

# From the First, Second and Third Epistles of

## JOHN

Apostle John wrote his three epistles in order to teach, admonish, strengthen and encourage the brethren in the congregations under his spiritual care, but also to rebuke the evil doers in them. His epistles breathe love and devotion but also zeal for moral strictness.

Christian philosophers, influenced by the Gnostic heresy, were travelling from congregation to congregation, preaching that the Son of God had not really been incarnated (1John 4:1-3) or denying that Jesus Christ will come again in the new glorious body of Resurrection (2John:7). (read also the introductory notes in Colossians).

In his epistles John, the disciple of love, stresses that true love and truth are inherently combined in the Christian faith, and even comes to the point to caution the believers not to provide even normal hospitality to these false teachers **"for he that biddeth him God-speed is partaker of his evil deeds"** (2John:12)

1 John 1:2-3 **".. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you.."**

In the Greek text, in both of the above points, **apaggelomen ( ἀπαγγέλλομεν )** is used: pin of the verb **apaggello ( ἀπαγγέλλω )**.

"Apaggello" is a compound verb made out of the primary particle **apo ( ἀπό )**: off, i.e. away (from something near), in various senses (of place, time, or relation), and the verb: **aggello ( ἀγγέλλω )**: to bring tidings.


From the verb "aggello", the noun **aggelos ( ἄγγελος )**: angel, is derived: a messenger.

So "apaggello" means to announce, declare, report, proclaim, tell.

"Apaggello" is a verb, commonly used in the Bible. For example in Matthew 11:4 we read: "Jesus answered and said unto them, Go and show (**apaggeilate - ἀπαγγείλατε** : report, tell) John again those things which ye do hear and see:"

So according to the above we read verses 1:2-3: **"..For the life was manifested, and we have seen it, and bear witness, and proclaim to you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard proclaim we unto you also (kai umin: and unto you).."**

1 John 1:3 **"..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."**

In the Greek text the noun **koinonia**  is used, from the adj. **koinos ( κοινός )**: common, shared by all. So "koinonia" means communion, partnership, fellowship, or even charitable contribution, distribution.

"Fellowship is a group of people that join together for a common purpose or interest. Also fellowship is the feeling of friendship that people have when they are talking or doing something together and sharing their

experiences". (Collins dict.).

According to the above the noun "*koinonia*" could be translated as "fellowship" in: Acts 2:42, 2 Cor. 6:14, Gal. 2:9.

So in Acts 2:42 we read: **"And they continued steadfastly in the apostles' doctrine and fellowship (*koinonia*), and in breaking of bread, and in prayers."**

It could be translated as charitable contributions or distributions in: Rom. 15:26, 2 Cor.8:4, 9:13 and Heb. 13:16.

So we read in Rom.15:26: **"For it hath pleased them of Macedonia and Achaia to make a certain contribution (*koinonia*) for the poor saints which are at Jerusalem."**

It is better translated as "communion" in: 1 Cor. 1:9, 10:16, 16, 2 Cor.13:14, Eph.3:9, Phil. 1:5 and 2:1.

So we read in 1Cor.10:16: **"The cup of blessing which we bless, is it not the communion (*koinonia*) of the blood of Christ? The bread which we break, is it not the communion (*koinonia*) of the body of Christ?"**

Also in 2Cor.13:14 we read: **"The grace of the Lord Jesus Christ, and the love of God, and the communion (*koinonia*) of the Holy Ghost, be with you all.Amen"**. According to the above, the word "*koinonia*" in 1John 1:3, can be translated either as "communion", or as "fellowship".

1 John 2:3: **"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him"**

In the above verses the perfect tense (**egnokamen - ἐγνώκαμεν, egnoka - ἔγνων**) of the verb "*ginosko*" is used. **"Ginosko" ( γινώσκω )**: to know by observation or experientially, as contrasting to the verb **eido ( εἶδω )**: usually to know by reflection or intuitively. (For the verb "*oida*" and the derivative word **suneidesis ( συνείδησις )**: conscience see: 1Cor. 4:4)

The perfect tense represents an action that was completed in the past but has continuing results in the present.

So we read: **"And hereby we do know that we have come to know Him, if we keep His commandments. He that saith, I have come to know him, and keepeth not His commandments, is a liar, and the truth is not in him."**

So according to the above we realize that one who has come to know God that way, not just to have heard of Him, but has had a personal and lasting experience of Him, has a fervent desire to obey His commandments. Actually our obedience to the Will of the Heavenly Father, is the only thing that recommends us before Him.

God, being merciful, and through Jesus Christ's mediation may even bless us, in order to repent (Lk. 13:8), or He may even use us in His vineyard (Mt.20:1-16). Nevertheless all these do not recommend us before Him.

With the help of the previous analysis we can now understand the difficult verse in Mt. 7:23: **"And then will I profess unto them, I never knew (**egnon - ἔγνων**) you: depart from Me, ye that work iniquity."**

In the above verse the aorist of the same verb *ginosko* is used by the Lord. He says that: **"I have never known you as, faithful and obedient doers of the Will of My Heavenly Father."**

In 1 John 3:6, the tense (pf) has been correctly rendered: "**Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him (eoraken - ἐώρακεν: pf of the verb orao - ὁράω: see), neither known (egnoken - ἔγνωκεν: pf of the verb "ginosko") Him.**"

1 John 2:26: "**These things have I written unto you concerning them that seduce you**".

In the Greek text the present participle of the verb "*planao*" is used. (**planonton: πλανώντων**)

**"Planao" ( πλανᾶω )**: Deceive, err, mislead, cause to wander.

In John 7:12 we read: "**And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth (*plana*) the people**".

From the verb "*planao*" the noun "**Planos**" ( πλάνος ) is derived.

"*Planos*": one roving as an imposter, a deceiver, a misleader. In Matthew 27:63 we read: "**..Sir, we remember that that deceiver(*planos*) said, while He was yet alive, After three days I will rise again**".

The Word of God reveals to us, who the real "*planos*" is.

In 2 John :7 we read: "**For many deceivers (**planoi - πλάνοι**) are entered into the world, who confess not that Jesus Christ is come (**erhomenon - ἐρχόμενον**: going to come) in the flesh. This is a deceiver (*planos*) and an antichrist**".

"*Planao*": mainly refers to the spirit, whereas to seduce refers to the lower levels, of desires and senses. For example: "**He was seduced by the offer of money into betraying his country**".

Accordingly in the Greek text we read verse 2:26 in 1 John: "**These things have I written unto you concerning them that deceive you**".

1 John 2:28: "**..that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming**".

Also in 3:21 "**beloved, if our heart condemn us not, then have we confidence toward God**".

In the Greek text in both verses the word **parresia ( παρρησία )** is used, which means: freedom in speaking, boldness (see also 2Cor. 3:12).

In 1 John 4:17 the word "*parresia*" has been translated as "boldness". "**Herein is our love made perfect, that we may have boldness in the day of judgment**".

According to the above in the Greek text we read verse 2:28: "**..that when He shall appear, we may have boldness, and not be ashamed before Him at His coming**"

And verse 3:21: "**beloved, if our heart condemn us not, then have we boldness towards God**".

2 John: 7: "**For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh**".

In the Greek text we read: "**For many deceivers are entered into the world, who confess not Jesus Christ *erhomenon* in the flesh**".

**Erhomenon** ( ἐρχόμενον ): present participle of the verb **erhōmai** ( ἔρχομαι ): to come, is used. It means the one who is coming.

So according to it, the above verse should be translated as: "**For many deceivers are entered into the world, who confess not that Jesus Christ will come in the flesh**". (the new glorious body of resurrection).

In Matthew 23:39 we read: "**Blessed is He that cometh** (**erhōmenos** - ἐρχόμενος) **in the name of the Lord**".

In 1 John 4:1-2 we read: "**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come** ( "*eleluthota*" ) **in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come**( "**eleluthota**" - ἐληλυθότα ) **in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come;**"

In the above verses the present perfect participle of the verb "*erhōmai*" is used (*eleluthota*), and is correctly translated as: "is come". But in 2 John, where the present participle is used, (*erhomenon*) the translation should not be the same.

So according to the above every Spirit truly coming from God must confess that Jesus Christ has come in the flesh (*eleluthota*, in His first Coming) and will come again in the flesh (*erhomenon*, in His Second Coming).

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

In the Greek text the preposition **peri** ( περί ) is used which does not mean "above", but "about", "concerning".

Also the verb translated as "prosper", is the verb **euodousthai** ( εὐοδοῦσθαι ), the passive present infinitive of **euodoo** ( εὐοδόω ). This is composed of **eu** ( εὖ ): well, good, and **hodos** ( ὁδός ): road. It essentially means to have a good, safe, effective journey through life.

So according to the above, the apostle John wishes Gaius to have a good, blessed, course in all things in his life and to be in health, even as Gaius' soul is thriving.

"*Euodoo*" has a much broader meaning than prosper, in so much as it is used for spiritual things as well.

In Romans 1:10 we read: "**..making request, if by any means now at length I might have a prosperous** (**euodotesomai** - εὐοδοθήσομαι) **journey by the will of God to come unto you.**".

Obviously apostle Paul is not asking from God to have a prosperous journey to Rome, but is asking God to open up the way in order to have a free passage (*euodotesomai*: passive voice, future of *euodoo*) to the brethren in Rome.