

23. 1 JOHN

Version 6.1: 2-2-17

Chapter 1

1:1 That which was from the beginning,
that which we have heard,
that which we have seen with our eyes,
that which we have looked closely upon,
and that which our hands have touched
concerning The Word of Life;
1:2 indeed, that Life has been rendered apparent.

And we have seen,
and we bear witness,
and we declare to you The Eternal Life
that was with The Father
and has been rendered apparent to us.

The concept of life in this verse is the same term applied to life in general. However, in this instance there is a specific connection made to Eternal Life. The reference is clear. YAHUSHUA, The Messiah IS the means to obtain Eternal Life! What is declared, and what has been rendered apparent to the entire world in Him is the pathway into it.

1:3 That which we have seen and heard we announce to you,
in order that you also may have a partnership with us.
And that partnership is also with The Father
and with His Son, **YAHUSHUA**, The Messiah.

koinonia – partnership. – fellowship.
While this is normally translated as fellowship the concept of a partnership is more to the point. Fellowship is more like having a good time together. Partnership puts personal responsibility into the relationship.
Please note that it makes no reference to a partnership with any other "person". This affirms the truth that "the holy spirit", as it is so often translated, is **not** the "third person" of "the trinity".
The 'trinity' is heresy - false teaching! The Word of YAHWEH does not support that concept, even though many translators have included the concept.

1:4 And these things we write to you
in order that your joy may be full.
1:5 And this is the announcement
that we have heard from Him
and announce to you, that **YAHWEH** is light
and in Him is no obscurity at all.

1:6 If we say that we have a partnership with Him,
yet walk in obscurity we are uttering an untruth
and are not doing the truth.

1:7 But if we walk in the light
in the manner in which He is in the light
we have a partnership with each other,
and the blood of **YAHUSHUA**, The Messiah, His Son,
cleanses us from every offense.

Cleansing in Hebrew thought always has to do with defilement. To be cleansed is to become undefiled. No one who was defiled was permitted to enter the presence of YAHWEH which resided in His Tabernacle, or His Temple.
An offense is what is traditionally referred to as 'sin'. It is an offense against YAHWEH caused by our rejection of His teachings. We refuse to follow them, and instead choose to do things "our way". This offends YAHWEH because we are rejecting Him as the Supreme Authority in our lives. The result is a penalty of death.

1:8 If we say that we have no offenses
we are deceiving ourselves and the truth is not in us.

1:9 When we acknowledge our offenses
He is trustworthy and just
in order that He might forgive us our offenses
and might cleanse us from all injustice.

At the time this letter was written the death, resurrection, and ascension of The Messiah, and the sending of the Divine Nature of YAHWEH were all completed actions. The offense debt for each of us has already been paid in full!
Injustice is literally moral wrong.

1:10 When we say that we have not offended
we make Him a liar and His word is not in us.

Chapter 2

2:1 My newborns, these things I write to you
so that you might not offend.
Even if anyone might offend
we have an advocate with the Father,
YAHUSHUA, The Messiah, The Just.

The reference to "newborns" is literally to infants, little children. There's an implication in this manner of addressing his audience. Given the context this is referring to the new birth one experiences when we trust in YAHUSHUA.
hamartano - to miss the mark, i.e. to err, especially to sin.
In Hebrew thought offending has to do with missing the mark, the target one is shooting at. It is a deviation from the intended path one is traveling. The path is YAHWEH's teaching and instruction. By failing to follow that path one ends up offending - thereby rebelling against The Word of YAHWEH.
One goes "off the path" and "ends up lost".
Thus, to sin is to fail to stay on the path YAHWEH has put before you, doing what He desires you to do.
Note who the advocate is. It is not "The Holy Spirit"! It is YAHUSHUA Himself! There is no "trinity". The advocate is the indwelling Divine Nature of YAHWEH and YAHUSHUA - both of which are identical in nature.

2:2 And He Himself exists as the atonement
on behalf of our offenses.
Indeed, not merely for ours,
but also on behalf of the whole world.

Atonement is a reparation (a repayment or settlement) for a wrong. The Messiah has paid the price required to cover our offense debt - our obligation to suffer death for violating the instructions of YAHWEH. It re-unites us with YAHWEH.
Literally, **at-one**-ment.

2:3 And through this we know that we know Him,
if we are protecting His precepts.

2:4 He who says, "I know Him,"
yet does not protect His precepts is a liar,
and the truth is not in him.

2:5 But whoever protects His word,
truly the love of **YAHWEH** is completed in him.
By this we know that we are in Him.

tereo means to guard from loss or injury; to watch over in protective fashion. We are to protect what He has given to us.
This includes all of His teaching.

2:6 He who says he is abiding in Him should himself also walk
in the same manner as He is walking.

2:7 Brothers, I am writing no new precept to you,
but instead an old precept
that you have had from the beginning.
The old precept is The Word
which you have heard from the beginning.

Capitalized here to draw attention to the reality it is indeed The Word of YAHWEH, the message He has given to all. The

Hebrew understanding of The Torah is **The Ten Words**.

2:8 On the other hand, a new precept I am writing to you which is true in Him and in you because the darkness is passing away and the true light is already shining.

2:9 He who says he is existing in the light yet is detesting his brother is existing in darkness until now.

2:10 He who is loving his brother remains in the light and there is no cause for stumbling in him.

2:11 But he who is detesting his brother is existing in darkness and is walking in darkness and does not understand where he is going because the darkness has blinded his eyes.

Note the present active tense of the verbs above. This is current on-going action. We are to be doing.

2:12 I write to you infants because your offenses have been forgiven you for His name's sake.

By contrast, note the past tense in this verse - have been forgiven. It is a completed action. "It is finished!"

2:13 I write to you fathers because you have known Him since the beginning. I write to you young men because you have overcome the hurtful. I write to you infants because you have known The Father.

2:14 I have written to you fathers because you have known Him since the beginning. I have written to you young men because you are mighty, and the word of **YAHWEH** remains in you, and you have overcome the hurtful.

2:15 Do not love the world or the things in the world! If anyone loves the world the love of The Father is not in him

2:16 because everything that is in the world, the intense desire of the flesh, the intense desire of the eyes, and the boasting of life, is not from The Father but instead is from the world.

2:17 And the world is passing away, even the intense desire of it.

But he who is doing the will of **YAHWEH** remains for eternity.

There's a point being made. This world will be "dissolved" and replaced with a new heaven and a new earth. This makes the things in this realm "terminal". They will all cease to exist.

2:18 Newborns it is the last hour. And just as you have heard that The Antichrist is coming, even now many antichrists have come from which we know that it is the last hour.

Antichrist means an opponent of The Messiah. Literally - opposite of the anointed one.

2:19 They have gone out from us but they were not of us. Indeed if they had been of us they would have stayed with us. However *they have gone out* in order that it might be rendered apparent that they were not all of us.

2:20 You also have an anointing from The Set Apart One, and you understand everything.

2:21 I have not written to you

because you do not understand the truth,
but instead because you do understand it,
even that no lie is from The Truth.

2:22 Who is a liar if not he who rejects
that **YAHUSHUA** is The Messiah?

He is an antichrist who rejects The Father and The Son.

You can't reject one without rejecting the other.
Note that "the holy spirit" is **not** mentioned.
This is important. There is no "third person" known as "the holy spirit". This is, instead, the vital essence, the essential nature or character of YAHWEH that He bestows upon those who believe in Him.
THIS is "the comforter". THIS is "the teacher" who reminds us of everything YAHWEH has taught us.
Throughout this passage there is reference to The Father and to The Son - but **NOTHING** about another "person"!

2:23 Whoever rejects The Son,
the same one does not have The Father.
He who acknowledges The Son has The Father also.

2:24 Therefore let that remain in you
which you have heard from the beginning.
If what you have heard from the beginning
remains in you you also will remain in The Son
and in The Father.

2:25 And this is the promise that He has promised us,
Eternal Life.

2:26 These things I have written to you
concerning those who deceive you.
2:27 But the anointing which you have received from Him
remains in you.

And you have no need that anyone teach you.
But on the contrary, since the same anointing teaches you
concerning all things, and is not hidden, and is not a lie,
and just as it has taught you, you will remain in Him.

The anointing is the bestowing of the "divine nature", "the new man" - YAHWEH's vital essence.
It is no longer our own "nature" that dominates our lives, but it is now "the nature of YAHWEH that becomes the controlling influence in our lives.

2:28 And now newborns remain in Him
in order that when He has appeared we may have confidence,
and not be ashamed before Him at His arrival.

parousia – coming

2:29 If you understand that He is just
you know that everyone who practices justice is born by Him.

This refers to the New Birth – the non-carnal birth. It means to be regenerated. Without it one cannot enter the Kingdom of Heaven.

Chapter 3

3:1 Consider what manner of love
The Father has given to us
in order that we might be called children of **YAHWEH!**
For this reason the world does not know us,
because it did not know Him.

3:2 Beloved, we are now children of **YAHWEH!**
And it has not yet been rendered apparent what we will be.
But we understand that when He has been rendered apparent
we will be similar to Him,
because we will see Him just as He exists.

3:3 And everyone who has this expectation in Him
purifies himself, just as He Himself is pure.

Removes every defilement.

3:4 Whoever practices offenses also practices lawlessness because an offense is the violation of The Torah.

It's important to recognize that in Hebrew thought The Law is **torah**. **Torah is instruction, not demand!** The Hebrews see it as **The Ten Words**. Violation of those, The Word of YAHWEH, is exactly the same thing as what Eve, and then Adam, did in The Garden of Eden. They refused to live according to what YAHWEH had instructed them. The Words are the teachings of YAHWEH. He desires us to follow **willingly**. If your "obedience" is forced you are not surrendered to YAHWEH. You are still in your sin. Note what follows.

3:5 And you understand that He has been rendered apparent in order that He might take away our offenses.

Also, an offense does not exist in Him.

3:6 Whoever remains in Him does not offend.

Whoever offends has neither seen Him nor known Him.

The acts of offending must be intentional for them to be counted against you. Things done in ignorance He will overlook. Offending is an intentional rebellion against His Word.

3:7 Newborns let no one deceive you!

He who practices justification is just, even as He is just.

3:8 He who offends is of The Adversary

because The Adversary has offended since the beginning.

For this reason The Son of **YAHWEH**

has been rendered apparent,

in order that He might destroy the works of The Adversary.

3:9 Everyone who has been born of **YAHWEH** does not offend because His offspring remain in Him,

and he is not able to offend

because he has been born of **YAHWEH**.

This passage requires a very special note.
The offense debt is "passed over". As long as we do not reject YAHWEH by willfully walking away from Him our offense debt is covered for eternity.
It's in this sense that we cannot offend. It doesn't mean we don't unintentionally violate His will. We do. But it does mean that all of our offense debt is already covered, unseen by Him, as long as we remain faithful to Him, trusting in His redemption.

3:10 In this the children of **YAHWEH**

and the children of The False Accuser are rendered apparent,

whoever does not practice justification is not of **YAHWEH**,

nor *is* he who does not love his brother

3:11 because this is the announcement

that you have heard since the beginning,

that we should love one another,

3:12 not just as Kayin did,

who was of the hurtful and murdered his brother.

And why did he murder him?

Because his works were hurtful and his brother's were just.

3:13 Do not marvel, my brothers, if the world detests you!

3:14 We understand that we have exchanged places,

from death into Life, because we love the brothers.

He who does not love his brother remains in death.

3:15 Everyone who detests his brother is a murderer.

And you know that no murderer

has Eternal Life remaining for him.

3:16 By this we know love,
in that He laid down His life for our sake.
Therefore we ought to lay down our lives
for the sake of our brothers.

3:17 Now whoever has the life of the world
and observes his brother having a need
but closes off his inner affections from him,
how does the love of **YAHWEH** remain in him?

3:18 My newborns let us not love in word or in speech,
but in deed and in truth.

3:19 And by this we know that we are of the truth,
and will assure our hearts before Him,

3:20 because if our heart finds fault with us,
YAHWEH is greater than our heart, and knows all things.

3:21 Beloved, if our heart does not find fault with us
we have boldness toward **YAHWEH**,

3:22 and whatever we ask we receive from Him
because we are guarding His precepts
and doing those things that are pleasing in His sight.

3:23 And this is His instruction,
that we should trust in the name of His Son
YAHUSHUA, The Messiah,
and love one another, just as He gave us a precept.

Belief is trust. To trust in the name is also to accept the authority over our lives that is carried by that name. It's vital that you know what His name is, and what it represents in order to trust in it. In Hebrew thought, when the name is there, the person is also considered to be present. To "invoke" the name of another is to place yourself under their authority and power.

3:24 Now he who guards His precepts remains in Him,
and He in him.

And by this we know that He abides in us,
by means of The Divine Nature of **YAHWEH**
which He has given to us.

Chapter 4

4:1 Beloved, do not believe every nature,
but instead test the natures, whether they are from **YAHWEH**,
because many false prophets have gone out into the world.

Each person has a "nature", a character or nature. There are also unclean natures (some call them demons). It's this aspect of their existence that we are to test.

4:2 By this you know The Divine Nature of **YAHWEH**:
every nature that acknowledges
that **YAHUSHUA**, The Messiah, has come in the flesh
is from **YAHWEH**.

4:3 And every nature that does not acknowledge
that **YAHUSHUA**, The Messiah, has come in the flesh
is not from **YAHWEH**.

This one is even from The Antichrist
whom you have heard would come
and now is already in the world.

4:4 You are from **YAHWEH**, newborns,
and have overcome them because He Who is in you
is greater than he who is in the world.

4:5 They are from the world.
Therefore they speak as *if* from the world.

And the world listens to them.

4:6 We are from **YAHWEH**.

He who knows **YAHWEH** listens to us.

He who is not from **YAHWEH** does not listen to us.

By this we know the nature of truth and the nature of error.

4:7 Beloved, we should love one another

because love is from **YAHWEH**.

And everyone who loves is born by **YAHWEH**

and knows **YAHWEH**.

4:8 He who does not love does not know **YAHWEH**,

because **YAHWEH** is love.

Just a reminder - the type of love identified here is not an "emotional feeling" for another. In Hebrew thought, love is equated with loyalty to the other, faithfulness. Also, Scripture identifies love as that which fulfills The Torah entirely. Love does no harm to another.

4:9 In this the love of **YAHWEH**

has been rendered apparent among us, in that **YAHWEH**

has sent His only begotten Son into the world

in order that we might live because of Him.

4:10 In this is love, not that we loved **YAHWEH**,

but rather that He loved us and set apart His Son

as an atonement for our offenses.

4:11 Beloved, if **YAHWEH** so loved us

we also ought to love one another.

4:12 No one has looked closely at **YAHWEH** at any time.

If we love one another **YAHWEH** remains in us

and His love is fulfilled in us.

There are eleven Greek words translated as "see". **Theoamai** is the one used here. It means to look closely at, to perceive, or to visit. It's a personal form of "seeing". It requires one's undivided attention. There is nothing superficial about it.

4:13 By this we know that we remain in Him

and He in us, in that He has given us of His Divine Nature.

4:14 And we have examined and give evidence

that The Father has set apart The Son

to be the deliverer of the world.

4:15 Whoever acknowledges

that **YAHUSHUA** is The Son of **YAHWEH**,

YAHWEH abides in him, and he in **YAHWEH**.

4:16 And we have known and have trusted

in the love that **YAHWEH** possesses for us.

YAHWEH exists as love.

And he who abides in love abides in **YAHWEH**,

and **YAHWEH** in him.

4:17 In this love is fulfilled in our midst

in order that we may have boldness

in the day of condemnation

because just as He exists,

so also are we in this world.

We, as new creations in The Messiah by rebirth, are completed in love. The fullness of His love now resides within us in the form of the Divine Nature of **YAHWEH**. Further, we are made just exactly like Him in our new nature, and therefore we exist in the same essential form (divine nature) as He does. Even further, we are set apart, pure, and undefiled, just as He is!

4:18 There is no terror in love.
But on the contrary, complete love throws out terror
because the terror contains punishment.
But he who is terrified has not been made complete in love.

4:19 We love Him because He first loved us.

4:20 If someone says, "I love **YAHWEH**."
yet detests his brother he is a liar,
because he who does not love his brother whom he has seen,
how can he love **YAHWEH** whom he has not seen?
4:21 And this precept we have from Him,
that he who loves **YAHWEH** should love his brother also.

Chapter 5

5:1 All who trust that **YAHUSHUA** is The Messiah
are born by **YAHWEH**.
And everyone who is loving Him who has given birth to them
also are to love one who is born of Him.

5:2 By this we know that we love the children of **YAHWEH**,
when we love **YAHWEH** and do according to His precepts.
5:3 Indeed, this is the love of **YAHWEH**,
that we guard His precepts.
And His precepts are not burdensome
5:4 because all who are born of **YAHWEH** subdue the world.

And this is the victory that has subdued the world, our trust.
5:5 Who is it who subdues the world if not he who trusts
that **YAHUSHUA** is The Son of **YAHWEH**?

5:6 This is He Who has come by means of water and blood,
YAHUSHUA, The Messiah.
Not by means of water alone,
but rather by means of water and blood.
And it is The Divine Nature of **YAHWEH** who bears witness,
because The Divine Nature of **YAHWEH** is The Truth.

YAHUSHUA said, I am The Truth. This verse says the vital
essence, the divine nature, is The Truth. That means the vital
essence of YAHWEH is equivalent to YAHUSHUA. And we are
told that after His ascension He dwells in us.
Notice the next verse also.

5:7 Concerning this there are three
that bear witness in The Heaven:
The Father,
The Word,
and The Divine Nature of **YAHWEH**.
And these three are united.

5:8 And there are three that bear witness on the earth,
The Divine Nature of **YAHWEH**,
the water,
and the blood.
And these three agree as one.

Lit. – are into one; a unity.
This is the primary passage upon which the concept of "The
Trinity" is established. It's unclear whether this was an editorial
alteration of the original text or not. However, the rest of
Scripture, including portions of 1 John both before and after
these two verses make no mention of "The Holy Spirit" (vital
essence) as a "person".
Only The Father and The Son are identified. The Father has
given Eternal Life, and The Life is in His Son - with **no**
reference to a third entity.
Also, there is no personal name ever given for this purported
"third person" in Scripture. If it were a "person", it would have a

personal name, because without a name one cannot know "his" character or authority in Hebrew thought.

5:9 If we receive the evidence given by human beings, the evidence given by YAHWEH is greater, because it is the evidence given by YAHWEH by which He has given evidence of His Son.

5:10 He who trusts in The Son of YAHWEH has the evidence within himself. He who does not trust in YAHWEH has made Him a liar, because he has not trusted in the evidence that YAHWEH has given concerning His Son.

5:11 And this is the evidence that YAHWEH has given to us, Eternal Life.

And this, The Life, is in His Son.

5:12 He who has The Son has The Life. He who does not have The Son of YAHWEH does not have The Life.

5:13 These things I have written to you who trust in the name of The Son of YAHWEH in order that you might understand that you have Eternal Life, and in order that you might trust in the name of The Son of YAHWEH.

5:14 And this is the boldness that we have toward Him, that if we ask anything according to His will He hears us. 5:15 And if we understand that He hears us, whatever we ask, we understand that we have the requests that we have asked for from Him.

5:16 If anyone sees his brother committing an offense not leading into death he is to ask. And He will give him life for those who commit an offense not leading into death.

There is an offense leading into death. I do not direct that he is to intercede concerning that.

5:17 All injustice is an offense. And there is offense not leading into death.

The reference is to offenses done in ignorance. YAHWEH will overlook offenses done in ignorance if we ask Him to do so.

5:18 We understand that all who are born by YAHWEH do not commit offenses but instead he who has been born by YAHWEH protects himself. And the hurtful does not touch him.

5:19 We understand that we exist from YAHWEH, yet the whole world lies outstretched amidst the hurtful.

5:20 Also we understand that The Son of YAHWEH has arrived and has given us a mind in order that we may know The Truth. And we exist in Him Who is The Truth, in His Son, YAHUSHUA, The Messiah.

This is The True Elohim and The Life Eternal.

heko – to arrive; be present. The presence of the indwelling vital essence of YAHWEH is the result of YAHUSHUA having gone back to Heaven. He told us that if He did not go away the Divine Nature of YAHWEH could not come. He also told us

that if we believe in Him we become "one" with Him and with
The Father.
(He did not say it would be with "The Holy Spirit". That
omission is vital to our proper understanding of things.)
His presence, His Divine Nature, now dwells within the believer
– meaning He is present!

5:21 Newborns, keep yourselves away from idols!

Amen!