First John

Introduction

The authors of the gospel of John, I, II, III John, and Revelation are all one and the same person. John, the brother of James, one of the twelve apostles to the nation of Israel (a.k.a. the Circumcision).

In order to understand 1st, 2nd, and 3rd John better, we must look to the beginning of John’s gospel to get some definitions that John has already given to his audience.

*John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made* *flesh, and* *dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

These three epistles are an essential part of what is known as the Hebrew epistles. Many erroneously call them the General epistles, which they are anything but general.

They are specifically for the nation of Israel in the latter times which is why they appear after the Pauline epistles which were written to the body of Christ for the dispensation of grace.

Chapter One

The Light of the World

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

That which was from the beginning: This epistle starts out very similar to the gospel of John in taking us back to the beginning of time when the Word (Jesus) spoke everything into existence (John 1:3).

*John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

John uses the pronouns we and our four times in verse one and they are in reference to the nation of Israel and their dealings with the Messiah.

It was Israel that heard the gospel of the kingdom from his very lips, and that saw him with their very own eyes. Matthew 4:17.

It was Israel that looked upon Jesus and handled him with their hands. The Gentiles did not hear him because he came to the lost sheep of the house of Israel. Matthew 10:5-9.

When a Gentile came to him on one occasion, he did not answer her at first and then he told her that he had to feed the children first (Israel) before her Gentile daughter could be healed.

He later healed her daughter after she acknowledged that salvation was of the Jews just like he told the women at the well. Sadly, however John recorded that he came unto his own (Israel) and his own received him not. John 1:11.

The Word of life: Notice that the word "Word" is capitalized here referring to the Christ that Israel had with them for 33 and a half years.

He was the voice heard walking in the midst of the Garden in Genesis three. He is the Word of God incarnate.

*John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifest unto us;)

The life was manifested: John twice mentions the word “manifest” in this second verse because he wants everyone to know that the life that was with the Father has manifested himself in the person of Jesus Christ to Israel.

He is primarily referring to Christ’s three-and-a-half-year ministry where Israel had seen him personally.

And shew unto you that eternal life: Christ is eternal life because he is the eternal one who gave life to all things.

*John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

3 That which we have seen and heard declare we unto you that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Again, Israel saw and heard Christ in the flesh, and the twelve apostles to the nation of Israel had the responsibility to declare him unto the nation of Israel.

That ye also may have fellowship with us: John is reaching out to the Jews that are dispersed, as well as to those who will be going through the tribulation period that they might have fellowship with them forever in the kingdom.

Ultimately with the Father, and his Son because John and the other apostles have gone through hard times themselves.

4 And these things write we unto you that your joy may be full.

John says these things write “we” unto you, he is speaking of the books of Hebrews through Revelation, as they were encouraging those going through hard times back then, and to those who will go through the time of Jacob’s trouble.

That your joy may be full: The purpose for the epistle is equip Israel to go through the time of Jacob’s trouble with a joy that can be full even in the midst of the worst time they will ever see. John 15:11, 16:2 4 & 2nd John 1:12.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is light: Christ told his apostle that God was light, this is not light as we think of light like a candle puts off, but rather John is telling us that God is the illumination of truth and holiness. John 1:4-9 above.

In him is no darkness at all: Darkness is akin to sin. He was born of a virgin so as not to be born with the stain of original sin, and then he lived a perfect life, always doing those things that pleased the Father.

Then he died as an innocent lamb sacrificed for the sins of the world. Sinners did not comprehend the light (illumination) that Jesus brought to them. John 1:4-5.

Israel is to be a light to the Gentiles in the kingdom by telling the Gentile world about the Light that had illuminated them for three and a half years. This will occur in the kingdom just after the seven years of Jacob’s trouble. Isaiah 42:6-7 & 60:1-3.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

Walk in darkness: This is synonymous with walking in sin.

A believer during the tribulation period will need to walk in the light and endure unto the end of that time period without taking the mark of the beast in order to enter into the kingdom.

Notice that John does not say that they don’t know the truth, but that after knowing it they willfully choose not to do the truth and to walk in darkness.

There will be those during that time that claim to have fellowship with Christ, but it will be a lie because fellowship in that day will require walking with Christ doing the truth.

When they walk away from doing the truth, they walk away from the fellowship they had while walking in the light with Christ.

This is not how fellowship is determined in the dispensation of grace that Paul talks about that is for today, because our salvation is sealed until the day of redemption.

They will be under the kingdom program again with the law as a requirement for having fellowship in the light.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we walk in the light: This is synonymous with walking in the truth that Jesus gave to Israel.

A believer in any age can have a closer fellowship with God and his Son the farther they are from darkness. The darkness that will befall people in the last times will be unlike anything the world has ever known.

Today, we as believers already possess eternal life and we can never lose it, but after the rapture occurs that dispensation of grace is over, things revert back to the way they were when Christ was here on the earth.

The law will be in effect during the tribulation period for those kingdom saints.

The blood of Jesus Christ his Son cleanseth us from all sin: When Christ came, he came under the law, to redeem them that were under the law. Galatians 4:4.

During the tribulation period a believer will need to confess his sins so that the blood of Jesus Christ can cleanse that believer of their sins similar to the way it was practiced under the old testament system.

Notice it says, “if we walk in the light..., the blood of Jesus Christ his Son cleanseth us from all sin,” and so the opposite is also true that if a believer in that age does not walk in the light, the blood of Jesus Christ does not cleanse them from all sin.

I know this is hard to accept if you have been taught as I have to spiritualize this whole epistle, but just try to take every word literally, and apply it to whom it was meant for, in the time that it was meant for and it makes perfect sense.

8 If we say we have no sin, we deceive ourselves, and the truth is not in us.

How many foolish people will perish during the last times without ever admitting they were sinners in need of a Saviour? How many believers during that time will say concerning their sin, “It wasn’t that big of a deal”?

People will be claiming in that day that they are still walking in the light, when they know in their heart that they are not, and they will have un-confessed sin in their life which prevent them from being clean in God’s eyes because of their unrighteousness.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we confess our sins: The we and our in this verse are speaking about Israel under their program during the tribulation period. Today in the dispensation of grace we already have eternal life dwelling inside us.

During this short time period during the tribulation period the gospel of the kingdom will again be preached, and the Jew will need to endure unto the end of the tribulation period faithfully to enter into their kingdom:

*Matthew 24:13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

As we saw in the previous verse a person in that day needs to keep short accounts with God, because if they confess their sins, he will forgive them of their sins, and if they refuse to admit their sin it will not be forgiven.

I thank God I am forgiven in this dispensation from all of my sins, past, present, and future. That is not the case in the tribulation, and it was not the case before the dispensation of grace began.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

No one who knows even a little of scripture would dare to say they have not sinned, but this is not referring to us today, it is to those who will need as to keep short accounts with God regarding sin.

If a tribulation saint denies to God that he has sinned and does not seek forgiveness, he will not receive forgiveness, and he will have to answer for it for eternity.

Chapter Two

Walking in the Light

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

My little children: John uses these words once in the gospel of John, and nine times here in this epistle. The words “little children” are important to understand who John is speaking to.

Jesus used that term in the gospel of John when he was speaking to his eleven disciples (it was no coincidence that Jesus waited until he left to use this term).

*John 13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new* *commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.*

We have an advocate with the Father: John tells these little children (tribulation saints), that they are not to sin, but if they do that, they have an advocate with the Father:

Jesus Christ the righteous: Jesus Christ is called the righteous because he was in all points tempted like as we are, yet without sin. Hebrews 4:15.

Israel, in that day, will need to go to the advocate and to confess their sins during this time of great trouble, who will then intercede in their behalf to the Father.

We in the body of Christ today do not have an advocate with the Father, because God the Father already sees us as righteous, because of His Son’s finished work on the cross on our behalf.

He has already won our case, and we are in Jesus Christ. Israel will have their sins forgiven on the day of atonement in the future.

In Acts 3:19-21 it says that Israel’s sins are blotted out when the times of refreshing comes from the Lord i.e., the kingdom.

We receive eternal life the moment we believe while they must go to an advocate for their sins in the tribulation period, just like their kingdom brothers in the first century.

You do not need to hire a defense attorney if you are already have had your sins paid for as an individual. Israel as a nation has their sins forgiven in the future on the day of atonement prior to their entering into their kingdom.

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

He is the propitiation for our sins: John tells his “Jewish” readers that Christ is the propitiation for more than just his Jewish hearers going through the tribulation period, but also for any believing Gentile around the whole world during any age as well.

Propitiation literally means “all that we need”. What he did is all that we need to receive the forgiveness of sins, because God is satisfied with his sacrifice on our behalf.

3 And hereby we do know that we know him, if we keep his commandments.

We know him, if we keep his commandments: This book is not written to us, we are not the Jews going through the time of Jacob’s trouble.

If you read it literally as for the saints during the tribulation period, or for the Jewish saints that were still under the kingdom program in the first century, then you will have no problem with what John tells these saints.

Believers back then had to keep Christ’s commandments, and they will again in the tribulation period. Notice what Jesus told a rich young ruler back in John’s days and ask yourself, “Am I under that program today?”

*Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: But, if thou wilt enter into life, keep the commandments.*

The answer for us today is no, of course we do not keep the commandments in order to be saved.

We are not under the law and never were or will be, but Israel was and will be again in the tribulation period. Not only are they to keep the law, but they are to obey everything that Christ commanded his apostles to keep:

*Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

In him verily is the love of God perfected: The word perfected means to be made complete.

We know that John is referring to the law here when he talks about keeping Christ’s commandments but go and look for yourself at all the commands of Christ and see how many of those you are keeping today.

You will see that Christ told his Jewish audience to repent (turn back) and keep the covenant they made with God at Sinai. He did not make the old covenant with us; it was with Israel! They are the focus in the tribulation period not us.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

All who are saved in the dispensation of grace are in Christ today, and we can never be taken out of Christ, because of our sin, or it would not be called grace.

These saints do not have eternal life as a present possession, and they must abide in Christ, just as Christ said in the gospel of John to those kingdom saints back during the time of Jesus and the twelve:

*John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

The word which ye have heard from the beginning: John is referring to what he said back in the gospel of John in chapter one about Christ being the Light of the world:

*John 1:3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.*

9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

A strong emphasis is placed on abiding in the light, or in the truth, which are synonymous. We today are placed into the light when we believe the truth and we are kept by God.

After the body of Christ is raptured, Israel will need to abide in the light that they have and not draw back. We today in the dispensation of grace cannot draw back.

12 I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

John writes to three classes of believers in the tribulation period which is evident by their overcoming the wicked one.

I write unto you, little children: This is both a reference to the young as well as to the young in faith and he says their sins are forgiven them for his (Christ's) name's sake and because ye have known the father.

I write unto you, Fathers: Then he mentions the fathers and says the same thing twice about them to place a special emphasis on the fact that they have known him (Christ, the eternal One) that is from the beginning.

I write unto, young men: This is to encourage them because as he mentions twice that they have overcome the wicked one (the antichrist).

It is the time when young men are spiritually motivated the most they will ever be to follow God even to their deaths.

Satan knows this often better than we do, and he seeks to turn young men's hearts away from God at this time, but not these men. They abide in the truth.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Love not the world: The world means the things of this world. What God wants for all men of all ages or dispensations to realize is that the things of this world are temporal (temporary), and the things of God are eternal.

The child of God needs to see that he must set his affection on the things of God, or he will be lured away by the things of this world, and they have a consuming affect upon us, and we can become of no value spiritually speaking to ourselves or those around us.

This is especially important to those saints enduring the tribulation period. Doing the will of God at that terribly tough time will guarantee they abide forever in God's kingdom.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

It is the last time: This term only occurs four times, and all four of them have a tribulation context associated with them. It also occurs later in a chapter of this same epistle along with once in First Peter:

*1st Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

We are not waiting today for grace to be brought to us today. It has already come, but tribulation saints will be in a whole different context than us.

Antichrist shall come: The evil one mentioned throughout the book of the revelation.

Even now there are many antichrists: Anyone who leads people away from the light and into darkness is an antichrist.

Whereby we know that it is the last time: John links his day with the day that is still yet in the future, and he calls them both the last time.

These two times have been interrupted today by the dispensation of grace. The last time will begin again after the dispensation of grace ends at the rapture.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 20 But ye have an unction from the Holy One, and ye know all things.

They went out from us: Some associated with the little flock (remnant church) in the tribulation period will give in to the lust of the flesh, the lust of the eyes, and the pride of life and they will depart from those that abide in the truth.

John calls them something that we may think is very harsh, but it is still very true. He calls them antichrists and says that even now there are many antichrists.

He of course is not talking about "the antichrist" but those who choose the pleasures the mark of the beast can provide them temporarily.

They are choosing not to be on God's side and receive God's provision but rather choosing the world and its leader as their god/provider which makes them on the opposite team of Christ i.e., on the antichrist's team.

But ye have an unction from the Holy one, and ye know all things: This is speaking about those that have been baptized with the Holy Spirit.

Today, we are baptized by the Holy Spirit, not with the Holy Spirit, because we are not Israel under the law. You do not have an unction from the Holy one today, and you do not know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

Who is a liar but he that denieth that Jesus is the Christ: John is focusing on the lie of Satan, and he reminds them that no lie is of the truth no matter how well it is packaged by the world.

The main lie of the devil at this time in history will be that Jesus is not the Christ, but an imposter and that the antichrist is really the true Messiah of Israel.

He is antichrist, that denieth the Father and the Son: He will be the one saying in the early days, "Look, I have given you your temple back and your sacrifices, I am your Messiah, worship me." and multitudes will believe him.

This will be the litmus test in the tribulation period to judge whether someone is abiding in the light or hiding in darkness with the rest of the world.

Sadly, many Jews will believe the antichrist by denying the Son. If they deny the Son, then they also deny the Father. You cannot have one without the other. There will be many antichrists in that day sadly.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you.

Let that therefore abide in you: Antichrists will be trying to seduce these saints to quit abiding in the truth with their arguments that appeal too many, but what awaits them that do not is everlasting darkness and punishment.

If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father: There is no way you can spiritualize or explain away the clear teachings of this small book.

Believers in the time of the tribulation period people can turn away, fall away, quit abiding, or make shipwreck their faith. We, today, cannot.

By them not allowing those things they have learned from the beginning through the ministry of the 144,000, and the two witnesses to remain, they can lose their salvation.

We cannot! The promise that is given to these first century kingdom believers and tribulation saints is eternal life in their kingdom, not in heaven, but on the earth.

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

The anointing which ye have received of him abideth in you: This is something that happened with the little flock (Luke 12:322) in the early part of the book of Acts and it will happen again for these tribulation saints.

God will give them the anointing (the baptism with the Holy Ghost) to supernaturally assist them during this time in knowing and keeping God’s commandments.

Similar to what the kingdom saints will have when God writes his laws on Israel's hearts in the kingdom. They only have the anointing when they are abiding in Christ during the tribulation. It is a permanent possession in the kingdom.

Remember how the little flock had to continually pray to be filled again and again with the Holy Spirit for power to be bold witnesses?

This will happen again after the body of Christ is raptured out of here. Christ was anointed at his baptism with the Holy Spirit:

*Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

*Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

Ye need not that any man teach you: Can you say that you have that anointing and don’t need anyone else to teach you anything, because you can just ask the Holy Spirit to teach you and he does? No, you don’t.

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

Little children: Again, we find the identifier “little children” used as Jesus used it to talk to his strictly Jewish audience who were commandment keeping, followers of the Lord Jesus Christ.

These little children here, are first century Jewish believers, and members of that little flock, but John is also talking to a future group of Jewish believers in the tribulation period.

Abide in him: The are told to abide in him so that they will not be ashamed when they (his Jewish audience at the end of the tribulation period) see him return to this earth at the end of the tribulation period to set up his kingdom.

The believer today is not waiting for Christ to appear at his revelation after the tribulation period, when every eye shall see him, but we are waiting for his secret return in the clouds to take us up in the rapture.

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

Born of him: This is the same thing that Jesus taught Nicodemus in John chapter three. “Ye must be born again.”

Over and over again in this epistle the emphasis is on the individual doing, abiding, and keeping the commandments of God.

If John’s audience does righteousness, then they are born of him. Paul never said anything like that to the body of Christ. John was not talking to us in the body of Christ, he was talking to Israel under the law.

Today we are kept by the power of God, and we are his unconditionally. The tribulation saints will have a conditional relationship during that time.

Chapter Three

The sons of God

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

The sons of God: These tribulation saints are so loved by God that God wants to call them his sons. The world will hate the sons of God in those days just as it hated Christ and his followers two thousand years ago.

John uses the phrase “sons of God” also in his gospel letter and in it he says something that will be just as true in the tribulation period as it was back in John’s day.

*John 1:12 says, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Those that believe on the name of Jesus as the Christ, the Son of the living God will be given power by God to become sons of God at his return, but during the tribulation they will have supernatural help keeping the commandments of God.

God’s Spirit is poured out upon all flesh as it did partially on Pentecost in a total fulfillment during those dark days.

They will receive power during the tribulation period to resist the mark of the antichrist, but they will have to endure unto the end of that time by using what they have been given and not give in to the world.

They will not be sinless in those days, but they will be baptized with the Holy Spirit as they were on Pentecost and will have power to do many things in those days that we are not able to do today such as is recorded in Mark 16:15.

When we are saved today in the church age, we are immediately children of God by faith, and we are sealed until the day of redemption.

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

Now are we the sons of God: When a person believed Jesus was the Christ, the Son of the living God in those days, they become sons of God themselves by inheritance.

When he shall appear, we shall be like him: Those that endure, who are the overcomers during that terrible time of Jacob’s trouble will inherit eternal life in their kingdom.

Their bodies will change, because their bodies are born in sin, and must be changed to be like Christ's body to live eternally in their kingdom. Jesus’ body was not the same once he rose from the dead.

3 And every man that hath this hope in him purifieth himself, even as he is pure. 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin.

Every man that hath this hope in him purifieth himself: The hope that they will have an eternal body and live forever.

Because they have that hope they are helped by the power of the Holy Spirit not to commit sin. They are to purify themselves to keep themselves from the temptation to go back to the world.

And in him is no sin: Christ himself said he was sinless (Which of you convinceth me of sin? John 8:46), the writer of Hebrews said:

*Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Whosoever abideth in him sinneth not: The very word abideth speaks of continuing in a certain way.

When someone abides at a certain residence, they don’t just spend one night there, but they literally take up their abode there.

In Romans chapter six the apostle Paul tells the believer that in the dispensation of grace a believer doesn’t have to sin, but in the very same chapter he tells us that we will sin.

The believer during the tribulation period will be living under a different system (the kingdom program) and he will be empowered differently than we are today to resist sin as they were in the early part of the book of Acts.

There they were practicing kingdom living and were selling all that they had, and they were sharing it, while all being in one accord with each other.

This will happen again during the tribulation period as there will be an absolute necessity for it in order for believers to survive this terrible time.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Even as he is righteous: Christ will destroy the works of the devil at his appearing, all the world's systems that oppose God will be torn down. Righteousness will reign as the kingdom of heaven comes down to this earth.

The works of the devil: Everything that Satan ever built in the past 6,000 years will all be destroyed, as well as whatever he does for the season he is loosed at the end of the millennial kingdom.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Whosoever is born of God doth not commit sin: You are not born of God, because you have sinned since you have believed, haven't you?

Yes, you have. John is not talking to you! Be careful using terminology that is exclusive to Israel under the law, that was not meant for you.

This is not talking about a believer in the body of Christ today, but rather a recipient of the gospel of the kingdom during the tribulation period. Do not try to compare yourself with these people, you are not Israel under the law.

His seed remaineth in him: What is his seed?

*Luke 8:9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God.*

He cannot sin, because he is born of God: They will have supernatural help in the future to refrain from sin that we do not possess.

Today our inward man does not sin, but we still have the outer man that was born in sinful flesh, and we must die to the outer man.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another.

The children of God: Are those that are not sinning with the world in taking their mark.

These Jews that recognized that Jesus is the Son of God loved one another, and John is instructing these tribulation saints that you can recognize another believer by their love towards one another that can only come from God.

The children of the devil: The ones who take the mark, and do not care for their brothers, and they will betray them to the government.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

How were they to love one another? Not as Cain loved Abel! His relationship with his brother fluctuated based on how he felt at a particular moment.

Cain tolerated his brother when he didn’t bother him, he probably appreciated Abel from time to time when he (Abel) did something for him.

The true test of love is when someone does something that is contrary to what we would want. Cain actually hated his brother as evidenced by his anger which led to his murdering his brother.

13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

We have passed from death unto life: God will give these believers in the end times his Holy Spirit and they will love their brothers sacrificially because they are sons of God, and as sons, they will imitate the love of God in their life.

*John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

We ought to lay down our lives for the brethren: There will be many times when believer’s lives will be at risk in that terrible day, and there will be many opportunities to help their fellow brothers and sisters in Christ.

Those that are true believers will be compelled to help one another. If someone refuses to help a believer in those days and they themselves claim to be a believer that claim will be baseless.

19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Whatsoever we ask, we receive of him, because we keep his commandments: We today do not have whatsoever we ask, because it is not necessary that God takes care of us in this time of great ease.

When half of the world has died because of war and famine, and a believer needs something God will provide in those days whatever they need.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

And hereby we know that he abideth in us: The key to a believer's ability to love one another in such a time as they will face is right here in this verse.

The holy Spirit will be given unto those who believe that Jesus is the Christ, to enable them to endure that terrible time unto the end.

Chapter Four

Try the spirits

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Try the spirits whether they are of God: Since we are dealing with a tribulation period book, we need to look at this passage in that same light.

During the time of Jacob’s trouble there will be many false spirits that will be extremely active because Satan will know that he has only a short time left on this earth before he will be cast into the bottomless pit.

Just as God sends out a hundred and forty-four thousand missionaries into the world, Satan will send out many spirits which will mislead people who will become the false prophets spoken about here in the last days.

The believers will need supernatural help at times to determine if what they are experiencing during that time is an act of God, or whether it is one of Satan’s many deceiving spirits that will be prevalent in those days.

They will need to try the spirits when there is any question as to their true source and the means by which they will be able to do that is with what is their confession concerning the Christ, is Christ come in the flesh or not?

During this present dispensation of grace that we now live in the devil can’t do many things because he has been restrained in many ways that he was not restrained during the time of Christ’s first appearing.

This restraint will be lifted, and things will be much the same as they were two thousand years ago before the dispensation of grace was ushered in.

Demon possession especially in and around the nation of Israel will once again be prevalent in that coming time which will necessitate the need of God’s people to have power over these devils as they did during the time Jesus and the apostles ministered.

Ye have heard that it shall come: What is the “it” that shall come? That spirit of antichrist, that John said was already active in his day.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Greater is he that is in you, than he that is in the world: Jesus Christ is in the believer, the spirit of antichrist is in the world.

The believing remnant in Israel is called little children in John’s writing consistently. The “they” and “them” referred to here are the children of the wicked one.

Those that know God and are abiding in his truth will know when someone is speaking if there is truth in their message or not. Those that no longer abide in the truth will not be able to understand the truth anymore.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love.

Let us love one another: Love is sacrificing for another person. Real love can only come from God who showed us how to love by His own example of the cross.

When a person understands that love and receives God’s gift of love in the tribulation period, they will have the capacity to love others as Christ first loved them and they will be sons and daughters of God.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

God sent his only begotten Son into the world: Jesus was begotten of God as his Son at his resurrection, not his incarnation:

*Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The propitiation for our sins: God sent his only begotten Son to be the all-sufficient sacrifice for us, not because he saw how lovely we were or were capable of being but because he first loved us.

11 Beloved, if God so loved us, we ought also to love one another.

We ought to love others as God loved us. Sacrificially!

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

His love is perfected in us: This means his love is made perfect in us when we share the love of Christ with others.

When Christ dwelt among men Israel beheld him as the only begotten of the Father, but no one has seen him in all his glory.

Israel saw him veiled in human flesh, Peter James and John saw him transfigured, but one day we shall see him face to face.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

He hath given us of his Spirit: The Jews saw and did testify that the Father sent the Son to be the Saviour of the world because he gave them the Spirit on the day of Pentecost.

You do not have the Spirit given to you today as Israel did on Pentecost and you know it. They were baptized all “WITH” the Holy Spirit back then (See Acts 1:5), we are baptized “BY” the Holy Spirit today into the body of Christ.

*1st Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Again, the litmus test for saints in the tribulation period will be "What do you think of Jesus? Is he the Son of God? If they confess him at that time, he will never deny them and will reward them that love him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Herein is our love made perfect: Made complete.

The day of judgment: This is not referring to a future judgment day by God after the tribulation period, but rather to one or many times in that period when a believer is challenged by the world to renounce Christ by word or deed.

If a person wants to continue to abide in Christ at these times, they have simply to ask God for the boldness to endure it and then stand for Christ regardless of the consequences and eternal life will await them, but if they turn away from God, he cannot not deny himself.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.

If I doubt God I will fear, but if I have confidence that God is who he says he is, and Jesus is his Son, then I have the perfect love which can only come from God.

Perfect love casteth out fear, (perfect love is literally stronger than fear) because God's ways are better ways than those of the devil.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

If a man sees his brother hungry or thirsty and he has the means to relieve him of his suffering and he does not, the love of God does not abide in him as Christ taught his disciples while he was here the first time.

Believers will need to depend on the love and generosity of other believers during this time.

When you have the love of God abiding in you and you see your brother or sister suffering it is not so hard to see how God has blessed you and how you should bless them.

The importance of this will be magnified a thousand-fold as the world is engulfed in the tribulation period and God will require this attitude of his followers in that time. They will be expected to share what God has given to them with those who have not.

Chapter Five

The victory that overcometh the world

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Born of God: A Jew both in Jesus’ day (the 69th week of Daniel), and in the future (the 70th week of Daniel) have to believe that Jesus was the Christ, the Son of the living God.

If a Jew said that he loves the Father, but rejects the Son, then he does not truly love the Father, because the Father has revealed his Son to Israel, and they rejected him the first time.

They will have a short time (seven years) to get it right the next time. Those that do accept him as the Christ are born of God.

Him that begat: God the Father.

Him also that is begotten of him: Jesus Christ.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

And keep his commandments: The measuring stick for loving the children of God in that great and terrible day is that they love God, and keep his commandments.

What commandments? Christians today are not under the ten commandments. We do not keep the sabbath day holy.

We don’t even give the real sabbath day any thought because it is a day given to the Jew, and not to the church, and its Saturday, not Sunday.

God never changed the sabbath day to Sunday. John mentions loving the children of God because it will be important for believers in that day to care for one another during the time of Jacob’s trouble to stay alive.

Those who allow other believers to die, or to suffer around them when they have the means to help them do not love God, and they will not obey him, so they will suffer the consequences.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Again, this is not doctrine for the dispensation of grace being espoused here. You have to spiritualize almost this whole book to make it for us today under grace. The law will be in effect for the Jew during the tribulation period, and the Jew will be required to live by it.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

The victory that overcometh the world: What is it that helps these people overcome such a terrible time? Their faith that Jesus is the Christ, the Son of the living God! John 16:33 & Revelation 2:7.

The Jews during the tribulation period will need to overcome taking the mark of the beast, they will have to overcome the intense persecution of the antichrist, the hunger, the wars, and the famine.

Some think it is mean for God to force the Jew during this terrible time to be under the law again, but his commandments will not be grievous for them.

Remember that many of them are still trying to live the law unsuccessfully today in the dispensation of grace, so it won’t be much of a change for them.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

He that came by water: This is a powerful statement of the personhood of the holy Spirit.

Impersonal “forces” like gravity cannot bear witness to anything because they are only a force. No force can ever be considered to be truth either, but it could be said about a person.

Not by water only, but by water and blood: Blood and water came out of Christ’s side at his crucifixion when a soldier with a spear pierced his side.

It is the Spirit that beareth witness: John, who is the author of five books of the Bible, said something concerning Christ’s death about water and blood that have some similarities to these verses:

*John 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

John said that he bore witness to the death of Christ, and that at his death both blood and water proceeded from Jesus’ side when it was pierced.

Why is that important that John bore witness to this? Because the old testament was ratified by blood and water, and the new testament had to be ratified by better blood and water.

*Hebrews 9:18 Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,*

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And these three are one: This verse is missing in many versions of the Bible. Quit reading those versions.

It is interesting that the verses that have important doctrinal truth in them seem to be the ones that are always deleted, or changed. I wonder who is behind that?

This is by far the best verse to use to explain the Godhead/Trinity, which is that all three persons of the Godhead are God. They are Co-equal, and at the same time they are all one.

The Word: Jesus is God in human flesh. If you take this verse and alter it, then Jesus is just a special guy, not God.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

There are three that bear witness in earth: John here compares the perfect heavenly witness of all three members of the Godhead in verse seven with the earthly witness of himself in verse eight.

Verse nine tells us that verse eight is the witness of men. John 19:34-35.

While many have tried to explain verse eight, by explaining away verse seven as not even belonging in the scriptures, we hold the witness of God above professing believers, who attempt to explain them away.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

He that hath the Son hath life: The life spoken of is eternal life as seen clearly in verse eleven.

The witness from God is that if someone wants to have eternal life with God, they must believe in the name of the Son of God, because faith in Jesus, and him alone, bestows eternal life on those who believe.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Believe on the name of the Son of God: Notice that a special emphasis is placed on the people at the time of the tribulation period concerning the name of the Son of God.

The antichrist will exalt his name, and his number at that time, and to claim that Jesus is the Son of God will be considered treason at that time, punishable by death.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

This is the confidence that we have in him: This is another verse which has been misunderstood because of people’s inability to rightly divide.

Today many people become frustrated when they ask something that they believe is in accordance with his will today, and then they don’t receive what they asked for.

In that day believers who ask in accordance with God’s will have whatsoever they desire of the Lord, but today in the dispensation of grace it is not so.

We are to always ask for things in accordance with God’s will in any age, but there is a greater need for those of that soon coming age.

Where sin does abound, as it will in the tribulation period, grace will much more abound. The gifts that many continually and unsuccessfully claim today, will be in full operation during this future day.

How many millions of sincere believers in this dispensation have tried to name and claim things that are promises for Israel in the tribulation period. They have become confused and lost faith in the word of God to be able to do what it says? Many!

There is no problem understanding the new testament however when we rightly divide the scripture and correctly determine what is for this present dispensation and what is for the next.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death.

There is a sin unto death: Who is talking? The apostle John (one of the twelve apostles to the nation of Israel (the circumcision).

Who is John talking to? His brothers (fellow Jews) not to us. He, and the rest of the remnant of kingdom believers shared some things that no one in the dispensation of grace has every experienced.

*Hebrews 6:4 For it is impossible for those who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

We like to think of the Little flock/remnant as old testament saints, but the old testament saints didn't have the same experiences, neither were they baptized with the Holy Ghost as were these people John was addressing.

The majority of Christendom wants to make us equal to these first century kingdom saints, while many who rightly divide the word of truth want to place these kingdom saints under the old testament economy, and they were different.

The old testament prophets enquired and searched diligently to look into the things that these kingdom saints saw and experienced, but they were not the same under the same program.

The old testament prophets prophesied about the little flock and what would befall them.

They were not the same, and the Holy Ghost did not operate the same in both times, therefore the little flock was held to a higher standard than the saints prior to Christ's coming to Israel.

No old testament saint would dare say he didn't sin, but in the next verse in this chapter we read that if someone sinned, they were not born of God. That sounds like what will be going on during the kingdom, that the little flock got a taste of those powers to come.

Because of the time period the remnant lived in and what had transpired with them they were held to a much higher standard than saints in earlier days prior to Christ's day. We in the body of Christ are not held to these same standards.

Israel is the focus in these verses, and in this book, and while Israel was still under the law, at this time the believer was under an even stricter set of rules regarding a soon coming kingdom.

There were sins unto death in the old testament, and sins that could be forgiven through repentance and sacrifices.

Since the remnant were not able to offer sacrifices anymore, they found themselves needing instructions from the twelve about just how to operate in the time they found themselves.

What happened to Ananias and Sapphira were interesting examples of sins unto death in this time period. They lied unto the Holy Ghost, and they lost their life for it.

Remember what happened shortly after this when Simon wanted the power of the Holy Ghost, so he could give it to whoever he laid his hands on?

He begged Peter and James to pray nothing would happen to him because of his sin. That doesn't happen today in the body of Christ. They had to endure unto the end:

*Hebrews 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

We must remember that when the rapture occurs, the dispensation of grace and the mystery program will have ended.

The prophecy program will be back in force, as the focus turns back to Israel, and its soon coming kingdom, and King, and things will go back judiciously to how they were when John penned this epistle for the little flock in his day.

This book, all the books from Hebrews through Revelation will be very pertinent books for that future flock of tribulation saints.

There is a sin not unto death: What is meant by this is that others sins can be forgiven when they are confessed by these tribulation saints, but if they take the mark of the beast they cannot be saved.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Whosever is born of God sinneth not: Is that you? Are you born of God? Do you live a life of sinless perfection? What is John talking about?

The correct question we should ask is who is John talking about, and to? He is talking about a future group of believers who will be given a special grace.

This is a glimpse of what it will be like when Jeremiah 31:31 is totally fulfilled, and God's laws are written on believing Israel's hearts in the kingdom. This is not talking about us today.

19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 21 Little children, keep yourselves from idols. Amen.

Little children, keep yourselves from idols: What possible reason would a Jew in the tribulation period have for an idol?

There will be an image set up as the ultimate test of Satan for the Jews, just like the image that Nebuchadnezzar had set up. All that will not bow to his image, nor take his mark, will be enemies of the State, and they will be slated for extermination.

At the end of the time of Jacob's trouble all of Israel will be saved, and there is no way Satan, or his crowd can get around that because, it is written!

The End

Second John

The Elect lady

1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

The elder: An mature spiritual leader. John is an apostle to the nation of Israel, and an elder.

The elect lady: The kingdom church John is writing to. They are the elect that serve God in getting the gospel of the kingdom out to Israel in the last days. Matthew 24:22-31, Luke 18:7 & 1st Peter 1:2.

Her children: Those members of the church that was dispersed in Acts 8. 2nd John 13 below.

Whom I love in the truth: The truth is that Jesus is the Christ, the Son of the living God. Matthew 16:18 & 3rd John 1:1.

For the truth’s sake, which dwelleth in us, and shall be with us for ever: Once they enter their earthly kingdom these kingdom saints will never again doubt that Jesus is the Christ, the Son of the living God.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Grace be with you, mercy, and peace: Again, notice the difference in John’s use of the words grace and peace.

The word mercy is inserted in between them because they will need God’s mercy in the time that many will face in the time of Jacob’s trouble.

In truth and love: John also adds the words "In truth and love, to grace, mercy and peace. The truth is that Jesus is the Christ, the Son of the living God.

John is writing to a people going through the tribulation period that will need mercy to endure unto the end of God pouring out his wrath on this Christ rejecting world.

Just like he has with all his saints in any age he gives them the grace to get through the fire, but make no mistake, once the dispensation of grace has passed at the rapture, God's enemies will then be made his footstool. Psalm 110:1.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. *John 13:34.*

I found of thy children walking in truth: They believed that Jesus was the Christ, the Son of the living God.

A Commandment from the Father: That we love one another. This meant they were to show others they loved them by sacrificing for them if they had a need.

*John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

John begged the members of this church to keep walking in truth by loving one another sacrificially, as Christ loved them.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

Love: Is walking after his (the Father's) commandments.

If they are to manifest their faith by their works in the tribulation period, they will need to love their brethren and give a cup of cold water to someone in need, or a place to sleep. If they are in Jail, they should visit them, just as Jesus taught them to do.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Many deceivers are entered into the world: Satan is the opposite of love, and he has his deceivers gone out into the world to dilute, and to pollute the word of God by claiming that Jesus is not the Christ, the Son of the living God.

An antichrist: Those who say Jesus is not the Christ (God manifest in the flesh), is a deceiver and an antichrist, because they have pledged that they are aligned with Satan, and they will share his destiny in the Lake of fire.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Look to yourselves: They were to examine themselves, so that they would receive a full reward. We in the body of Christ do not have works as a part of our salvation.

Paul said in Romans 11:6. And if by grace then is it no more of works. No more of works implies that works accompanied salvation under the law.

Lose not those things which we have wrought: The works that Israel did for God under the law.

That we receive a full reward: Matthew 5:12, 6:1, 4, 6, 18 & 10:41.

*Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Abideth not in the doctrine of Christ: Is the teaching that Jesus, who is a man, is also the anointed one, the Messiah, the Son of God, and that God came in the flesh (Immanuel). He is God with us. Read John 15:1-10 & Matthew 1:23.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.

For he that biddeth him God speed is a partaker of his evil deeds: This verse is primarily speaking to tribulation saints, but it is a practical thing for us to follow today as well.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

John wanted to come and see this church that had formed after the scattering at the persecution of Stephen in Acts 8.

John ends this epistle to one elect lady (church) telling them that their sister church in Jerusalem salutes (says hello). Notice the word "elect" is used in this book twice.

That your joy may be full: John 15:11, 16:2 4 & 1st John 1:4.

The children of thy elect sister greet thee: A church is addressed as “the elect lady” in verse one, and now her elect sister is mentioned. These are two kingdom churches.

The elect sister is the church which was at Jerusalem. The elect lady and her children were those to whom this epistle was written to. Jewish believers in Asia minor (Turkey) most likely.

There are seven end-time churches written to by John mentioned in Revelation chapters two and three, and in 22:16.

The word elect is used by some to teach their false doctrine that God elects most people to go to Hell, and that there is nothing they can do about it. They use the word elect devoid of its biblical definition and context to do so.

The word elect is used only four times in the old testament, and they are all found in the book of Isaiah: Isaiah 42:1, 45:4, 65:2 & 65:22.

In Isaiah 42:1 Isaiah calls the Messiah God's elect and also calls him God's servant. In Isaiah 45:4 Israel is called his elect as well as in both verses in chapter 65 and both passages refer to God's elect as being his servants.

From the whole old testament, we learn from these four verses that both Israel, and her Messiah are called God's elect, and to be elect they must be God's servants also.

The gospels are all about Christ (God's Elect Servant) coming to Israel (God's Elect servants) while they were still under the law of Moses to redeem them that were under the law (Galatians 4:4).

Matthew uses the word "elect" three times as does Mark, and each is a duplicate verse from the other gospel telling us the same thing.

They are all directed to Israel (God's elect servant) going through the tribulation period as you can see in Matthew 24:22, 24 & 31.

Luke only uses the word "elect" once in chapter 18 and verse seven which is talking about the judgment at the end of the tribulation period of those who had persecuted his "elect" (the believing remnant of Israel).

The word "elect" is used by Paul only five times in his epistles. Romans 8:33 is a reference to God’s elect as being un-chargeable, which means you cannot lay a charge against them because they are all under the blood of Christ.

Colossians 3:12 Paul is telling the Colossians to do as the "elect" do. 2nd Timothy 2:10 is a reference to Israel and the remnant according to the doctrine of Election.

2nd Timothy 5:21 says, Elect "Angels". In Titus 1:1 the term God's elect, is a reference to saints in the dispensation of grace today. How are we elect today? We are elect because we are in Christ (God’s elect).

The word "elect" is mentioned in 1st Peter as he writes to the Jews scattered in the first century from the Jerusalem church at the persecution that arose surrounding Stephen. See 1st Peter 1:2 and in 2:6 where it is referencing God's Son as in Isaiah 42:1.

Lastly, it is mentioned in this epistle, and it is a reference to two separate churches, one that John is writing to, and the other one that he is writing from in Jerusalem.

Nowhere in scripture is the word elect used to teach that God elects to send one group to heaven, and the other group to Hell all because God is sovereign and can do what he wants.

God is sovereign, but he is also just, and he will not send anyone to hell who will believe the gospel of grace. You could look up the word election, and elected, and elects, but you won't find the unconditional election doctrine in those verses either.

The only verse out of the 26 verses that you could use totally void of its context to teach that God elects some to go to heaven and some to go to hell is Romans 9:11.

Which teaches something altogether different. Context, context, context! Is Romans 9:12 in the Bible? It's in mine. My Bible first of all tells me that the context is Israel. Try reading the chapter from the beginning.

All it says is that "the elder (Esau) shall "SERVE" the younger (Jacob). There is that dirty word associating the elect, and election to servants and service. Context, context, context. What ever happened to context?

When was the quote in Romans 9:13 said by God? Was it before Esau and Jacob were born? No.

It is in Malachi 3:2 almost 1,000 years after their death, and the statement is made by God, because the one despised his birth right.

It was way after the fact that he rejected his birth right for some pottage that God said he hated one and loved the other. One really wanted the birth right. Hmmm, that sounds like whosoever wills to me.

The End

Third John

The Truth

1 The elder unto the wellbeloved Gaius, whom I love in the truth.

The elder: John was called the elder, and it was not mainly because of his age, but it was mostly because of his position of leadership as an apostle. Elders however are not young men.

The wellbeloved: Mark 12:6. In Romans 16:5 we see the only other time the word “wellbeloved” is used. This title was spoken of Epaenatus, who was the first grace believer in the region of Achaia. Corinth is in Achaia.

Gaius: The name Gaius is mentioned five times in scriptures, twice in Acts 19-20, Romans & 1st Corinthians.

Gaius was from Derbe in Macedonia. The question is, are all five references found in scripture referring to the same individual.

I believe there are two Gaius’ mentioned in the Bible, one who was Paul’s companion in grace, and the other mentioned here, who was a partner with the twelve apostles in the kingdom program.

Gaius was led to the Lord by Paul, and he baptized Gaius there in Corinth, who let Paul stay with him while he wrote the book of Romans.

He is mentioned as being from Macedonia in Romans 16:23. The Gaius in this epistle, however, is working with the circumcision believers, not the grace believers, which is why John (an apostle of the circumcision) is writing to him to advise him.

Whom I love in the truth: The truth is that Jesus is the Christ, the Son of the living God. That is what all of the circumcision believers had to believe in order to enter into their kingdom.

This Peter learned from Christ as he responded to a question asked of him by Jesus:

*Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Beloved: Gaius was also called the wellbeloved in verse one. It was John’s wish that Gaius prosper as much physically as he had already prospered spiritually.

John mentioned that he loved Gaius in the truth. The world knows nothing of the love that John talks about here.

John prays for Gaius’ health, and for his finances to prosper as well as his soul has prospered. John could not heal him at this point as Israel’s kingdom signs were coming, or already had come to an end by this late time.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth.

The brethren came: Who are the brethren that came and testified of the truth that was in Gaius? Other Jewish kingdom believers.

John tells us here that he is glad that Gaius was walking in the truth. This helps us to discover that there had to be more than one Gaius mentioned in the Bible.

Not only was he trusting that Jesus was the Christ, the Son of the living God, but he was walking in the truth that we learned about in John’s epistles.

Gaius was faithful to the word of God as it proceeded forth out of the mouth of John, and the other apostles to the nation of Israel. John was Gaius’ father in the faith, just as Paul was to the Corinthians. 1st Corinthians 4:14-16.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

Thou doest faithfully whatsoever thou doest to the brethren, and to strangers: The brethren, was a reference to the Jews, while the strangers was a reference to the kingdom saints scattered abroad as mentioned in Acts 8:1 surrounding the persecution that arose concerning Stephen.

Whom if thou bring forward on their journey after a godly sort, thou shalt do well: John was requesting Gaius to help those whom he sent there financially, so that they could continue ministering to others.

7 Because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

For his name’s sake: Jesus’ name’s sake.

Taking nothing of the Gentiles: Believers should have charity one to the other. John was encouraging Gaius and the brethren there to help those that were ministering as they were on their journey, as it would help them reach others.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

I wrote unto the church: John tried to write Gaius’ church, but those he sent the letter with were not received by one of its members.

Diotrephes: Satan always sends someone with a loudmouth to intimidate the meeker members of the church into doing what he wants.

Diotrephes opposed God because he was opposing God’s man, the apostle John, and he would not allow one of the twelve apostles to edify their church.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

Prating against us with malicious words: The word “prating” means to talk foolishly against someone.

Malicious means that he was intending to do harm to John and the brethren with his words to maintain his control over the members of Gaius’ church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Follow not that which is evil, but that which is good: John tells his readers, especially those under Diotrophes' "ministry" to not follow that, or him, that is evil, but follow that which is good.

In the next verse he tells them of someone that is a good person for them to follow, Demetrius.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

Demetrius hath a good report of all men: This is a requirement for anyone to be a leader in a church, which disqualified Diotrephes from the position he held.

And of the truth itself: This could not be said of Diotrophes, that he was of the truth sadly. He no doubt believed that Jesus was the Christ, but he did not abide in the truth as John and Gauis were.

Under their program, a circumcision believer had to abide in the truth. Which is what is found in the gospels and early Acts, along with the Hebrew epistles (Hebrews through Revelation).

Diotrephes departed from the truth. Under Israel’s program there were eternal consequences for doing that.

We in the church which is Christ’s body today are eternally sealed until the day of redemption and can never lose our salvation, that was not so for the circumcision believers.

13 I had many things to write, but I will not with ink and pen write unto thee: 14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

John said what needed to be said for the time being. Somethings were better left unsaid, until they could say them in person. John wasn’t going to tip off Diotrephes any more than he had.

The End

1st John Test

Chapter One

1. Who is the Author of the book of 1st John?

2. Who is the Word of life?

3. Who is the "we" and "our" mentioned in verse one?

4. Who is eternal life?

5. What is one reason John gives for writing this epistle?

6. Who is light?

7. What is walking in darkness synonymous with?

8. What happens to someone who walks in the light?

9. What is necessary for these believers to receive the cleansing from all their sin?

Chapter Two

1. What does John call these Jewish disciples?

2. What does propitiation mean?

3. How do these Jewish readers know that they know God?

4. If someone says they abide in Christ, how should they walk?

5. John mentions "love" and "hate" as two attributes that a believer in those days can determine what by?

6. What is a sign that it is the last times for these Jewish readers?

7. What does John say is the way to determine whether someone is a true believer?

8. What is meant by the anointing?

9. John encourages his readers to \_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ.

Chapter Three

1. What does John call the believers in chapter three?

2. What does John say about those that "abideth" in sin?

3. Because Christ gave his life for them, what are they to do for others?

4. What does John say that God will do for believers who ask God for what they need?

5. How are the believers going to be able to overcome the Tribulation Period?

Chapter Four & Five

1. What does Propitiation mean?

2. What is the victory that overcomes the world?

3. What is one of the best verses to prove the Trinity?

4. Why don’t believers today receive everything they ask for when they pray?

5. What is the sin unto death?

6. Does the New Covenant that is promised to the house of Israel and Judah give its recipients victory over sin? Jer 31:31

2nd John Test

1. Who is the Elect Lady that the Epistle is written to?

2. When was the Epistle written? What event preceded John writing this Epistle?

3. What was John happy about concerning the Elect Lady he was writing to?

4. What is the Doctrine of Christ?

5. What word is used in connection with the word Elect and Election to let us know its meaning biblically?

6. Who are the five different classifications called elect in the Bible?

3rd John Test

1. How do we know that Gaius was not Paul's traveling companion according to verse three?

2. What two things does John call himself in connection with his children that he is writing to that are walking in the truth?

   To submit your test simply copy and paste the questions and your answers in bold font into the body of an email and send it to: