took too much theological liberty to give their *explanation* rather than God’s *revelation*.
 - NLT “the Holy One has give you his Spirit”

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