

Session 6

An Exposition of I John

I John 2:25–3:2

Scriptures

I John 2:25

I John 2:26

I John 2:27

John 14:26

I Corinthians 2:10

I Corinthians 2:14

I John 2:28

I John 2:29

I John 3:1

I John 3:2

Romans 8:19

Revelation 21:5

Isaiah 65:17

Revelation 21:4

I John 2:25 And this is the promise that he hath promised us, even eternal life.

The promise spoken of is that promise of the Son of God proclaiming that whosoever believed in Him would be given God's eternal life. This heavenly promise was personally given to John by Jesus Christ Himself. Hence, the apostle seeks to assure his readers that what *he* (Jesus Christ) *hath promised*, pertaining to receiving eternal life, was given to John while Christ tabernacled in the flesh—the one also Whose bosom John leaned upon and Who, it is recorded, loved John.

Barnes' Notes on the Bible, I John 2:25

And this is the promise that he [Jesus Christ] hath promised us, even eternal life—This is evidently added to encourage them in adhering to the truths which they had embraced respecting the Son of God. In maintaining these truths they had the promise of eternal life; in departing from them they had none, for the “promise” of heaven in our world is made only to those who embrace one class of doctrines or opinions.

I John 2:26 These things have I written unto you concerning them that seduce you.

The believers to whom John was speaking had not actually been seduced, but many false teachers were attempting to accomplish such a purpose.

There have always been, and always will be, those who try to turn people from the faith. Elymas the sorcerer was such a man (Acts 13:8).

Thus, whenever the Holy Spirit and His power and spiritual fruit are drawing men to God, those with unholy spirits, who themselves have already rejected God, will exert great energy to influence others to leave the faith.

If they are successful and men are deceived and depart from God, as the Greek word for *seduce* implies, then endless wandering will be the result.

The Greek word for *seduce* is #4105 *planōntōn*, “to cause to wander, to wander.”

Israel's unbelief in God's promises led to their wanderings in the desert, and ultimately only two, Joshua and Caleb, were allowed to enter the promised land.

Hence the judgment for not believing in the Son of God and His purposes for coming into the world will result, as with Israel, in an endless state of wandering. This is what transpired with the Jews, and the same result will occur if men willfully reject Christ today.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Previously the apostle spoke of the knowledge of Christ (v. 24); now he references the anointing given by Him in the form of the Holy Spirit, which allows saints to be spiritually taught of God. Christ's Spirit would teach them and introduce caution not to trust the deceptive words of the religious counterfeits.

The Spirit of God consequently teaches those born of God, not only to recognize and repent of sin, but also to discern between truth and error.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Gill's Exposition of the Entire Bible, John 14:26

he shall teach you all things: this is the proper work and business of the Spirit, to teach, interpret, and explain all things which Christ had said to them; to make them more plain and easy to their understandings; to instruct them in all things necessary to salvation, and to be known by them, that they might teach them others:

A Christian can possess no greater teacher than the Holy Spirit. The Spirit is the Christian's great spiritual tutor and can enlighten him on so many things concerning God and the higher spiritual realm.

1 Corinthians 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

No mere fleshly man can come to know the deeper things of the Lord through his own natural ability.

This is because the spiritual realm noticeably is separate from the material realm; as such, the Holy Spirit is needed to unlock its hidden truths and mysteries.

1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The Lord's Spirit is necessary for instruction in the invisible spiritual world.

To truly learn of God, Who is Spirit, one must be taught by Him, and this can only occur through the illumination and enlightenment produced by the Holy Spirit.

Spiritual things can be communicated only through spiritual means, and the Holy Spirit is Whom God employs for this purpose.

Thus, for God, Who is Spirit, to make Himself known to man, His own divine nature is necessary to be possessed, so that what cannot be seen or perceived through physical sight, can be grasped through spiritual illumination.

Ultimately, God has chosen to make Himself known through His Son, His Word, and His Spirit. It is through these three divine entities, which are all directly connected to the Father and part of His own holy nature, that God makes Himself known to the material world.

I John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

This verse teaches us that if men have not abided in Christ while on earth, then they will be ashamed at Christ's return to it.

Thus, only those who actually abided in the Son of God, will possess confidence at His coming from heaven. Mere professors of religion will have no such internal spiritual assurance, even as all who have willfully chosen to go their own way will realize the fateful consequence of their error.

The reasons for the sinners' shame when having to give account for the carnal lives they have lived, will be numerous:

- (1) They will be ashamed of their unbelief, which they once thought little of.
- (2) They will learn that Jesus is exactly Who He said He was, and was never an impostor.
- (3) They will discover that a higher spiritual realm of God not only exists, but also rules and overrules all things worldly.
- (4) They will discover with alarm, that now they have to give account for their sin.
- (5) Their lives will be seen to have been lived in vain, with no respect for the hereafter, and this will be recognized as a great unchangeable error.
- (6) They will be publicly ashamed for the carnal motives that led them, and the hidden and selfish desires they were governed by.
- (7) They will be distraught for believing lies over the truth, since now the truth will be made clearly visible to them.
- (8) They will learn that things they foolishly thought could be hidden from God, could not be, once Jesus reveals their true hearts.
- (9) Sinners will learn that the way to heaven was not nearly as broad as they had once hoped it would be. But at this time, there will remain no means to reverse their previous decisions or the fact that they willingly rejected divine rule.

I John 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Righteous and spiritual obedience is the true fruit of divine birth. Just as God is righteous, so those born of Him will seek to walk in His righteousness.

Thus, pursuing God's righteousness is credible evidence of being born of God and being made a Son of God; this is because the new birth gives a man the ability to walk righteously in order that he may keep God's commandments while also gaining sufficient internal spiritual desire to remain faithful to God.

Because God has given His sons new spiritual hearts, pursuing righteousness will be their preferred way of living.

Matthew Poole's Commentary, I John 2:29

do righteousness, which alone would evidence their Divine birth, since God hath no children destitute of his image, or who resemble him not.

I John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

No greater manifestation of divine love is revealed than when, by grace, God enables previous sinners to become sons of God through Jesus Christ.

It is this spiritual love that John directs his readers to *behold* and dwell upon so that they might more fully recognize the great act of grace that has been bestowed upon them.

No emperor, ruler, conqueror, or king who has ever lived will exceed the glory given to God's true children.

To be accounted as a son of God is the highest office, most exalted position, and greatest honor ever given to men, and it was only divine love that produced such a heavenly blessing.

God has evidenced many other acts of grace and favor throughout the dispensations of the world. Yet none compare to His grace in imparting heavenly sonship to those who through themselves could never be worthy of it.

I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Beloved, now are we the sons of God.

In Christ's kingdom all are one in Him, and none are lesser than another.

When any are saved, they receive the very same rights and privileges as all the other sons of God. This includes even Jesus' early apostles and disciples. Thus, John emphasizes the wonderful revelation that those he is writing to now will fully share in the same honor as himself. This is evidenced by the apostle's repetition of *we* in regards to not only his own hope at Christ's return, but also all God's new sons, to whom he is addressing his epistle.

And it doth not yet appear what we shall be.

There is a certain mystery regarding the transformation which will occur to saints at Christ's appearance.

It doth not yet appear.

It is not visible; it cannot be seen. The secret things belong unto the Lord, and this is one of those hidden secrets.

Perhaps what awaits the saints is beyond present human understanding, so that even if God attempted to reveal it to us, the reality would far exceed anything we could ever grasp.

Thus, just as the full extent of Christ's own glory remains a mystery, so also is the coming glory of what His people will be made through Him, likewise largely a mystery.

Yea, *it doth not yet appear* what true Christians shall be, but only that they will be made to share in the same glorious image as their Savior.

When he shall appear, we shall be like him.

No truth more exemplifies the incredible oneness that Christ shares with His people than the fact that at His return they will be made to share in the same glorious and spiritual image as Himself.

Ultimately, Christ became flesh so that we could be made spiritual beings through His death, resurrection, and ascension.

By Jesus taking on our physical nature, we are afforded the glorious opportunity to share in His own eternal and spiritual nature.

What God has made the Head to be will be passed on to each and every one of His members. As the Head is, so will the body be. Thus, when Jesus Christ is fully glorified and made known to the world, then will the full and complete glorification of His people also be made visible. They will be as He is, even as He became as they were. And this will be practically demonstrated when all those chosen by the Son of God are made to share in the same heavenly image as Himself.

See him as he is.

The believer's promised glorification is expressingly linked to the sight of his Savior.

Scripture does not contain a more beautiful revelation than this, the revelation that when believers observe the glorified Lord Jesus, at His return in glory, they will at this very moment, be changed into His own glorious image.

Barnes' Notes on the Bible, I John 3:2

For we shall see him as he is—Which it would be impossible we should do if we were not like him. Or rather, as perhaps the apostle chiefly means, the great privilege being granted us, of seeing him as he is, the sight of him will transform us into his likeness.

The Book of Romans reveals that the whole of creation both waits, and anticipates the future revealing of the sons of God.

Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

A new heaven and earth will emerge, in which holiness and righteousness will dwell.

Revelation 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Commentators differ as to what the *creature* spoken of in Romans rightfully refers to. One school of thought is that the reference is to the new creation formed in the Christian at conversion.

Romans 7 speaks of the conflict between the old and the new nature in the Christian, which lasts until a total transformation of his body has taken place. Another more embraced interpretation is that the *creature* spoken of is all created things, the entire realm of God's creation.

In truth, both interpretations are valid, and both can be believed; thus, we need not throw one out, in order to maintain confidence in the other.

This is simply because the liberty that the Christian will experience at Christ's second coming will simultaneously be felt in the whole of creation.

Hence, both the saint, and the fallen world around him, will be changed and readied for the ushering in of the kingdom of God.

Practically, all must be made new for the new spiritual reign of God's Son to commence. And just as there will be a new world order, so will the entirety of creation be liberated from its present increasing decay and corruption.

The promise that God will make all things new, is not itself fully new, as Isaiah prophesied of this coming event.

Isaiah 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Once believers are made completely new spiritual beings through Christ's power, they will no longer remember their previous and painful earthly troubles.

The past will be over, forgotten, erased, and so totally removed from the consciousness of the saved, that even if they looked for previous sorrow, it could not be found.

With a new spiritual world, and new heavenly bodies, saints will create new memories, hopes, and affections fit for their new heavenly environment. All former things shall have passed, and all things shall be made new.

Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Benson Commentary, Rev. 21:4

From the first mention of him that sat upon the throne, (Revelation 5:1) this is the first speech which is expressly ascribed to him. [Rev. 5:1 *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*] He [God in Christ] is the author of this second, as he was of the first creation; and he commands these things to be *written* for the edification, support, and consolation of his people, with a full assurance of their certainty and importance. *And he*—The same person; *saith to me, Write*—Namely, as follows: *These words are true and faithful*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with ecstasy and the voice of him that spake.