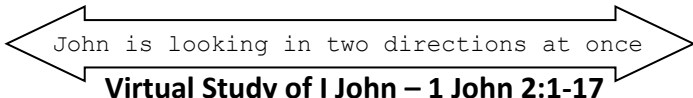


**Study Guide #3**



**Virtual Study of I John – 1 John 2:1-17**  
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After 1:5-10 some might be asking who could possibly have a relationship with God since everyone sins  
 -Rom 6:1-4

**Love God (3-6, 15-17)**

-Vertical relationship  
 -How do we truly "know" God?  
 -Mt 22:34-40  
 -Titus 1:16  
 -Exo 20:3-11  
 -Deu 6:5, 10:12-13, 11:1  
 -John 14:15, 21, 23-24  
 -1Jn 3:10, 21-24, 5:2-3  
 -We also must keep in mind that doing God's will is what defines one who loves God, but it will never cause us to earn our salvation  
 -Eph 2:8-10

The position of the true believer who walks in the light  
 Why does he address them as "children," "young men," & "fathers?"

Warning against the position of the Gnostic or false teacher who walks in the darkness

**1 My little children, I am writing these things to you so that you may not sin.** But if anyone does sin, we have an **advocate** with the Father, Jesus Christ the righteous.

παράκλητος **paraklētōs**

**2 He is the propitiation** for our sins, and not for ours only but also for the sins of the whole world.

ἵλασμός - **hilasmos**  
 (only here and 4:10)

**3 And by this we know that we have come to know him, if we keep his commandments.**

**4 Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him,**

**5 but whoever keeps his word in him truly the love of God is perfected.** By this we may be sure that we are in him:

**6 whoever he abides in him ought to walk in the same way in which he walked.**

τελειώ **teleioō** - Continuous growth

**7 Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning.** The old commandment is the **word** that you have heard.

**8 At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining.**

**9 Whoever says he is in the light and hates his brother is still in darkness.**

**10 Whoever loves his brother abides in the light, and in him there is no cause for stumbling.**

**11 But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.**

**12 I am writing to you, little children, because your sins are forgiven for his name's sake.**

**13 I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father.**

**14 I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.**

**15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.**

**16 For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world.**

**17 And the world is passing away along with its desires, but whoever does the will of God abides forever.**

**Two Words to Describe Jesus:**

- 1. Advocate (v. 1)**  
 -Heb 4:14-16
- 2. Propitiation (v. 2)**  
 -Rom 3:21-26

Who are those that truly know Jesus? (12-14)

What type of knowledge did the early Gnostics claim to have?

How can the commandment be both "old" and "new?"  
 -What is the commandment?  
 -Jn 13:31-35

**Love Neighbor (7-11)**

-Horizontal relationships  
 -True Godly knowledge will also be evident in our relationships with others  
 -Mt 22:34-40  
 -Exo 20:12-17  
 -Lev 19:18  
 -Rom 13:9,10  
 -Jam 2:8  
 -Light & Darkness I John 1:5-7  
 \*Matt 25:31-46\*

**Two Directions?**

In the first part of this chapter John is setting forth tests that will

- Expose the false teachings and claims of his opponents;
- Allow his own spiritual children to know they are walking in the light.

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**Questions for Discussion**

What is the significance of John using affectionate terms like “little children” and “beloved?” (vv. 1, 7)

In view of the end of Chapter 1, why does John start off this chapter encouraging the readers to “not sin?” (vv. 1, Rom 6:1-4)

What is the meaning of the two terms John uses to describe Jesus;

- “advocate” (2:1) [Gr. Parakletos, SR #3875]
- “propitiation” (v. 2) [Gr. Hilasmos, SR #2434]

How can we be sure that we know Christ? What type of knowledge did the early Gnostics claim to have? What does it mean that God’s love “is perfected?” (v. 3-6)

How can the commandment that John is writing about, be both “old” and “new?” What is the “commandment?” (v. 7-8, John 13:31-35)

How is “the darkness” passing away? (v. 8)

What is further evidence that we are keeping the commandment mentioned in verses 7-8? (vv. 9-11; Matt 25:31-46)

What is the position of the true believers who walk in the light? Why does he address them as “children, “young men,” & “fathers?” (vv. 12-14)

What is the position of the Gnostic or false teacher who lives in darkness? (vv. 15-17)

## Bulletin Article

### **Do You Know Him?**

In the epistle of I John, the apostle is writing to defend Christianity against an early form of what would come to be known as "Gnosticism." The root of this word in Greek means "to know," and this teaching was based on the idea that a special knowledge was required to have a relationship with God.

They contended that everything related to the flesh was evil and everything related to spirit was good. On the surface this might sound like a reasonable idea, but they believed that spirit and flesh did not intersect or have impact on each other. This led to two significant conclusions as it relates to Christianity:

1. What is done in the flesh does not matter since it cannot impact the spirit
2. Jesus is a spiritual being, and therefore could not have come in the flesh

Obviously these two things strike at the very heart of the Gospel message as preached by the apostles of Christ. Also, If you strip away the theological underpinning of these conclusions, don't they sound very similar to the ideas that surround us in our culture today?

John counters this idea of special "knowledge" in chapter 2 of his letter by explaining what it really means to "know" Christ? Another way to think about this is: How can we identify one who is following Christ as opposed to an alternate teaching? It is important that all of us use the same criteria when examining ourselves or anyone who claims to represent God.

This morning, let's consider the criteria:

**Love \_\_\_\_\_ (Vertical)**

- A.
- B.
- C.

**Love \_\_\_\_\_ (Horizontal)**

## Do You Know Him?

### The Savior

#### **1 John 2:1–2 (ESV)**

<sup>1</sup> My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. <sup>2</sup> He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

*After explaining dramatically in chapter 1 that God cannot come in contact with darkness, some readers might be asking who could possibly have a relationship with God since everyone sins. In chapter 2, John begins to draw a stark distinction between those who claim special “knowledge” and choose to live a life of darkness, and those who truly “know” God and have Jesus as their savior. For those who truly “know” God, Jesus serves as our “advocate” or intercessor before God, and the “propitiation” or atoning sacrifice to wash away the sin that separates us from God.*

#### **Romans 6:1-4**

<sup>1</sup>What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup>By no means! How can we who died to sin still live in it? <sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

### Advocate

**4156** παράκλητος (*paraklētos*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ Str 3875; TDNT 5.800—**1.** LN 12.19 **the Helper**, Counselor, Encourager, Mediator (Jn 14:16, 26; 15:26; 16:7+); **2.** LN 35.16 **helper**, assistant (1Jn 2:1+)<sup>1</sup>

**Advocate**—(Gr. *parakletos*), one who pleads another’s cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (John 14:16; 15:26; 16:7, where the Greek word is rendered “Comforter,” q.v.). It is applied to Christ in 1 John 2:1, where the same Greek word is rendered “Advocate,” the rendering which it should have in all the places where it occurs. Tertullus “the orator” (Acts 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.<sup>2</sup>

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<sup>1</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>2</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

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**Hebrews 4:14–16 (ESV)**

<sup>14</sup> Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. <sup>16</sup> Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

**Propitiation**

**PROPITIATION.** Propitiation properly signifies the removal of wrath by the offering of a gift. In the OT it is expressed by the verb *kipper* (\*Atonement). In the NT the *hilaskomai* word group is the important one.<sup>3</sup>

**2662** ἱλασμός (*hilasmos*), οὔ (*ou*), ὁ (*ho*): n.masc.; ≡ Str 2434; TDNT 3.301—LN 40.12 **means of forgiveness**, an atoning sacrifice (nrsv, niv, reb), expiation (rsv, nab, njb), propitiation (kjv, nkjv, asv, nasb), the remedy for defilement (neb), (1Jn 2:2; 4:10+) note: expiation focuses on the means for the forgiveness of the sin, propitiation would focus on God's view of satisfaction or favorable disposing. There is much debate which English word is the better rendering.<sup>4</sup>

**Romans 3:21–26 (ESV)**

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> **whom God put forward as a propitiation by his blood**, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

*So now the obvious question is “who are those that truly know God?” and have access to the savior?*

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<sup>3</sup> Morris, L. L. (1996). Propitiation. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 975). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

**John is looking in two directions at once in defining the characteristics of one who knows God (Positive and Negative):**

## 1. Love God (Vertical Relationship)

*The first overall characteristic of one who knows God is one in whom the love of God is “perfected” or “made complete”*

### **1 John 2:5 (ESV)**

<sup>5</sup> but whoever keeps his word, in him truly **the love of God is perfected**. By this we may know that we are in him:

*The term “made complete” or “perfected” (teleioō) carries with it the idea of continuous growth and development. It describes both state and process. As obedience is practiced, so also God’s love matures in us.<sup>5</sup>*

**5457** τελειώω (*teleioō*): vb.; ≡ Str 5048; TDNT 8.79—**1.** LN 88.38 **make perfect** (Heb 10:1; 1Jn 2:5), for another interp, see next; **2.** LN 73.7 **make genuine** (1Jn 2:5), for another interp, see prior; **3.** LN 68.22 **complete**, finish, end, accomplish (Ac 20:24); **4.** LN 68.31 **succeed fully** (Php 3:12), for another interp, see next; **5.** LN 53.50 **initiate**, into the Christian faith (Php 3:12), for another interp, see prior; **6.** LN 13.126 **make happen**, bring to fruition (Jn 19:28); **7.** LN 13.18 **attain** a state as a goal (Jn 17:23)<sup>6</sup>

### **1 John 2:15–16 (ESV)**

<sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the **love of the Father** is not in him. <sup>16</sup> For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.

**26** ἀγαπάω (*agapaō*): vb.; ≡ DBLHebr 170; Str 25; TDNT 1.21—**1.** LN 25.43 **love**, (Jn 13:34–35); **2.** LN 25.44 **show love**, demonstrate love (1Jn 3:17); **3.** LN 25.104 **take pleasure in**, to love based on its regarded value (Jn 12:43)<sup>7</sup>

*How can we recognize one in whom the love of God is being perfected?*

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<sup>5</sup> Barker, G. W. (1981). 1 John. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Hebrews through Revelation* (Vol. 12, pp. 315–316). Grand Rapids, MI: Zondervan Publishing House.

<sup>6</sup> Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>7</sup> Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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**Keep His Commandments**

**1 John 2:3–6 (ESV)**

<sup>3</sup> And by this we know that we have come to know him, if we keep his commandments. <sup>4</sup> Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, <sup>5</sup> but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: <sup>6</sup> whoever says he abides in him ought to walk in the same way in which he walked.

**1 John 2:15–17 (ESV)**

<sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. <sup>17</sup> And the world is passing away along with its desires, but whoever **does the will of God** abides forever.

**Titus 1:16**

<sup>16</sup>They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

Love God by Keeping Commandments

**Matthew 22:34-40 (ESV)**

<sup>34</sup> But when the Pharisees heard that he had silenced the Sadducees, they gathered together. <sup>35</sup> And one of them, a lawyer, asked him a question to test him. <sup>36</sup> “Teacher, which is the great commandment in the Law?” <sup>37</sup> **And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”** <sup>38</sup> This is the great and first commandment. <sup>39</sup> **And a second is like it: You shall love your neighbor as yourself.** <sup>40</sup> On these two commandments depend all the Law and the Prophets.”

**All of God’s Commandments Deal with either Loving God or Loving Neighbor**

*Deuteronomy – 4 speeches by Moses prior to the children of Israel entering the land of Canaan (1<sup>st</sup> speech talked about the failures of the first generation)*

*Chapter 4 – Reminds them of the Statutes, Rules, Commandments (three ways of saying the same thing)*

*Chapter 5 – Repeats the 10 Commandments for the current generation*

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*Chapter 6 – Love God with ALL your heart, ALL your soul, All your Might*

**Deuteronomy 6:4-9 (ESV)**

<sup>4</sup>"Hear, O Israel: The Lord our God, the Lord is one. <sup>5</sup>***You shall love the Lord your God with all your heart and with all your soul and with all your might.*** <sup>6</sup> And these words that I command you today shall be on your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

*Chapter 10 – Loving God = doing what God commanded*

**Deuteronomy 10:12-16 (ESV)**

<sup>12</sup> "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, ***to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul,*** <sup>13</sup> ***and to keep the commandments and statutes of the Lord, which I am commanding you today for your good?*** <sup>14</sup> Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. <sup>15</sup> Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. <sup>16</sup> Circumcise therefore the foreskin of your heart, and be no longer stubborn.

*Chapter 11 – Loving God = doing what God commanded*

**Deuteronomy 11:1 (ESV)**

<sup>1</sup>"You shall therefore love the Lord your God and keep his charge, his statutes, his rules, and his commandments always.

*Jesus also equated the keeping of commandments to loving God*

**John 14:15 (ESV)**

<sup>15</sup> "If you love me, you will keep my commandments.

**John 14:21 (ESV)**

<sup>21</sup> "Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."



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**John 14:23-24 (ESV)**

<sup>23</sup> Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

*This was echoed by his Apostles*

**1 John 3:10 (ESV)**

<sup>10</sup> By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

**1 John 3:21–24 (ESV)**

<sup>21</sup> Beloved, if our heart does not condemn us, we have confidence before God; <sup>22</sup> and whatever we ask we receive from him, because we keep his commandments and do what pleases him. <sup>23</sup> And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. <sup>24</sup> Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

**1 John 5:2-3 (ESV)**

<sup>2</sup>By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

*How can we be certain that we "know" God? We must ask ourselves whether or not we are doing what God has asked us to do...are we following His Word? What about testing the teachings of others? Are they following the will of God?*

We also must keep in mind that doing God's will is what defines one who loves God, but it will never cause us to earn our salvation:

**Ephesians 2:8–10 (ESV)**

<sup>8</sup> For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, <sup>9</sup> not a result of works, so that no one may boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

## 2. Love Neighbor (Horizontal Relationship)

*True Godly knowledge will be evident in our horizontal relationships*

### **1 John 2:7–11 (ESV)**

<sup>7</sup> Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. <sup>8</sup> At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. <sup>9</sup> Whoever says he is in the light and hates his brother is still in darkness. <sup>10</sup> Whoever loves his brother abides in the light, and in him there is no cause for stumbling. <sup>11</sup> But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

### **John 13:31–35 (ESV)**

<sup>31</sup> When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify him in himself, and glorify him at once. <sup>33</sup> Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ <sup>34</sup> A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. <sup>35</sup> By this all people will know that you are my disciples, if you have love for one another.”

### ***Expositor’s Commentary – 1 John 2:7-11***

**7** The introduction of the affectionate term “dear friends” (*agapētoi*, “beloved”) reminds us that the author is looking in two directions at once. On the one hand, he is setting forth tests that will expose the false teachings and claims of his opponents; on the other hand, he is providing tests by which his own spiritual children will know they are walking in the light.

In addition, John may be dealing with a serious charge against his own teaching. The opponents may have claimed that he has in fact distorted the gospel by adding to it. For his opponents the knowledge of God available in the gospel was itself the end of the religious quest. The knowledge was freedom from the world. To the author, the gospel is fulfilled in the knowledge of God that is revealed in Jesus, and this in turn requires obedience to his commands and results in a new relationship with God expressed in a life of love. The point of view reflects Jesus’ words as recorded in John’s gospel: “A new command I give you: Love one another. As I have loved you, so you must love one another” (John 13:34). The new command John speaks of here in v. 7 sums up what it means to “walk in the light” and to “walk as Jesus did.” Thus it stands at the heart of the gospel. Moreover, what John was proclaiming to his “dear children” was not “a new command but an old one” they had had since the beginning.” So he denies that there ever was “a message” that did not have this command at its heart, despite his opponents’ claims.

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**8** In view of v. 7, how can the author assert that this command is also at the same time “a new command”? Its newness lies at the point of its realization and fulfillment. Jesus lived a life of divine love. He also extended this life to his disciples as a new command. But certainly for them this requirement had to be received in an eschatological framework, as a command yet to be fulfilled in them (John 15:12ff.). After Jesus’ death and resurrection, however, they discovered that as they obeyed his commands, his promise found fulfillment. What had been true in Jesus’ own life now became part of the reality of their lives. They too began to know what it was to “love.” Luke and Paul also experienced this realized eschatology. For Paul the old had passed away; in Christ all had become new (2 Cor 5:17). For Luke the gift of the Holy Spirit marked the beginning of fulfillment of the promise (Acts 2). Here in v. 8 John expresses the realized fulfillment by simply saying that “the darkness is passing and the true light is already shining.” Paul also used this imagery of light (cf. Eph 5:8–14; 1 Thess 5:4–8).

**9** This verse brings us to the third false claim that the author denies. Whereas obedience to the new command leads to love among the brethren among the opponents who claim to “be in the light” there is hate. This hate for one’s brother shows that the light they follow is nothing but darkness.

How does John understand hate? Does he think in conceptual terms or concrete ones? Undoubtedly the answer for him lies primarily in what one does. Hate is the absence of the deeds of love. To walk in the light is to love one’s brother, and God’s love will express itself in concrete actions. If these are missing, it is not because love can be neutral or can exist unexpressed. Love unexpressed is not love at all. Love has no neutral capabilities. When it is absent, hate is present.

In this instance, then hate is the failure to deny oneself, the unwillingness to lay down one’s life for a brother (John 15:13). It considers its own plight first (1 Cor 13:5); disregards the robbed and afflicted (Luke 10:30–37); despises the little ones (Matt 18:10); withholds the cup of cold water from the thirsty (Matt 25:42); and makes no effort to welcome the stranger, clothe the naked, or help the sick (Matt 25:43). Whenever a brother has need and one does not help him, then one has despised and, in fact, hated his brother.

Does the word “brother” refer here to one’s neighbor or to one who belongs to the community of faith? In this instance it probably refers to a member of the community of faith. It is not that John lacks concern for those outside the faith; rather, in this letter he has the community of believers in view. Moreover, if a believer cannot love his brother, it is doubtful whether he can love his neighbor.

**10** The author now gives us a positive test of living in the light. Unlike his opponents, his concern is with deeds, not claims. “Whoever loves,” he says, is “in the light.” Conversely, it follows that one who does not live “in the light” will not manifest God’s love.

The uncertain antecedents of the Greek pronouns leads to some ambiguity in the rest of the sentence. The pronouns could be rendered in the following ways: “There is nothing in him to make him [his brother] stumble” or “There is nothing in him to cause his [own] stumbling” or “There is nothing in it [the light] to cause him to stumble” or “There is nothing in it [the light] to cause him [his brother] to stumble.” In view of the author’s aim, it is probable that he is saying that the one who loves and abides in the light will never cause the offense the opponents do.

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**11** Now the author picks up the concept of darkness from 2:9 and gives it a final elaboration and conclusion. He who “hates his brother” is not simply “in the darkness” but is condemned to walk or spend his life in darkness. Though he has eyes, he can see nothing. And the darkness so blinds his eyes that he has no idea “where he is going.” Life is a search, but for him it is without direction. He never knows whether he is closer or further from his destination. The only certainty is that he is without hope of reaching it. So hate destroys any window for light from God. To live without loving one’s brother is, for the author, to live in total meaninglessness, denying oneself the presence of God and the reality of fellowship with the brothers.<sup>8</sup>

**Leviticus 19:18 (ESV)**

<sup>18</sup>You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

**Romans 13:9-10 (ESV)**

<sup>9</sup>The commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.”<sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

**James 2:8 (ESV)**

<sup>8</sup>If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.

**Matthew 25:31–46 (ESV)**

<sup>31</sup> “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup> And he will place the sheep on his right, but the goats on the left. <sup>34</sup> Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ <sup>37</sup> Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup> And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup> And when did we see you sick or in prison and visit you?’ <sup>40</sup> And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

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<sup>8</sup> Barker, G. W. (1981). 1 John. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Hebrews through Revelation* (Vol. 12, pp. 316–317). Grand Rapids, MI: Zondervan Publishing House.

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<sup>41</sup> “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup> For I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ <sup>44</sup> Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ <sup>45</sup> Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ <sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life.”