

## A Study of 1 John 2

### I. Outline. From Headings in *HCSB*

1. Obeying the commands of Christ (1 John 2.1-6).
2. Maintaining relationships with other believers (7-14).
3. Do not love the world (15-17).
4. Beware of antichrists (18-27).
5. God's Children will one day be like Christ (28-29).

### II. Summary.

Chapter 2 discusses the means by which one is enabled to walk in the light and the conditions upon which forgiveness is available—confessing sins and forsaking them. Jesus is spoken of as the Propitiation. There is a repetitious mentioning of inconsistency between profession and conduct (1:6; 1:8; 1:10; 2:4; 2:9; 4:20). We are warned against loving the things of the world. In the last part of chapter two there is warning given against false teachers.

### III. Chronology.

**BIBLE PERIOD:** The Period of the Church.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

### IV. Words/Phrases to Study

- 2:1... **MY LITTLE CHILDREN**—“The diminutive form (τεκνία) does not at all imply that he is addressing persons of tender age: it is a term of endearment. Wiclif has ‘litol sones’ as a rendering of the *filioli* of the Vulgate; Tyndale, Cranmer, and the Genevan Version all waver between ‘babes’ (which is far too strong) and ‘little children’” [Plummer, A. (1896). *The Epistles of S. John, with Notes, Introduction and Appendices*. The Cambridge Bible for Schools and Colleges (85–86). Cambridge: Cambridge University Press].
- 2.1... **THAT YE SIN NOT**—“In chapter 1 John affirmed that the blood of Jesus keeps a Christian’s sins from being recorded in God’s ‘log book.’ Lest some assume that such constant cleansing is an encouragement to sin, John writes to dismantle that assumption. In fact, he says, ‘I write this so that (hina = in order that) you will not sin.’ Divine forgiveness is not a license to sin. Do the kisses, robe, shoes, fatted calf, and the forgiveness of the Father in Luke 15: 11-27 encourage the prodigal son to return to the pig-pen? Does God’s grace encourage sin? Paul’s violent disclaimer to this question was, ‘God forbid!’ (Romans 6.2, ASV). Sin in the face of the high price of ‘propitiation’ (1 John 2.2, ASV) discredits the cross, cheapens divine grace, and exposes the sinner’s ignorance of heaven’s sacrifice for forgiveness!” [Paden, Gerald (2011-01-01). *Epistles of John* (Kindle Locations 687-693ff). Sunset Institute Press. Kindle Edition].
- 2.1... **JESUS CHRIST THE RIGHTEOUS**—“One who is eminently righteous himself, and who possesses the means of rendering others righteous. It is an appropriate feeling when we come before God in his name, that we come pleading the merits of one who is eminently righteous, and on account of whose righteousness we may be justified and saved” [Albert Barnes].
- 2.2... **PROPITIATION**—“A suitable English translation for this word (ἱλασμός, *hilasmos*) is a difficult and even controversial problem. ‘Expiation,’ ‘propitiation,’ and ‘atonement’ have all been suggested. L. Morris, in a study that has become central to discussions of this topic (*The Apostolic Preaching of the Cross*, 140), sees as an integral part of the meaning of the word (as in the other words in the ἱλάσκομαι [*hilaskomai*] group) the idea of *turning away the divine wrath*, suggesting that ‘propitiation’ is the closest English equivalent. It is certainly possible to see an averting of divine wrath in this context, where the sins of believers are in view and Jesus is said to

be acting as Advocate on behalf of believers. R. E. Brown's point (*Epistles of John* [AB], 220–21), that it is essentially cleansing from sin which is in view here and in the other use of the word in 4:10, is well taken, but the two connotations (averting wrath and cleansing) are not mutually exclusive and it is unlikely that the propitiatory aspect of Jesus' work should be ruled out entirely in the usage in 2:2. Nevertheless, the English word 'propitiation' is too technical to communicate to many modern readers, and a term like 'atoning sacrifice' (given by Webster's *New International Dictionary* as a definition of 'propitiation') is more appropriate here. Another term, 'satisfaction,' might also convey the idea, but 'satisfaction' in Roman Catholic theology is a technical term for the performance of the penance imposed by the priest on a penitent" [Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (1 Jn 2:2). Biblical Studies Press].

- 2.3... **IF WE KEEP HIS COMMANDMENTS**—"Know' is the favorite word of the gnostic. John here turns their own word on them, and will do so many times throughout the remainder of the epistle. *Hereby we know!* There is a play on the tenses in verse three which is not apparent in the English versions. John, quite literally, says, 'In this we are knowing that we got to know, and still do know, Him; that we are keeping His commandments.' Here is a challenge to the claim of *special* knowledge by an appeal to *experimental* knowledge. The person, who really got acquainted with God and to whom knowing Him is the way of life, has the habit of keeping God's commandments. 'Not my will, thine be done' is more than poetry, it is the touch stone of practical Christian life" [Clinton R. Gill, *Hereby We Know: A Study in the Epistles of John*, Bible Study Textbook Series, an e-Sword Module].
- 2.5... **LOVE OF GOD PERFECTED**—"In whom is it made perfect? In the one who keeps his word. James says that faith is made perfect by obedience. So is love. Not obedience to one commandment, faith, or repentance, or baptism, but a life of obedience, a life in which God's will is made the supreme law of life; a life of which Christ is king. He who loves God in Christ keeps his words; then the Father and Son dwell with him, and love is thus made perfect by obedience" [B.W. Johnson Collected Commentaries, an e-Sword Module].
- 2.6... **WALK, EVEN AS HE WALKED**—"Jesus set the example. He said that He always did the things that were pleasing to God. The concept of well-pleasing to God. We are to walk as Jesus walked. We are to imitate Him in all things religious and moral. Our walk is the activities of life that characterize us" [Ted Clarke, Bible Institute of Missouri Notes, Bradley Cobb, Producer, an e-Sword Module].
- 2.7... **NO NEW COMMANDMENT**—"i.e., 'I am preparing to give you a special direction, which has been implied already by the walk in light. If you look at it from the point of view of your first entrance into Christ's kingdom it is old, because it was the chief point of His moral teaching which you then heard. If you look at its effect in you it is new, because (1) it had never been taught so forcibly and clearly before Christ; (2) you are so imperfect that you are always liable to forget it; (3) your obedience to the command can never be complete, but will always require fresh growth; (4) it can never be permanent without continual renewal by Christ's presence.'" [W.M. Sinclair, *A Bible Commentary for English Readers*, Edited by Charles Ellicott, an e-Sword Module].
- 2.8... **A NEW COMMANDMENT I WRITE UNTO YOU**—"Paradoxically, the commandment which is old is also new. It is old in that it is the beginning of the old covenant. It is new in that it is the perfection of the new covenant. To appreciate what John is saying about the newness of this commandment, attention must be given to the word which is translated 'new.' It is a synonym, and, as with most synonyms, its meaning stands out most sharply in contrast. The word is *kainos*. Its synonym is *neos*. Both are translated 'new' in our English versions. *Kainos* (used here) means new in reference to quality while *neos* means new in reference to time. This year's automobile is new in reference to time. This is expressed in the Greek by *neos*. When the automobile replaced the horse, it was revolutionary newness; a completely new kind or quality of transportation. This newness of kind is the meaning of *kainos* (new) in this verse. John, by his use of *kainos* (new),

indicates that love, as a way of life, is revolutionary. It is old, in that it was commanded long ago, but it is new in Jesus and in those who walk as He walked because it has never been seen in practice before” [Clinton R. Gill].

- 2.9... **IN DARKNESS EVEN UNTIL NOW**—“That is, he cannot have true religion unless he has love to the brethren. The command to love one another was one of the most solemn and earnest which Christ ever enjoined, John 15:17; he made it the special badge of discipleship, or that by which his followers were to be everywhere known, John 13:35; and it is, therefore, impossible to have any true religion without love to those who are sincerely and truly his followers. If a man has not that, he is in deep darkness, whatever else he may have, on the whole subject of religion” [Albert Barnes].
- 2.11... **DARKNESS HATH BLINDED HIS EYES**—“Just as it is we ourselves who make the gate strait and the way narrow, so it is our own fault if the darkness settles down on our eyes” [W.M. Sinclair].
- 2.12... **BECAUSE YOUR SINS ARE FORGIVEN YOU FOR HIS NAME’S SAKE**—“It is through the name of Christ that we are privileged to approach the Father. ‘Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me**’ (John 14.6). ‘**Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved** (Acts 4.12). The words ‘are forgiven’ are translated from a Greek perfect (*apheontai*), a tense pointing to past action with existing results. ‘*You have been, and consequently stand forgiven of your past, or alien, sins*’” [Guy N. Woods, *A Commentary on the New Testament Epistles of Peter, John, and Jude*, p. 235].
- 2.13... **BECAUSE YE HAVE KNOWN HIM THAT IS FROM THE BEGINNING**—“That is, the Lord Jesus Christ. Notes, 1 John 1:1. The argument is, that they had been long acquainted with the principles of his religion, and understood well its doctrines and duties. It cannot be certainly inferred from this that they had had a personal acquaintance with the Lord Jesus: yet that this might have been is not impossible, for John had himself personally known him, and there may have been some among those to whom he wrote who had also seen and known him. If this were so, it would give additional impressiveness to the reason assigned here for writing to them, and for reminding them of the principles of that religion which they had learned from his own lips and example. But perhaps all that is necessarily implied in this passage is, that they had had long opportunity of becoming acquainted with the religion of the Son of God, and that having understood that thoroughly, it was proper to address them as aged and established Christians, and to call on them to maintain the true doctrines of the gospel, against the specious but dangerous errors which then prevailed” [Albert Barnes].
- 2.13... **BECAUSE YE HAVE OVERCOME THE WICKED ONE**—“The young men are said to have overcome the wicked one. The verb is again perfect in tense. As Robertson says, ‘a permanent victory after conflict.’ They fought their fight to a finish and were enjoying the fruits of victory, a life lived in the power of the Spirit where their victory over Satan was a consistent one. ‘The wicked one’ is *ton ponēron*, ‘the pernicious one.’ The Greek has two words for the idea of wickedness, *kakos*, ‘evil in the abstract,’ and *ponēros*, ‘evil in active opposition to the good.’ The *kakos* man is content to perish in his own corruption. The *ponēros* man seeks to drag everyone else down with him into his ultimate downfall. Satan is of the latter character, pernicious” [Kenneth S. Wuest, *Word Studies in the Greek New Testament*, an e-Sword Module].
- 2.14... **BECAUSE YE HAVE KNOWN HIM THAT IS FROM THE BEGINNING ... BECAUSE YE ARE STRONG**—“He who is from the beginning is the Word (John 1.1-2; 1 John 1.1-3); the reference is thus to the pre-existent Christ who occupies eternity. The nature, attributes, and characteristics of the Eternal One constitute a profound study; but these mature saints, from long and careful consideration of the facts available to them, had come to possess a knowledge of him who thus bridges the brief span of time before and after which is the eternity without end. It is a subject especially intriguing to those advanced in years and mature of mind. ... Three characteristics of these young men are mentioned: (1) They were strong; (2) the word of God abode in them; and (3) they had overcome the evil one. The occasion of their strength was in the fact that the word of God was in them and

the consequence of this indwelling was their triumph over the evil one. In no other fashion may one achieve victory over Satan. Only as the word dwells in us richly (Colossians 3.16), do we become strong in the Lord and in the power of his might (Ephesians 6.10), and are we protected from sinning against God (Psalm 119.11) ” [Guy N. Woods].

- 2.16... **LUST OF THE FLESH**—“*i.e.*, that proceeds from the earthly nature; all desire taking possession of the soul as a motive for thought and action which does not arise from principles in harmony with the will of God” [W.M. Sinclair].
- 2.16... **LUST OF THE EYES**—“That which is designed merely to gratify the sight. This would include, of course, costly clothes, jewels, gorgeous furniture, splendid palaces, pleasure-grounds, etc. The object is to refer to the frivolous vanities of this world, the thing on which the eye delights to rest where there is no higher object of life. It does not, of course, mean that the eye is never to be gratified, or that we can find as much pleasure in an ugly as in a handsome object, or that it is sinful to find pleasure in beholding objects of real beauty - for the world, as formed by its Creator, is full of such things, and he could not but have intended that pleasure should enter the soul through the eye, or that the beauties which he has shed so lavishly over his works should contribute to the happiness of his creatures; but the apostle refers to this when it is the great and leading object of life - when it is sought without any connection with religion or reference to the world to come” [Albert Barnes].
- 2.16... **THE PRIDE OF LIFE**—“*Rev., vainglory.* The word occurs only here and James 4:16, on which see note. It means, originally, *empty, braggart talk or display; swagger*; and thence an insolent and vain assurance in one’s own resources, or in the stability of earthly things, which issues in a contempt of divine laws. The *vainglory of life* is the vainglory which belongs to the present life” [Marvin Vincent, *Vincent’s Words Studies*, an e-Sword Module].
- 2.17... **ABIDETH FOR EVER**—“There is no permanence but that of defeat and failure in what is in rebellion to the Supreme Author and Ruler of all things. But that which has continuously derived all its sustenance from Him, must have absorbed from Him the ‘bright shoots’ of that ‘everlastingness’ which is His. Everything that is good is a part of Him, and can no more fade than He can. It is by being in harmony with this undeviating tendency of righteousness to victory that real happiness discovers its own secret. (Compare John 10:28-29; 1 Corinthians 7:31; James 1:10; 1 Peter 1:24.)” [W.M. Sinclair].
- 2.18... **NOW ARE THERE MANY ANTICHRISTS**—“At the time of John’s writing, many antichrists had already appeared; many had already demonstrated real antagonism toward God and His Son. They are described in 1 John 4.3 thus: ‘**And every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ, whereof ye have heard that it cometh; and now it is in the world already.**’ There is a spirit that permeates and motivates the antichrist—an anti-truth, anti-supernatural spirit. Some of these sects had already risen; the last days had begun. Antichrists are not merely a thing of the past. Till time shall be no more, people will reject Christ’s Deity, His authority as the only begotten Son of God, and His absolute standard of morality. Modernists, Humanists, and sectarians of this very day are seeking to lead away disciples after them. Modern deceivers prove the last hour still exists!” [Curtis Cates, in *Studies in 1 John, 2 John, and 3 John*, Editor: Dub McClish, 1987 Annual Denton Lectures, p. 77].
- 2.19... **THEY WENT OUT FROM US, BUT THEY WERE NOT OF US**—“Alarming, these vicious enemies of Christ were once Christians, but they had ceased following the Lord. Errorists who hold to the ‘once saved, always saved,’ impossibility of apostasy heresy hold the position that the child of God cannot so sin as to be finally lost. They use this verse incorrectly to teach that if a person is clearly shown to be a false teacher or a rebellious sinner, he was never a child of God. He may have gone through the outward procedure of becoming a Christian, but he was never converted. This false doctrine has also spawned such heretical teachings as voting for membership, giving one’s personal ‘testimony,’ or ‘witness,’ of some ‘better-felt-than-told’ experience, and such like. However, the teaching of once-a-Christian-necessarily-always-a-Christians is not in congruency

with Bible doctrine. ... Those in fellowship with God can abandon that fellowship (1 John 1.1-4; John 6.66; Revelation 2.10; 1 Corinthians 9.27; 10.1-12; Acts 8.13ff; et. al.). Children of God can 'renounce God in their hearts,' as Job knew and acknowledged that his sons (also children of God) might have done; for this reason, Job offered sacrifices for them (Job 1.5). These anti-Christians had reached the place of renouncing God and His Son in their hearts; thus, they departed from the fellowship of the saved" [Curtis Cates].

- 2.22... **WHO IS A LIAR**—"Many false theories regarding the nature and the attributes of the Saviour were afloat when John wrote this Epistle. The Gnostics alleged that Jesus and Christ were two different persons; that Christ merely appeared to have flesh, but in reality did not; and that the one designated as Jesus was without divine origin. The effect of this heresy was, in the case of Christ, to deny his humanity; and in the case of Jesus, to deny his deity" [Woods, 247].
- 2.25... **THE PROMISE THAT HE HATH PROMISED US, EVEN ETERNAL LIFE**—"From this verse we learn, (1) eternal life is a promise; (2) this promise is conditioned on our holding fast to that which we heard from the beginning" [].
- 2.26... **CONCERNING THEM THAT SEDUCE YOU**—"The word 'seduce' means to lead astray; and it here refers to those who would seduce them 'from the truth,' or lead them into dangerous error. The apostle does not mean that they had actually seduced them, for he states in the following verse that they were yet safe; but he refers to the fact that there was danger that they might be led into error" [Albert Barnes].
- 2.27... **BUT THE ANOINTING WHICH YE HAVE RECEIVED**—"Two things essential to the proper understanding of this must be noted: (1) When the apostle said, '**Ye need not that any one teach you,**' he is to be understood as having reference to the matters of the context, and including the things but recently under consideration, viz., the ability to discern between false and true teaching. (2) The ones who had no need of teaching were those who had been anointed, i.e., had received a miraculous measure of the Spirit, thus enabling them to exercise discernment essential in such instances. This gift, the discernment of spirits, as in the case of all the spiritual endowments of the apostolic age, was not a universal gift; and those who exercised it did so because they were specially endowed by the Holy Spirit for such a purpose. The ones exercising this gift were those referred to in verse 24, and not the entire body of believers (cf., 1 Corinthians 12.10)" [Woods, 251-252].
- 2.28... **ABIDE IN HIM**—"This ABIDE IN HIM goes back to one of John's favorite topics, that we stay secure in the word of God and his teachings" [Ted Clarke].

## V. Lessons & Applications.

- **WE HAVE AN ADVOCATE WITH THE FATHER (1 John 2:1).** Our Lord Jesus Christ is the mediator, interceder, advocate, for faithful Christians. There is no better position in which to be than this.
- **1 John 2.1-6...** "The conditions of enjoying fellowship with God imposes a great responsibility upon a child of God; and, unless he is very careful in his outlook upon such matters, he is likely to become discouraged, or to be characterized by self-deception. There are some people who are so conscious of sin, as to feel that if righteousness is a condition of fellowship with God, then they can never attain that station in life; while others may hastily conclude that they have been lifted above sin, and that there is no obstacle in their way of continuous fellowship with the Father. John, however, makes it plain that no human being can live above and beyond isolated acts of sin, but that the conscientious and dedicated Christian has access to the 'cleansing fountain,' which will cleanse him from everything displeasing to the Lord. And then, as the writer begins the section of the lesson text now before us, he makes it plain that the child of God is under continuous obligation to do his best to keep from doing that which is wrong in the Lord's sight. But the apostle wants the Christian to know that if, and when, he does fall into sin, he is not alone in the fight against the evil one. This is true, because the Father has provided an "Advocate" for all of his people who stand in need of such assistance. ... The literal and practical meaning of

an advocate, is that of a helper, or one who is called to the side of one who is in need of assistance, which he is not able to provide for himself” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1971, pp., 310-311].

- **IS IN DARKNESS EVEN UNTIL NOW** (1 John 2:9). Sometimes things are rated by the Lord as more important than we have a tendency to rate them. Hatred of brethren is an area where we must not go.
- **LOVE NOT THE WORLD...** (1 John 2.15-17). “It is doubtful if anyone can be successful in overcoming temptations, if he does not have the proper attitude toward the world. The writer of the passage just quoted, the apostle John, tells us just how we should feel toward the world; and if we will take his advice, along with that which James says in the following passage, it is doubtful if we will go very far astray, with reference to the world. ‘Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God’ (James 4.4). These two inspired statements from John and James should enable us to have a clear idea of just how we should feel toward the sinful world in which we live. Any thoughtful person knows that the apostles were not writing about the material world, which is a part of God’s creation. It is the world for which Jesus died (cf., John 3.16; Romans 5.6-8), and which seeks to lure people away from God, otherwise known as worldliness. It may be described as those worldly affairs, such as endowments, riches, advantages, pleasures, and such like, which stir up desires, seduce from God, and are obstacles in the way of faithful service to Christ” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1969, pp., 336-337].
- **THE WORLD PASSETH AWAY, AND THE LUST THEREOF: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER** (1 John 2:17). If we can keep this idea in our minds it will surely be motivational toward much good.
- **1 John 2.18, 22; 4.3...** “... The word ‘anti-christ’ is made up of the preposition *anti*, meaning, in composition, *over against, opposed to*; and the word *Christ*; hence, one opposed to Christ. The word appears only in the writings of John, in the New Testament, and from other references made thereto by him we learn that anti-christ is: (1) a liar; (2) a deceiver; (3) a denier that Jesus is the Christ or that he has come into the world in the flesh. Such were the identifying marks of the ‘anti-christ’ provided by John. Many others possessed the *spirit* of anti-christ. Paul, though not using the name *anti-christ*, tells us of the appearance of ‘the man of sin,’ and ‘the son of perdition,’ and warns of impending apostasy because of his activities (2 Thessalonians 2.3-4). Among the characteristics of the *man of sin* set out by Paul were these: (1) he does not hesitate to oppose his will to the will of God; (2) he exalts himself against God; (3) he sits in the temple of God; and, (4) he sets himself forth as God. Moreover, (a) he is the personification of sin; (b) the son of perdition; (c) a participant in deceptive signs and lying wonders, and his intent is to deceive, if possible, the people of God. A careful examination of the description given by these inspired writers leads to the conclusion that the *antichrist* and the *man of sin* are identical; the latter is very obviously the vicar of Rome, and so must the former also be. If to this the objection is offered that John wrote, ‘Even now have there arisen many anti-christs; whereby we know that it is the last hour,’ long before the appearance of the apostasy and the first pope of which Paul writes, the answer is, While the great *anti-christ* predicted by John and described by Paul had not yet appeared, many were evidencing and exhibiting the same spirit which would be his when he did come, and these could properly be styled anti-christs. Religious literature abounds with reference to popish persons who exhibit the spirit of the papacy (though not active members of the church of Rome), and with equal propriety those of John’s day who preceded the popes, but who possessed their spirit, might likewise be similarly designated. All who oppose the truth are of the spirit of anti-christ” [Guy N. Woods, *Gospel Advocate*, Vol. CXVIII, #49, December 2, 1976, pp., 770, 775].

- **AND THIS IS THE PROMISE THAT HE HATH PROMISED US, EVEN ETERNAL LIFE** (1 John 2:25). "... Thus, it can easily be seen that *duration* is not the only feature which goes into the idea of eternal; *quality* also enters into the definition of the term. God is eternal, not simply because he will always exist; that is not where the emphasis really belongs: he will always exist *because* of the quality of his being. Even God himself would not always exist, if he were not what he is. Therefore, those who expect to enjoy eternal life with the Father must understand here and now that there is more to eternal life than merely eternal existence. ... There would be little satisfaction in the mere endless continuation of life, even in heaven, apart from the question of its quality. When Jesus and the New Testament writers talked and wrote about eternal life, they had reference primarily to the life which is imparted by the Father, following a complete surrender to the will of God, as revealed in the law of the Spirit of life in Christ Jesus (See Romans 8.1-2; 6.3-4; 2 Corinthians 5.17; Colossians 3.9-10; 1 John 5.10-13). When it is affirmed, therefore, that we have eternal life now, the emphasis is not upon its duration, but upon its *quality*, that is, upon its kind. The new life which we have in Jesus can no more be destroyed than can Christ (cf., Colossians 3.4). We can lose the life as long as we are in the flesh, but it cannot be destroyed (cf., John 3.36; 1 Corinthians 4.4; 9.27). The question of *duration* therefore will not be settled until this earthly sojourn is over, and herein lies the significance of the passage now under consideration, ... We can have eternal life in the sense of its quality here and now, without having it eternally; but when once we have gained the other shore, there will be no further danger of losing our inheritance; and that is what God has promised his people in Christ. 'Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward' (2 John 1.8)" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1961, pp., 214-215].
- **AND NOW, LITTLE CHILDREN, ABIDE IN HIM** (1 John 2:28). John's desire is that, on the occasion of the coming of the Lord, not only himself, but also his readers might have boldness and not be ashamed before Him. To stand unafraid in the presence of the Lord is a privilege only possible because of His great love for us.

**VI. Questions.**

**True or False**

01. \_\_\_\_\_ There is no way to know if we know Christ.
02. \_\_\_\_\_ John spoke of some who had overcome the wicked one.
03. \_\_\_\_\_ Eternal life is a promise.
04. \_\_\_\_\_ A component of ABIDING IN THE LIGHT is to love brethren.
05. \_\_\_\_\_ One can deny the Son without denying the Father.

**I Found it in Verse(s)**

06. \_\_\_\_\_ How to have confidence.
07. \_\_\_\_\_ What's in the world.
08. \_\_\_\_\_ Who the advocate is.
09. \_\_\_\_\_ Something about stumbling.
10. \_\_\_\_\_ No lie is of the truth.

**Short Answer**

11. **Who is a liar but he that \_\_\_\_\_ that Jesus is the Christ?**
12. **These things have I written unto you concerning them that \_\_\_\_\_ you.**

13. He that saith, I know him, and keepeth not his commandments, is a \_\_\_\_\_, and the truth is not in him.
14. Hating your brother is to be here: \_\_\_\_\_.
15. There are many of them: \_\_\_\_\_.

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week's handout*

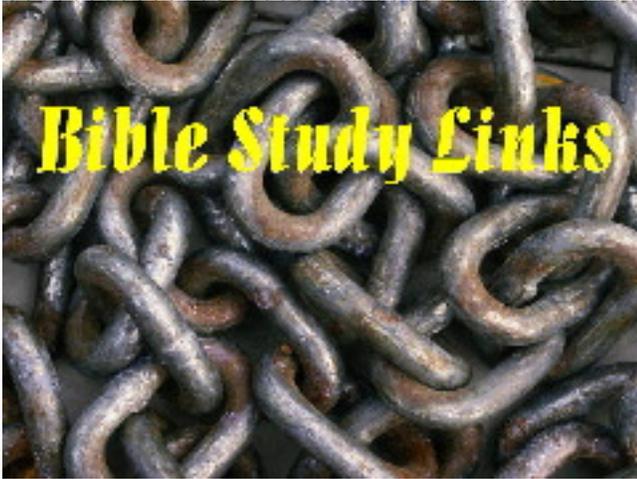
**ANSWERS to 1 John 1 Questions...** **01**—False (8); **02**—True (1); **03**—True (10); **04**—True (4); **05**—True (6); **06**—9; **07**—7; **08**—2; **09**—5; **10**—3; **11**—word (10); **12**—beginning (1); **13**—The Father, His Son Jesus Christ (3); **14**—walk, light, light (7); **15**—darkness (5).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A	N	T	I	C	H	R	I	S	T	F	T	K
L	T	B	E	G	I	N	N	I	N	G	C	W
S	D	W	K	D	A	R	K	N	E	S	S	E
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A	I	T	M	R	E	S	U	B	C	U	A	L
W	B	G	W	T	G	B	E	C	A	U	S	E
F	A	T	H	E	R	M	K	O	M	G	D	L
G	T	R	U	T	H	U	L	V	N	R	M	K

<b>ABIDETH</b>	<b>ALSO</b>	<b>ANTICHRIST</b>	<b>BECAUSE</b>	<b>BEGINNING</b>
<b>BROTHER</b>	<b>CHILDREN</b>	<b>COME</b>	<b>COMMANDMENT</b>	<b>CONTINUE</b>
<b>DARKNESS</b>	<b>EVEN</b>	<b>FATHER</b>	<b>HEARD</b>	<b>KNOW</b>
<b>LIGHT</b>	<b>LITTLE</b>	<b>LOVE</b>	<b>PROMISE</b>	<b>RIGHTEOUS</b>
<b>SAITH</b>	<b>THING</b>	<b>TRUTH</b>	<b>WALK</b>	<b>WORLD</b>
<b>WRITE</b>	<b>WRITTEN</b>			





## IX. Links.

### for 1 John 2...

*These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some are not really links, but listing of material commonly available in books and publications.*

- Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>
- Treasury of Scripture Knowledge for 1 John 2:  
<http://www.studylight.org/commentaries/tsk/view.cgi?bk=61&ch=2>
- Burton Coffman on 1 John 2: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=61&ch=2>
- Albert Barnes' Notes on Chapter 2: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=61&ch=2>
- Expository Notes of Dr. Thomas Constable on 1 John 2:  
<http://www.studylight.org/commentaries/dcc/view.cgi?bk=61&ch=2>
- Peter Pett's Commentary on the Bible for 1 John 2:  
<http://www.studylight.org/commentaries/pet/view.cgi?bk=61&ch=2>
- JFB Commentary Critical and Explanatory on 1 John 2:  
<http://www.studylight.org/commentaries/jfb/view.cgi?bk=61&ch=2>
- Joseph Benson on 1 John 1: <http://www.studylight.org/commentaries/rbc/view.cgi?bk=61&ch=2>