

Chapter 2

2: 1 My little children of Yisrael, these things I write to you, so that you may not sin. But if anyone sins.

Knowing יהוה is dependent on an ongoing obedience toward Him or else you become spiritually blind. Something fundamental is meant by the term commandments - commandment in the covenant that the Son enacted. Not just the love command as the Church teaches and not a Levitical, rabbinic interpretation of Torah either. Covenant Torah - the Book of the Covenant Torah!

יהוה desires a relationship which is continuous - *not episodic!* A creature that lives in the darkness long enough goes blind to the light - it's a self-inflicted blindness, so a darkness descends upon their life.

2:1 I write to you, so that you may not sin. Yochanan isn't now adopting the position of the secessionists which he just spent all this time exposing and condemning (1:8)!

The *'these things'* refers to the situations projected either for commendation or condemnation in 1:6-10 - thereby stiffening the communities resistance to sin!

Yochanan is writing these things, in context of V6-10, so that the community not fall in with the secessionists and claim that they too, no longer sin!

The latter part of 2:1 confirms this interpretation because Yochanan recognizes the possibility of the community sinning,,,,, **'but if anybody does sin.'**

...we have an advocate with Abba, gauvh ha Moshiach Ha-Tzadik.

'Advocate' = 'Parakle'tos', only found here in Yoc Alef and four times in the Besorah of Yoc. Nowhere else in the NT, nor in the LXX.

In the besorah of Yoc it denotes the RHK who has been sent to earth when Yahusha returned to the Father.

But here it denotes Yahusha Himself and is connected to His function as HP in the shamayim. 'Advocate' - one who speaks on behalf of the accused. Our advocate in court but also as our sacrificing priest in the temple.

2 And He Himself is the keporah offering for our sins, and not for ours only but also for the whole olam hazeh.

Atoning sacrifice = Heb: 'Kepporah' - Gk: 'Hilasmos'. Removal of guilt because of sin.

Torot of 1st mention: Dan 9:9 you know that chapter that some try to twist to justify a Levitical Priesthood: ***To vuvh our tvkt belong rachamim and Hilasmos/ forgiveness, though we have rebelled against Him;***

2nd mention: ***Ez 44:27 And in the day that he goes into the Kadosh-Place, to the inner courtyard, to serve in the Kadosh-Place, he shall offer his Hilasmos/sin offering, says the Master vuvh.***

finally: ***Vayikra 25:9 Then shall you cause the shofar of the yovel to sound on the tenth day of the seventh moon, on the Yom HaKippurim/Hilasmos shall you make the shofar sound throughout all your land.***

If Yahusha is the Hilasmos as Yochannan believes, in context If he is the Hilasmos then what went before as Hilasmos is now attributed to Him!

Messiah's intercession is the continual application of His priesthood.

We can't fall into the deception of downplaying the magnitude of what Malki-Tzedik did in propitiating wrath that otherwise you'd surely have to face under a different priesthood.

3 Now by this we know that we know Him, if we guard His mitzvoth. 4 He who says, I know Him, and does not guard His mitzvoth, is a liar, and the emet is not in him. 5 But whoever keeps His word; truly the ahava of vuvh is perfected in him. By this we know that we are in Him. 6 He who says he stays in Him, should himself also have his halacha just as He had His halacha.

What word does Yochanan mean by "commandments"?

'Entole' appears in the LXX 240 times. It's used to translate 'Mitzvoth', a commandment closely related to 'Nomos'- teaching-law-guidance. Listen, it's the 'Mitzvoth' - individual stipulations within a larger didactic or legal corpus - in context of Yahusha, it has to be within covenant 'Torah' which His death and subsequent resurrection inaugurated. It's the Mosaic depiction of his prophetic covenant office as advocate - High Priest.

7 Brothers, I write no new mitzvah to you, but an old mitzvah, which you have had, from Beresheeth. The old mitzvah is the word that you have heard from Beresheeth.

8 Again, a renewed mitzvah I write to you, which thing is emet in Him and in you, because the darkness is passing away, and the emet of Light is already shining. 9 He who says he is in the Light, and hates his brother, is in darkness until now.

The love command is very old. Yet it's very new. The command is new because Yahusha reaffirmed and exemplified it in five ways that had never been witnessed on earth:

- I. He exemplified love by the way he experienced fellowship with יהוה.
- II. The way he loved others.
- III. The way he taught to love others - with humility.
- IV. The way his love plumbed new depths - the willing sacrifice of his life for others.
- V. It's new because it's grounded in a unique act and because it possesses a unique efficacy - the power to regenerate those who'd otherwise be eternally lost.

The newness of the command is eschatological - it's part of the Covenants Of Promise in the last times.

10 He who loves his brother stays in the Light, and there is no cause for stumbling in him. 11 But he who hates his brother is in darkness and has his halacha in darkness, and does not know where he is going, because the darkness has blinded his eyes. 12 I write to you, little children, because your sins are forgiven for His Name's sake. 13 I write to you, ahvot, 12 because you have known Him who is from Beresheeth. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have come to know Abba. 14 I have written to you, ahvot, because you have known Him who is from Beresheeth. I have written to you, young men, because you are strong, and the word of vuvh stays in you, and you have overcome the wicked one.

Fathers and children = greater and lesser age levels.

15 Do not love the olam hazeh, or the things in the olam hazeh. If anyone loves the olam hazeh, the ahava of Abba is not in him. 16 For all that is in the olam hazeh; the lust of the flesh, the lust of the eyes, and the pride of chayim; is not of Abba but is of the olam hazeh. 17 And the olam hazeh is passing away, and the lust of it; but he who does the will of vuvh lives le-olam-va-ed.

Don't be taken up with the world any more than you should be taking up with a prostitute!

Three things which make up the world are antithetical to יהוה:

- I. The cravings of sinful man, lit. the desire of the flesh - 'desire' 'epithymia' morally negative connotations.
- II. Lust of the eyes. Sinful cravings that are activated by what you gaze at, which leads to covetousness. Seeing only the visible and missing the invisible from above.
- III. Man's pride in his possessions. Pride of life - livelihood - living - property.

The three contact to the tree: the temptation of Eve.

There must be conflict with the world if the soul is to grow up into Messiah.

The symbol of for this age should be a skull and an hour glass.

18 Little children, it is the last hour; and as you have heard that the anti-Moshiach is coming, even now many anti-Moshiachs have come, by which we know that it is the final hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. 13 20 But you have an anointing from the Kadosh-One, and you know all things.

'Went out from us'....they left.... the Moshiach Neged's true scriptural character wasn't clear until they left and dug their heels into their dogma...they became entrenched!

21 I have not written to you because you do not know the emet, but because you know it, and know that no lie is of the emet.

The remnant know the truth about Yahusha. But we also know the truth about schismatics, we have the spiritual perceptivity to recognize false teaching.

22 Who is a liar but he who denies that gauvh is the Moshiach? He is an anti-Moshiach, whoever denies the Abba and the Son. 23 Whoever denies the Son does not have Abba either; but he who acknowledges the Son has Abba also.

24 As for you, let that stay in you which you have heard from Beresheeth. If what you heard from Beresheeth stays in you, you also will stay in the Son and in Abba. 25 And this is the promise that He has promised us eternal chayim.

Then - Docetics: looking for the supernatural and angelomorphic.

Today - Synagoge of Satan: looking for the natural and genelogic-morphic.

26 These things I have written to you concerning those who try to deceive you. 7 27 But the anointing which you have received from Him stays in you, and you do not need that anyone teach you differently; 8 but as the same anointing teaches you concerning all emet things, and is emet, and is not a lie, and just as it has taught you, then you will stay in Him.

The audience were protected against being deceived by these secessionist in a threefold manner just as today, we're protected against the synagogue of Satan - the Levitical hierarchy in the same threefold manner:

I. Remember the truth, which from Beresheeth. Alef-Tav - Gen. 12 - Gen. 15.

- II. Recongnize the deceivers for what they are: then by their denial that Yahusha was the Moshiach, Yah's Son. Today by their denigration of the Malki-tzedik priesthood, Yahusha's blood and sacrifice, and the elevation of the Levitical Priesthood, their own blood, and a Luceriferic end time animal sacrifice.
- III. Remember that they, as we do, have an anointing which teaches us all things so that we don't have need of others (namely the secessionists and today the Syn of Satan) to teach us anything.

What we've witnessed what we have of late, with these teachings that are plainly at variance with the truth of the priesthood - it has to be named and it's origins exposed.

To arm us against such things Yochanan reminds us of one outstanding resource - being anointed by the RHK. Have you had a baptism in Holy Ghost?

28 And now, little children, stay in Him, so that when He appears, we may have confidence and not be ashamed before Him at His coming. 29 If you know that He is tzadik, you know that everyone who practices tzedakah is born of Him

The person who does Tzadikah and the works of Abel and those who look to another altar, priesthood are the sacrifice of Cain.

It's sad that people who once belonged to the authors community subsequently left because they had come to accept a different Christology. Yochannan realized they couldn't hold to that Christology and still remain a believer.

Likewise today you can't hold of to genealogical myths and fables, looking toward a proven failed priesthood of men and still remain part of His priesthood and him being your advocate - Hilasmos! *Who's your Hilasmos!*