The First General LETTER of JOHN
LAST GENERATION VERSION

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Chapter 1

The Apostles as Eye-Witnesses

The One who[1] was from the beginning,[2] the One we[3] have heard, the One we have seen with our eyes,[4] the One we examined and our hands handled,[5] concerning the Logos,[6] the Life,[7] 2 and the Life was made visible[8] and we have seen, we also witness and report to you[9] the age-enduring Life who was with the Father[10] and was made visible to us. 3 The One we have seen and have heard we report also to you so that you also may have

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[1] This opening word, Ὃ (the letter omicron) can be either the substantive masculine, singular article ("the one who," as in Rev. 1:4,8; Rev. 4:8; Rev. 11:17; Rev. 16:5; Rev. 17:11), or it can be the neuter singular relative pronoun ("that which"). The same word is used three more times in this verse, and again in verse 3. The LGV renders all these as "the One who" consistently because the neuter "that which" would have to refer to intangible things, miracles, events, etc. Yet, it is used for the One they saw, handled, and was previously with the Father but made visible to them, the Son Himself.

[2] John began his first encyclical letter exactly as he began his Gospel, acknowledging that Logos was both *"in the beginning with God"* and that He was a real being, *"and Logos was God."* The clause ἀπ᾽ ἀρχῆς *"from the beginning"* was borrowed primarily from two Old Testament texts: (1) Micah 5:2 (LXX): καὶ αἱ ἔξοδοι αὐτοῦ **<u>ἀπ᾽ ἀρχῆς</u>** ἐξ ἡμερῶν αἰῶνος (*"and the excursions of Him are* ***<u>from the beginning</u>****, from days of the age"*), and (2) Prov. 8:22-25 (cf. John 8:25). John used this clause to refer to the beginning of Genesis also in John 8:44; 1 John 2:7,13-14,24; 1 John 3:8. (However, he used the same clause in reference to the beginning of one's Christian walk in 1 John 2:7,24; 1 John 3:11; & 2 John 1:5-6 which is translated *"from the first"* to make this distinction clear to the reader).

[3] As the last living Emissary of Jesus Christ, John spoke for the other eleven who preceded him, adding his testimony to theirs, thus implying that their testimony was in total agreement (cf. 2 Pet. 1:16-18).

[4] In the prologue to his Gospel, John described what they had seen as follows: *"we gazed upon His glory, glory as of the Only-Begotten from the Father."* Consequently, what the disciples had "seen" in verses 1-3 was *"the Only-Begotten from the Father."*

[5] John made sure to overturn two opposite Gnostic heresies: (1) that Jesus only appeared human but was actually a divine phantom, yet the Emissaries saw, heard, closely examined, and handled Him; (2) that Jesus had no preexistence, yet John says He was *"from the beginning"* and was *"with the Father"* (v. 2).

[6] John 1:1-2; Heb. 4:12; Rev. 19:13

[7] John 1:4 *"What has originated in Him [Logos] was life …"* The very first "Life" produced was God's Son, which is why Paul called Him *"the first-produced of all creation"* (Col. 1:15). By saying, *"Logos of Life,"* and then saying *"the Life was made apparent,"* John corrected the possible misunderstanding of taking "Logos" (word) as being something abstract or non-personal. This statement reinforces John's original use of Logos in John 1:1, when he wrote, *"and Logos was God."* The term "God" is a personal noun, consequently Logos was a Person. Here "Life" is the same Person as "Logos," both being descriptive titles for the Son.

[8] That which can be seen with the eyes: John 1:14; 1 John 3:5,8. Cf. 1 Tim. 3:16; Heb. 9:26; 1 Pet. 1:20. The statement *"the Life was made visible"* is parallel to John 1:14, *"and Logos became flesh …"*

[9] This is a reference to all that is contained in John's Gospel concerning the Son of God, which includes His being "with God" in the beginning (John 1:1,2), His being the Agent of creation (John 1:3), His appearances in the place of God (John 1:18), and all that He said and did as a Man.

fellowship with us.[11] And yet this fellowship of ours is with the Father and with His Son, Jesus the Anointed.[12] 4 And we write these things to you so that your joy may be having been filled.

The Primary Message relayed from Jesus through His Emissaries

5 And this is the message which we have heard from Him and report to you, that God is light, and no darkness is in Him, none. 6 If we should say that we have fellowship with Him, and should be walking in darkness, we are lying and not practicing the truth. 7 But if we should be walking[13] in the light,[14] as He is in the light,[15] we are having fellowship with one another[16] and the blood of Jesus the Anointed,[17] His Son,[18] is cleansing[19] us from every sin.[20] 8 If we[21] should say that we have[22] no sin, we are

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[10] πρὸς τὸν πατέρα exactly the same as in 1 John 2:1. Logos who was *"with the Father"* is now our Advocate *"with the Father."* Note that John did not say that "life" was IN the Father. Rather the life was WITH (external to) the Father because Logos of Life was WITH the Father (John 1:1). John 1:3 states that *"What has originated in Him [Logos] was life, and the Life was the light of men."* Consequently, the age-enduring life that was **with** the Father was **in** the Son from the beginning. This shows the Son's preexistence with the Father from the beginning of creation (cf. Col. 1:15,18 & Rev. 3:14).

[11] The use of the first-person-plural pronouns includes John among the twelve Apostles of Jesus Christ. Yet, most (if not all) of the other Apostles were dead when John wrote his books. "Fellowship" of believers with the Apostles is not a mystic communion with the ghosts of the saints as taught by Roman Catholicism (which is actually necromancy). Rather, it is being of one mind and one heart with the Apostles, holding true to the Apostolic witness and teaching, holding fast to the same hope.

[12] John's point is that fellowship with the Apostles is the mechanism for fellowship with the Father and the Son. Note that a third Person of an alleged Trinity is missing from this fellowship (cf. John 17:3,20-23).

[13] Present tense, continuous action

[14] John's Gospel repeatedly uses "light" as a metaphor for the revealed knowledge of God, especially through Jesus Christ (John 3:19-21; John 8:12; John 9:5; John 11:9-10; John 12:35-36,46). *"Walking in the light"* means striving to live according to the revealed light of God through Jesus the Anointed. (See 1 John 2:8-11 for the characteristics of those walking in the light vs. those walking in darkness).

[15] God is light (v. 5), and Jesus is seated at His right hand "in the light," and Jesus walked in that light.

[16] That is, fellowship between believers walking in the light and the Apostles.

[17] Psalm 2:2

[18] Psalm 2:7

[19] Present tense, continuous action.

[20] Obviously, *"walking in the light"* is not sinless perfection; otherwise there would be no continual cleansing from every sin. *"Walking in the light"* therefore is growing in the knowledge of Christ, and actively striving to keep Jesus' commandments, even though we occasionally fail due to our human weaknesses. Here John reinforced Paul's earlier teaching concerning Jesus' current role as the Melchizedek High Priest, (Heb. 2:17-18; Heb. 4:14-16; Heb. 5:6-10; Heb. 6:19-20; Heb. 7:15-28; Heb. 8:1-7; Heb. 9:11-15, 23-28; Heb. 10:1-23).

[21] The first-person-plural pronouns, "we" here and "us" at the end of the sentence, necessarily include John himself. John did not dare pronounce himself sinless.

[22] Present tense, continuous state

deceiving ourselves and the truth is not in us. 9 If we should concede our sins,[23] He is faithful and just so that He might forgive us the sins and might cleanse us from every injustice. 10 If we should say that we have not sinned, we are making Him a liar and His Logos[24] is not among us.[25]

Chapter 2

Strive to Keep Jesus' Commandments

My children, I write these things to you so that you should not sin. And if anyone may sin, we have an advocate[26] with the Father, Jesus, the Anointed, the Just one.[27] 2 And He is the atoning sacrifice concerning our sins, yet not concerning ours only, but also concerning the whole world.[28] 3 And we know that we have come to know Him in this – if we should be keeping His[29] commandments.[30] 4 The one saying, "I have come to know Him" and is not keeping His commandments is a liar and the truth is not in this one. 5 But whoever should keep His word, truly the love of God has been completed in

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[23] We concede that we still sin, a sign of humility before God and our fellow-man because *"God resists the proud but gives grace to the humble"* (Prov. 3:34; James 4:6; 1 Pet. 5:5). This does not refer to "confessing" each and every sin to God as a prerequisite to forgiveness.

[24] Rom. 8:10

[25] Verses 5-10 were intended to contrast the true assemblies of Christ (who were in true fellowship with God through His Son) from the Gnostic counterfeit churches who had no such relationship. Because of Gnostic dualism (the claim of immortality of the soul apart from the body), some of these groups claimed that sins of the flesh do not touch or contaminate the "immortal soul." Therefore they claimed they have not sinned even while they permitted their "flesh" to indulge in it.

[26] παράκλητος in the New Testament is used only here and in John 14-16 in reference to the Breath of Truth sent by the Father. (See Romans 8:1-17)

[27] "The Anointed" refers to the anointed King who is to occupy the Throne of David. David, Solomon, and the royal line of David are referred to as "the anointed." But the title "the Just one," to distinguish only one of these anointed kings, is reserved for the Son of God. It appears first in Genesis 14:18-20 in the name "Melchizedek," which Paul defines as "King of Justice" (Heb. 7:1-2). His coming to reign was predicted in the Prophets (Psalm 72:1-4; Psalm 98:9; Isa. 11:4; Isa. 32:1; Isa. 63:1), and this title was recognized by the Jews in the New Testament, Acts 7:53; Acts 22:14.

[28] Some have interpreted this statement to teach universal salvation for all. However, in Heb. 10:15 Paul explained that Christ's death was not only for those currently being baptized into Christ, but also reached backwards: *"[His] death having produced redemption from transgressions for those covered by the former covenant, [so that] those who have been called may receive the promise of the permanent inheritance."* The sense is therefore that Christ's atoning death reaches backwards to Adam and forward to the end. Scripture is clear that the wicked will be destroyed with permanent destruction (Psalm 37; 2 Thess. 1:6-10; Jude 1:7). This also allows God to have mercy on whoever He chooses (Rom. 9:15), regarding those who have never heard the Gospel message or were disadvantaged or incompetent. Thus, the atoning sacrifice covers more than merely those who hear and obey the Gospel message.

[29] Jesus' commandments, especially as outlined in the Sermon on the Mount. The pronoun "He" must refer to Jesus, not to God, because verse 6 indicate that we must walk as "He" walked – Jesus, with both personal pronouns having the same antecedent, *"Jesus, the Anointed, the Just one"* (vs. 1).

[30] John 14:15

this one. 6 Through this we know that we are in Him – the one claiming to be continuing in Him,[31] it is also necessary for that one to walk just as He walked.[32]

The Old vs. New Commandment

7 Brothers, I am not writing a new commandment to you, but an old commandment which you used to have[33] from the beginning. The old commandment[34] is the word from the beginning,[35] which you heard. 8 Again, I write to you a new commandment[36] which is true in Him and in you, because the darkness is passing by and the true light[37] is already shining.[38] 9 The one claiming to be in the light and is hating his brother is in the darkness until now. 10 The one loving his brother continues in the light, and there is no snare[39] in him. 11 But the one hating his brother is in the darkness, and is walking in the darkness, and has not observed where he walks because the darkness blinded his eyes.

Do not love the World

12 I write to you children because your sins have been forgiven you through His name. 13 I write to you fathers because you have known the One [who was][40] from the beginning.[41] I write to you young men because you have defeated the wicked.[42] I write to you children because you have known the Father. 14 I wrote to you fathers because you have known the One [who is] from the beginning. I wrote to you young men because you are strong and Logos of God remains among you,[43] and you have defeated

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[31] John 15:1-10

[32] That is to walk in the light of God which Jesus taught and modeled.

[33] The verb in the imperfect tense implies something possessed in the past for a time but no longer.

[34] The "Old Commandment" was summed up by two statements in the Law of Moses: Love God with all your heart, soul, and mind, & love your neighbor as yourself. (Matt. 22:38-40).

[35] The "Old Commandment" was not limited to the Law of Moses, but was *"from the beginning"* of the creation (Gen. 26:5).

[36] The "New Commandment" is the Law of Christ, especially the Sermon on the Mount, and the example of self-sacrifice of Jesus Himself, to love one another *"as I have loved you."* (John 13:14; John 15:12). The New Commandment does not displace the former, but is added to it. That is, the love for one another is not only to love one's neighbor as Himself, but even to go beyond by being willing to do as Jesus did, laying down His life for us. See notes on Phil. 2:5-11.

[37] John 1:9

[38] 2 Pet. 1:19

[39] From this Greek word is derived the English word "scandal." The term refers to ulterior or impure motives and intentions or that which causes the weak to stumble. See Matt. 18:6-7; Rom. 14:13; Rom. 16:17; Rev. 2:14.

[40] See notes on 1 John 1:1

[41] Prov. 8:22 (cf. John 1:1; 1 John 1:1). The "beginning" must refer to the beginning of creation since it would be redundant to refer to Jesus as being "from the beginning" of His own existence or "from the beginning" of His public ministry.

[42] Or "the wicked one"

[43] John 14:18,20-21,23; Matt. 28:20

the wicked. 15 Do not love the world, nor the things in the world! If anyone should love the world, the love of the Father is not in him, 16 because all that is in the world, the desire of the flesh, and the desire of the eyes, and the boasting of lifestyle, is not [proceeding] out from the Father but is out from the world. 17 And the world is passing by and its desires, but the one doing the will of God remains into the age.

Gnosticism, the Breath of Antichrist

18 Children, it is the last hour.[44] And according as you heard[45] that the Antichrist[46] is coming. And now many antichrists[47] have come about, whereby we know that it is the last hour. 19 They went out from us,[48] but they were not out of us,[49] for if they were out of us, they would have continued with us. But [they went out] so that they should be exposed that all of them are not out of us. 20 And you have the anointing[50] from the

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[44] This is obviously not a literal hour of sixty minutes. The term "hour" is used figuratively in John's writings for a specific period of time that is characterized by a certain prominent thing. For example, the time following the destruction of the Temple (AD 70) until Christ returns is described as an "hour" which is characterized by the true worshippers worshiping God in a new way outside of Temple worship, in the assembly (John 4:21-23). Again, the whole time of the Gospel being received by the Gentiles is called an "hour" (John 5:25). Again, the period of tribulation for believers is called "the hour of trial" (Rev. 3:10). Here, *"the last hour"* means that last period of time prior to the return of Christ which is characterized by what Paul calls *"the mystery of lawlessness"* (2 Thess. 2:7).

[45] They had heard this from John's Gospel, when Jesus said, *"I have come in the name of My Father and you do not receive Me. If another should come in his own name, that one you will receive"* (John 5:43), and from the Olivet Discourse when Jesus cryptically referred to the *"abomination of desolation spoken of by Daniel the prophet,"* referencing Daniel 11:31 & 12:11. They had also heard it from Paul who referred to him as the "Man of Sin" and "Son of Destruction" and the "Lawless one" (2 Thess. 2:3-9), and the "Coming one" (Heb. 10:37, referencing Hab. 2:2-3 LXX). See also 1 John 4:3.

[46] The term "antichrist" is the word for "anointed" (Christ) prefixed by the preposition "anti." Contrary to popular belief, "anti" does not mean false, which would be "pseudo" (ψευδόχριστοι pseudo-christ, as in Matt. 24:24 & Mark 13:22). A "pseudo-christ" is one falsely claiming to be the Anointed (Christ, Messiah). The preposition "anti" means "instead of" and "against." Thus, the term "antichrist" does not refer to someone pretending to be the Anointed one, but rather a replacement for Jesus the Anointed one, who is the ultimate opponent of the Jesus the Anointed, and will be received as such because he comes in his own name, not in the name of Jesus (John 5:43).

[47] These are the ones Paul warned about arising within the leadership of the assemblies (Acts 20:28-31), who are the "wolves in sheep clothing" (Matt. 7:15-23), the "wells without water" (2 Peter 2:17).

[48] Here "us" refers to the Apostles and those in fellowship with the Apostles, who are in fellowship with God and His Son (1 John 1:1-3).

[49] The preposition ἐξ (ex or ek) means out from within, and is used of a father producing a child, and God fathering His only-begotten Son (John 8:42). These antichrists departed from the assemblies, but they were not really of the body, even though they had appeared so and some had even gained leadership positions.

[50] While the term "advocate" used in John 14-16 is masculine in gender, and is the reason that all of the pronouns referring to this "advocate" are masculine in Greek, this is only because of the rule of gender agreement, not because the "advocate" must be a person. Jesus went on to explain that He was speaking

Holy One,[51] and you have perceived everything. 21 I did not write to you because you have not perceived the truth, but because you have perceived it, and because no lie is out of the truth. 22 Who is the liar if not the one contradicting, [saying] that Jesus is not the Anointed one? The Antichrist is this one – the one contradicting the Father and the Son. 23 The whole [entity] contradicting[52] the Son does not have the Father. The one affirming the Son also has the Father. 24 You then, retain in you what you heard from the beginning.[53] If what you heard from the first should continue in you, you will also continue in the Son and in the Father. 25 And this is the promise which He promised to us – the age-enduring life. 26 I wrote these things to you concerning the ones who are deceiving you. 27 And [as for] you, the anointing which you received from Him continues among you and you have no lack so that anyone [else] should teach you.[54] But as the same anointing teaches you concerning everything, and is true and is no lie, you will also continue in Him as it teaches you. 28 And now, children, continue in Him so that when He should be made manifest, we may have boldness and not be disgraced[55] by Him in His arrival. 29 If you have observed that He is just, you know that the whole [entity] practicing justice has been begotten out of Him.[56]

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of the "advocate" in figurative language, as though it was a person (John 16:25-30). Yet, the advocate is also called "the Breath of Truth" which is a neuter gender title, and implies something non-personal, thus all pronouns referring to it are all necessarily neuter (John 14:17; John 15:26; John 16:13). However, in the above instance, John coined a completely new term for the "advocate" and "Breath of Truth" that Jesus sent. It is critical to note that the title John coined was an adjective used as a substantive. Nouns have fixed genders which cannot be changed. But substantive adjectives (used like a noun) can be inflected in whatever gender the writer chooses. Since John chose to used the neuter form as a title for the Spirit/Breath of God, it is certain that he understood this to be non-personal. If John understood Jesus' comments about the "advocate" to refer to a literal third Person, in coining the term "the anointing" he would have inflected this adjective in the masculine gender. Since John was certainly extrapolating from Jesus' dialogue about the "Breath of Truth," which Jesus metaphorically called the "advocate," John did not understand Jesus' teaching about the "advocate" in John 14-16 to refer to a literal third Person, but was figurative language just as Jesus said in John 16:25.

[51] Jesus is the Holy One (Mark 1:24; Luke 1:35; Luke 4:34; Acts 2:27; Acts 3:14; Acts 13:35). He is the one who sent the promised Breath of Truth upon the disciples (John 16:7).

[52] John referred to both the sons of God as a single entity (John 3:16); and here he referred to the sons of the Wicked one as a single entity. This is consistent with Jesus' use of the term "wicked, evil, adulterous generation."

[53] The teaching summing up of the Law of Moses, *"love God"* and *"love your neighbor as yourself"* (1 Jn. 2:7).

[54] The Apostolic teaching which they had heard from the first, together with the presence of God's Breath within the assembly, which is the Temple of God during this "last hour," is the source of truth. Running after the latest new discovery or the latest alleged revelation is the path to destruction, being led away by the "many antichrists" and perhaps by "the Antichrist" when he comes.

[55] Matt. 22:11-14; Luke 12:42-48

[56] The antecedent for the personal pronoun "Him" is undeniably the Son, the one who is arriving, in whom we must continue (John 15:1-10). Yet, John did not imply that the Son fathers us, since in the very next verse he calls us "children of God" not "children of Jesus." The clause, ἐξ αὐτοῦ γεγέννηται (out of

Chapter 3

The Practice of Holiness and Love characterize the Collective Son

Observe the kind of love the Father has given to us so that we may be called 'children of God!' Because of this the world does not know us because it did not know Him. 2 Beloved, now we are children of God. And it has not yet been made manifest what we will be. But we have observed that when He should be made manifest, we will be like Him because we will see Him accordingly as He is.[57] 3 And the whole [entity] having this hope over it is purifying itself, according as that One is pure.[58] 4 The whole [entity] practicing sin also practices lawlessness, and sin is lawlessness. 5 And you have observed that this One was made apparent[59] so that He may take away our sins, and no sin is in Him.[60] 6 The whole [entity] remaining in Him does not sin. The whole [entity] sinning has not seen Him nor has known Him. 7 Children, let no one deceive you. The [entity] practicing justice is just, according as that One is just. 8 The [entity] practicing sin is out from the Adversary, because the Adversary sins from the beginning. For this the Son of God was manifested, so that He should destroy the works of the Adversary. 9 The whole [entity] having been begotten out of God does not practice sin, because His Seed[61] remains among it,[62] and it is powerless to sin because it has been begotten out of God.[63] 10 In this is the offspring of God and the offspring of the Adversary apparent –

Him has been begotten) means that believers have been begotten out of God by becoming one with Christ, His Only-Begotten Son. This is also why Paul refers to the assembly as the "body of Christ," and why Jesus prayed that we may all be one in Himself and the Father (John 17:21-23). For this reason believers are the "bride of Christ" since God made man and woman to be "one flesh." A careful examination of John's language shows that whenever he referred to Christians being ὁ γεγεννημένος ἐκ τοῦ θεοῦ ("the having been begotten out of God") he always used the singular number and the perfect tense – a present state which is the result of past completed action (1 Jn. 3:9; 1 Jn. 4:7; 1 Jn. 5:1,4,18). It is always singular because it describes a class of people, not individuals. It is in baptism that believers are "begotten from above" (John 3:3-5) by being joined to the "only-begotten of the Father," to become part of this special class of the "first-begotten ones" (Heb. 12:23, cf. Rom. 8:29). However, whenever John referred to the only-begotten Son Himself (apart from believers joined to Him), he used the aorist passive indicative form of the word "begotten" which strongly suggests a one-time historical event. This refers to Psalm 2:7 which says, *"You are My Son, Today I have begotten You."* Recognizing this distinction is key to understanding some of John's statements that follow in this letter (1 Jn. 3:9; 1 Jn. 4:7; 1 Jn. 5:1,4,18).

[57] The glorified splendor of Jesus in His immortal state was only briefly glimpsed by three of the Apostles (including John) on the Mount of Transfiguration (Mark 9:1-9; 2 Pet. 1:16-18). After writing this letter, John also had the privilege of seeing Jesus again in the vision of Revelation 1. Moses' face shone for a short from being in the presence of God when he came down from Mt Sinai. Yet, John saw Jesus in much greater splendor in that vision, having been at the right hand of God.

[58] Rev. 19:7-8

[59] John 1:14; 1 John 1:1

[60] Heb. 4:15; Heb. 9:28

[61] The Father's own 'Seed' is His Only-Begotten Son.

[62] That is, the presence of Christ remains among God's people through the holy Breath.

[63] See notes on John 1:13; 1 John 2:29; 1 John 5:1.

the whole [entity] not practicing justice is not out from God, and the one not loving his brother, 11 since this is the message which we heard from the beginning,[64] so that we should love one another. 12 Not according as Cain, who was out from the wicked and killed his brother. And for what benefit did he kill him? Because his acts were wicked but his brother's were just. 13 Do not be surprised, brothers, if the world hates you.[65] 14 We have observed that we have stepped out of the death into the life because we love the brothers. The one not loving a brother continues in the death. 15 The whole [entity] hating his brother is a murderer. And we have observed that no murderer has age-enduring life continuing in him. 16 We have known the love of God in this – that that One laid down His soul[66] for us, and we are obligated to lay down our souls for the brothers. 17 Yet whoever may have the lifestyle of the world, and should see his brother having need, and should lock up his compassions[67] from him, how is the love of God continuing in him? 18 Children, we should not love in word or in tongue, but action and truth. 19 And we know that we are out from the truth, and we will assure our hearts before Him in this, 20 because if our heart should condemn us, that God is greater than our heart and knows all things. 21 Beloved ones, if our heart should not condemn us, we have boldness[68] toward God, 22 and whatever we should request we receive from Him because we keep His[69] commandments[70] and do what is pleasing in His sight. 23 And this is His commandment, so that we should believe unto the name of His Son Jesus the Anointed, and we should love one another according as He gave us instructions.[71] 24 And the one keeping His commandments continues in Him and He in him.[72] And in this we know that He remains among us, from the Breath which He gave to us.

Chapter 4

Expose False Prophets and Gnostic Teachers[73]

Beloved, do not believe every breath[74] but test the breaths if it is out from God, because many false prophets have gone out[75] into the world. 2 You know the Breath of God in

[64] See notes on 1 John 2:7
[65] John 15:18
[66] This is a direct reference to Isaiah 53:10-12. Compare 1 Pet. 2:24 which also cites this passage.
[67] Lit. bowels
[68] Heb. 4:16
[69] God's commandments delivered through His Son. See 1 John 2:3-6
[70] John 15:7
[71] These instructions of God were given through Jesus the Anointed (John 13:34).
[72] John 15:1-10
[73] Rev. 2:2
[74] Demons are called "breaths" (or winds) because they are invisible yet their effects are visible.
[75] 1 John 2:19

this – every breath which affirms Jesus the Anointed having come[76] in flesh[77] is out from God. 3 And every breath which does not affirm Jesus the Anointed having come in flesh is not out from God, and this is the [breath] of the Antichrist which you have heard that is coming,[78] and is now already in the world.[79] 4 Children, you are out of God and have defeated them[80] because the one among you[81] is greater than the one among the world. 5 They are out from the world, therefore they speak out from the world and their world hears. 6 We are out from God. Those knowing God hear us. Whoever is not out from God does not hear us. From this we know the Breath of Truth[82] and the breath of deception.[83]

Those who know God love, because God is love

7 Beloved, we should love one another because the love is out from God, and the whole [entity] loving has been begotten out of God and knows God. 8 The one not loving did not know God because God is love. 9 The love of God was made apparent among us in this – that His Son, the Only-Begotten, God has sent into the world so that we may live[84] through Him. 10 In this is love – not that we loved God, but that He loved us and sent His Son [as] the atoning sacrifice concerning our sins. 11 Beloved, if God loved us thus, we are also obligated to love one another. 12 Never before has anyone seen God.[85] If we should love one another, God continues among us and His love, having been perfected,

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[76] It is clear from 1 John 1:2 that the one made visible to the Emissaries, the Logos, the Life, was previously *"with the Father."* Consequently, *"having come in flesh"* does not merely mean He was born human, but that He *"became flesh"* (John 1:14), having come forth from the Father's presence (John 16:27-31). Denial of Jesus' pre-human existence, or denial that He was fully transformed to a human, is from the breath of Antichrist.

[77] ἐληλυθότα (perfect active participle of ἔρχομαι). The perfect tense of the participle indicates a present state or condition which is the direct result of a past completed action. Thus, Jesus not only came in the flesh, but remains in the flesh when John wrote this epistle decades after the ascension.

[78] 2 Thess. 2:7 (See also John 5:43; 1 John 2:18).

[79] Towards the end of the apostolic age, and especially after the martyrdom of Peter and Paul in Rome and the destruction of Jerusalem in AD 70, a kind of Anti-Pentecost occurred in an attempt by the Adversary to fill the leadership void left among the assemblies. John's long life (living for about three decades after Jerusalem's destruction) was primarily to strengthen the assemblies against this onslaught of the Adversary.

[80] The "false prophets" and "many antichrists" (Gnostic teachers) who were cast out from the assemblies (1 John 2:18-19; Jude 1:1-21).

[81] Jesus the Anointed remains among the assemblies by means of the holy Breath (1 John 3:24; Rev. 1:12-20)

[82] John 14:15; John 15:26; John 16:13

[83] The breath of Antichrist (vs. 3)

[84] Overcome death through resurrection to immortality

[85] That John meant no mortal man had ever seen God with his eyes (as opposed to merely comprehending with the mind) is clear by comparing the statement in vs. 20. See also: John 1:18; John 5:37; John 6:46; Col. 1:15; 1 Tim. 1:17; Heb. 11:27).

is among us.[86] 13 In this we know that we are continuing in Him and He among us[87] because out of His Breath He has given to us.[88] 14 And we have seen and witness that the Father sent the Son, rescuer of the world. 15 Who ever should affirm that Jesus is the Son of God,[89] God continues in Him and he in God.[90] 16 And we have known and have believed the love which God has in us. God is love, and the one continuing in the love continues in God and God in him. 17 In this has been completed the love with us so that we may have boldness in the Day of Judgment, because according as that One is, we also are in this world.[91] 18 There is no fear in the love, but completed love casts out the fear,[92] because the fear has discipline.[93] But the one fearing has not been completed in the love. 19 We love God because He first loved us. 20 If anyone should say that "I love God" and hates his brother [he] is a liar. For the one not loving his brother whom he has seen, how is he able to love the God whom he has not seen?[94] 21 And this commandment we have from Him, so that the one loving God may love his brother also.

Chapter 5

God's Three Witnesses concerning His Son

The whole [entity] believing that Jesus is the Anointed has been begotten out of God. And the whole [entity] loving the begetter also loves what has been begotten out from Him. 2 In this we know that we love the children of God, when we should love God and should keep His commandments. 3 For this is the love of God, so that we should keep His commandments, and His commandments are not heavy, 4 since the whole entity having been begotten out of God is defeating the world.[95] And this is the conquest which defeated the world – our faith. 5 Who is the one defeating the world if not the one believing that Jesus is the Son of God? 6 He is the One having come through water[96]

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[86] The world can only see God by observing His characteristic of love in us.

[87] John 15:1-10

[88] John 1:16

[89] Affirming that Jesus is the Son of God is not merely about pronouncing these words, but fully embracing that Jesus is the only-begotten Son of God, that God literally has "begotten" Him out of Himself, of His own essence, in accord with Psalm 2:7. This is not a reference to the incarnation, but to the begetting of the Son as *"the beginning of the creation of God"* (Rev. 3:14), as *"the first-produced of all creation"* (Col. 1:15).

[90] John 17:20-23

[91] Jesus was in the same situation in this same world, being human exactly as we are (Heb. 2:17-18; Heb. 4:14-16).

[92] That is, fear in approaching God, the opposite of boldness or fearlessness (1 John 2:28; 1 John 3:21; 1 John 4:17; 1 John 5:14).

[93] Heb. 12:4-17

[94] See vs. 12.

[95] John 16:33

[96] Jesus' baptism

and blood,[97] Jesus the Anointed, not in the water only, but in the water and in the blood, and the Breath is what is [currently] testifying, because the Breath is the Truth, 7 since the witnesses are three[98] – 8 the Breath[99] and the water[100] and the blood,[101] and the three are unanimous.[102] 9 If we accept the testimony of men, the testimony of God is greater, because this is the testimony of God[103] which He has testified concerning His Son. 10 The one believing unto the Son of God has the testimony in himself. The one disbelieving towards God has made Him a liar because he has disbelieved unto the testimony which God has testified concerning His Son. 11 And this is the testimony, that God gave to us age-enduring life and this life is in His Son. 12 The one having the Son has the life. The one not having the Son of God does not have the life. 13 I wrote these things to you, the ones believing unto the name of the Son of God, so that you may have known that you have age-enduring life and so that you may continue believing unto the name of the Son of God. 14 And this is the boldness which we have toward Him, that if we should request anything according to His will, He hears us. 15 And if we have perceived that He hears us, whatever we should request we have perceived that we have the requests which we have requested from Him.

Sin that is unto permanent Death

16 If anyone should observe his brother sinning a sin not towards death, he will ask and He will give life to him, to the one not sinning towards death. There is sin towards death. I do not say he should request about that. 17 Every injustice is sin, and there is sin not towards death.

The Collective Redeemed does not Sin

18 We have observed that the whole [entity] having been begotten out of God does not sin, but the One who was begotten[104] out of God[105] guards it,[106] and the Wicked One does

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[97] Jesus' crucifixion

[98] Two or three witnesses were required in judicial matters according to the Law (Deut. 17:6; Matt. 18:16).

[99] The "Breath of Truth" (John 14:17 cf. 1 John 4:6) testified to Jesus' identity by supernatural gifts and manifestations which confirmed the eyewitness testimony of Jesus' resurrection (Mk. 16:20; Heb. 2:4), which itself was proof that He is the Son of God (Rom. 1:3-4).

[100] God testified openly and directly by voice from the sky during Jesus' baptism (Luke 3:22), *"This is My beloved Son …"* (from Psalm 2:7) *"… in whom I delighted"* (from Prov. 8:30).

[101] God testified openly and directly by voice from the sky concerning His Son's crucifixion also (John 12:28-30), and again with three hours of darkness (Luke 23:44-45) and great earthquake & torn veil (Matt. 27:50-54).

[102] Lit. "the three are unto one."

[103] God Himself testified at Jesus' baptism, and at His crucifixion, and who is now testifying by His Breath.

not touch His own.[107] 19 We have observed that we are out from God, and the whole world is lying in the Wicked One.[108] 20 Yet we have observed that the Son of God is present[109] and has given to us understanding, so that we may know the True One, and we are in the True One, in His Son,[110] Jesus the Anointed. This one is the True God[111] and the age-enduring life. 21 Children, guard yourselves from the idols, Amen.

[104] John 1:13-14, John 8:42 The aorist tense indicates a one-time historical event, the begetting of the *"only-begotten Son of God"* (John 3:18), the *"first-produced of all creation"* (Col. 1:15), the *"first-produced among many brothers"* (Rom. 8:29).

[105] See notes on John 8:42

[106] The only-begotten Son guards the collective "son." The oldest manuscripts have αὐτόν (third person pronoun – "him"), but most later manuscripts have ἑαυτόν (reflexive pronoun – "himself").

[107] Most translations incorrectly have "him" (as the direct object of the verb "touch"). But if that was the meaning, the personal pronoun would have to be in the accusative case - αὐτόν. However, the personal pronoun is in the genitive case – αὐτοῦ. The correct translation is "His" (a possessive). It refers to that which belongs to *"the One who was begotten out of God"* – the *"only-begotten Son."*

[108] Just as believers are "in Christ" (John 15:1-11; Rom. 6:11; Rom. 8:1; Rom. 12:5; Rom. 16:7; etc.) and thus receive His inheritance as co-heirs, so also the wicked are in the Wicked One, and will share in his fate.

[109] He is present among the assembly by the holy Breath (John 14:15-18,21,23; 1 John 3:24), which John also calls the "anointing" (1 John 2:27).

[110] That is, we are "in" the Father by being "in Christ" (John 17:10-11; John 17:21).

[111] In John 17:3, Jesus prayed to the Father, *"Yet this is the age-enduring life: that they may know You, **the only True God**, and the one whom You sent, Jesus the Anointed."* John was not calling Jesus the "True God" here, but rather the Father whom he just called "the True One." The pronoun "this" does not refer to the immediately preceding person named (as is often claimed by Trinitarians who use this verse as a proof-text). If Trinitarians were correct in their claim that John refers to Jesus as "the True God" simply because He was the last person referenced, then applying the same principle to 2 John 1:7 would mean that Jesus is the "Antichrist."