

Yochanan Alef Chapter Three

3:1 Behold what manner of ahava Abba has bestowed on us, that we should be called b'nai vuvh! Therefore the olam hazeh does not know us, because it did not know Him. 2 Beloved, now we are b'nai vuvh; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

Because we've had the title B'nai יהוה bestowed upon us, makes us strangers to the world. The world is Satan's family reunion that you and I find ourselves as unwelcome guests.

It's doing righteousness in the midst of the reunion that distinguishes the children of יהוה and the children of S.a.tan.

We are children not born of natural decent! Those who can't comprehend this (1:12) give away their parentage don't they? They err following the Synagogue of Satan and human decision or a husbands will, but not born of יהוה.

It's surprising, but our greatest opposition right now comes from Torah doctrine peddlers

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

The reason the world doesn't know us is that they didn't know him! But because we have this hope in Him we're charged to purify ourselves, just as He is pure. Take up your charge!

4 Anyone who commits sin violates Torah, for sin is the transgression of the Torah.

We know Yahusha didn't die so that we could have the grace to continue to sin! Sin is herein defined as violating the Torah - YHWH's teaching and instruction.

If you excuse away the Hebrews 7:12 plainly stated change in Torah that's always been in Gen 49:10 Torah and you fall into the Church and Rabbinic trap of a synonomous BoL BoC you're in sin. Why? You're not perfuming the Shabbat sacrifices, not visiting the priest in matters of judgement not following the very unchanged Torah that you espouse - you're picking and choosing which commandments apply today based upon logic and reason, making excuses because it's not convenient or not constructed yet - thus condemning yourself.

If you're not rightly dividing the word of Torah (2 Tim 2:15, Heb 7:12, Gen 49:10) between Boc and BoL you're still in sin and you've put yourself under a curse. It's no different than the Church, you just joined a Jewish religion instead of a Christian one:

Gal 3;10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

If you're holding to an unchanged Torah like Rabbinic Judaism and Messianic Judaism teach then you're under the works of the law - the BoL and cursed. You jumped ship from the sinking vessel of paganism, syncretism and lawlessness only to grab hold of the cursed buoy that some Messianic Jew threw to you, thinking it was a life line, all the while bypassing the BoC Torah life boat piloted by the Malki-Tzedik Kohen Ha Gadol - filled with the redeemed priesthood - plucked from being tossed to and fro from every wind of doctrine!

5 And you know that He was manifested to take away our sins, and in Him there is no sin. 6 Whoever stays in Him does not sin. Whoever sins has neither seen Him nor known Him.

There's a noticeable tension between 3:6-9 and 1:8-9.

1:8: If we say that we have no sin, we deceive ourselves, and the emet is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

Six interpretations:

- I. Habitual/ocasional sin.
- II. Idealistic/realistic view.
- III. Already/not yet distinction.
- IV. Quotations of the slogans of the secessionists.
- V. Sin and anomia - Satanic rebellion.
- VI. Abiding - moment by moment

We need to have an honest and ongoing acknowledgment of our sins - to confess - receive forgiveness and receive a cleansing from all unrighteousness. We need to make a repeated choice not to sin, which requires a reliance of Yahusha, an abiding in Him in the hour of temptation or trial. By abiding in Him we can have the ability to avoid any given sinful deed is what's meant by resisting sin. It's both a repeated matter of choice and an intermittent one. So this view is a moment by moment view (six). The moment you sin you stop abiding in Messiah at that point, if this becomes a pattern of behavior.....well.....you don't know יהוה anymore!

You can see the tension with 3:6. In one place Yochanan seems to reject sinless perfection, in another he assumes it.

Lets look at Yochanan's rejection of sinless perfection in six texts:

- I. 1:6 *If we claim to have fellowship with him yet walk in darkness, we lie and do not live by the truth.*
- II. 1:8 *If we claim to be without sin, we deceive ourselves and the truth is not in us.*
- III. 1:10 *If we claim we have no sinned, we make him out to be a liar and his word has no place in our lives.*
- IV. 2:4 *The man who says, I know him, but does not do what he commands is a liar and the truth is no in him.*
- V. 2:6 *Whoever claims to live in him must walk as Yahusha did.*
- VI. 2:9 *Anyone who claims to be in the light but hates his brother is still in darkness.*

Look at the commonality: each text begins with an introductory formula (*if we claim*), followed by a statement of what's claimed, then in three texts (1:6, 2:4, 9) there's a description of the related behavior which is inconsistent with the claim.

Then 2:6 describes the sort of behavior which should accompany such claims.

Next in three texts (1:6, 2:4, 9) those that make such claims without the supporting behavior are found to be "*lyin' mamas*" still in the bloody darkness!

Finally, in two texts (1:6, 10) no inappropriate related behavior is mentioned and the claim itself is said to be inappropriate and makes them liars.

Four out of the six claims are appropriate if the related behavior is appropriate.

It's okay to claim you have fellowship with יהוה, you know Him, abide in Him and abide in the light. But two of the six claims are unacceptable: it's never okay to claim you have no sin/have not sinned. It's okay to claim intimacy with יהוה as long as your behavior doesn't invalidate that claim. But the claim to not have sinned is never appropriate.

The secessionists are making claims to be without sin which are alien, pagan and hypocritical.

What do we learn? Perfection is intimacy with יהוה, which is based upon cleansing from sin, not a complete absence of sin.

If you abide in Him, you'll be safely encamped in covenant Torah where the curses of the Book of the Law can't penetrate - meaning you're safely restored under his wings of protection promised at the Mountain Ex 19:4/24:7 - BoC Torah.

LXX anomia translates about 20 different Hebrew words and is synonymous with '*hamartia*'. Anomia has Satanic associations, those that have gone over to the to the Synagogue of Satan, '*they say they're Jews, but are not*'. It's used to translate Belial (2 Sam 22:5, Ps. 17:4). Those of the Synagogue of Satan bring about wickedness through Satan and his spirits and are not the children of יהוה but the children of iniquity (1QS 3:20, 5:2, 10, 10:20) aiding in the construction of their masters house.

7 Little children, let no one deceive you. He who does tzedakah is tzadik, just as He is tzadik. 8 He who sins is of s.a.tan, for s.a.tan has sinned from Beresheeth. For this purpose the Son of vuvh was manifested, that He might destroy the works of s.a.tan. Whoever has been born of vuvh does not sin, for His zera remains in him; and he cannot sin, because he has been born of vuvh. 8 If we say that we have no sin, we deceive ourselves, and the emet is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The key to resolving the tension between 3:6-9 and 1:8-9 is **Yochanan 8:34 "I tell you the truth, everyone who sins (pas ho poiein hamartian) is a slave to sin."**

"Poiein hamartian" is to habitually sin. 1 Jn. 3:9 should be understood in the same way. You habitually sin by remaining stiff necked in a broken covenant state. All the Torah in the world isn't going to help you if you're under the curse of the works of the BoL, or lawlessness in pagan ritual syncretic customs.

The secessionists were claiming to have no sin and Yochanan is rejecting their claim in 1:8-9.

We live in the midst of an eschatological tension in relation to sin. We're already free from sin once we come into covenant faith, yet we do not fully attain it until we're raised incorruptible and changed in the twinkling of an eye.

"Anomia" - the sin that distinguishes the children of S.a.tan *is the sin of S.a.tan, rebellion-anomia*, and this sin is impossible for believers to commit once in BoC because YHWH's seed remains in us and we can't commit it.

As with Cain, sin is crouching at our door, it desires to have us, but we can master it. But if you bring the wrong sacrificial offering to the wrong alter your guilt is upon you.

10 If we say that we have not sinned, we make Him a liar, and His word is not in us. 10 In this the b'nai vuvh and the children of s.a.tan are manifest: Whoever does not do tzedakah is not of vuvh, nor is he who does not love his brother. 11 For this is the message that you heard from Beresheeth, that we should love one another.

I need to address the closet liberals who believe that when you expose error and name names that it's unloving and not brotherly.

People are afraid to expose errors because they're afraid of being judged as harsh or uncaring themselves.....so they remain silent! That's cowardice, you've been affected

by teachers who teach in the shadows, banking on the hope that believers won't have the stomach to stand up, take a risk and expose them by shining the light!

We make judgments all the time, let's look at Rav Shaul!

I Cor. 5:1-13. Shaul **"judged"** (v.3) the man and he told the congregation at Corinth that they were to **"judge."**

Of course liberals rip Mat 7:1 out of context, **"Judge not, that you be not judged"** This isn't saying you can't make a judgement, It's talking about not making a hypocritical judgement that's all! (Vs. 2-5)

Later on in V.15 it's written: **"Beware of false prophets, which come to you in sheep's clothing..."** How an earth can we know false prophets unless we judge them by the Word of יהוה? If we know the false prophets, how can we fail to examine the words of these "ravens wolves?" All through the scriptures we find proof that they should be identified and exposed.

Judging is the mark of a mature believer: **(Heb. 5:14). "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil"** judging, discerning, discriminating!

"You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit" (vs. 16,17). The only way you can fulfill this Scripture is to judge.

"Judge not according to the appearance, but judge righteous judgment" (John 7:24). **"judge righteous judgment,"** which is judgment based upon the Word of יהוה .

"Beloved, believe not every spirit, but try the spirits, whether they be of יהוה; because many false prophets are gone out into the world" (I John 4: 1).

In Ephesus they were commended because they had **"tried them which say they are apostles, and are not, and hast found them liars"** (Rev. 2:2). So don't get all bent on me when I try those who say their Jews and are not and hast found them liars!

In Pergamos they were rebuked because they tolerated those that held **"the doctrine of Balaam,"** and **"the doctrine of the Nicolaitanes, which thing I hate"** (Rev. 2:14,15). We'll be judged if we don't judge if we let Tallit wearing Talmidim and liars continue unabated. We have an obligation to expose them and have them tried by by the Word of יהוה .

(Rom. 16:17). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"

Marked and to be avoided, which requires discernment and judgment.

(Titus 1: 13). Wherefore rebuke them sharply, that they may be sound in the faith

And have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11). Reprove means to censure, condemn, find fault, rebuke, to refute.

Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us (II Thess. 3:6). We're to withdraw from those whose doctrine and conduct doesn't conform to the Word of יהוה .

Oh, they may have ***a form of godliness, but denying the power thereof. from such turn away for such people are never able to come to the knowledge of the truth (11 Tim. 3:5,7).*** The only way we can turn away from such people is by identifying them and their message.

If you're inviting a teacher into your home through the internet, you need to judge them, including me first before you receive them: ***If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Yah speed For he that biddeth him Yah speed is partaker of his evil deeds (11 John 10, I 1).***

Moses called out and named Balaam. (Num. 22-25). Peter exposed ***the way of Balaam ... who loved the wages of unrighteousness (II Pet. 2:15).***

John named Diotrephes. ***(III John 9).***

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

Paul named Peter publicly. ***(Gal. 2:11-14).***

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed ... But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Paul named Demas for loving the world. ***For Demas hath forsaken me, having loved this present world (II Tim. 4:10).***

Paul named Hymenaeus and Alexander. Paul told Timothy to ***war a good warfare; Holding faith, and a good conscience; which some have put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme (I Tim. 1: 18-20).***

Paul named Hymenaeus and Philetus. He told Timothy to **study** that he might be able to "rightly" divide "the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth as canker. of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some (11 Tim. 2:15-18).

Paul named Alexander the coppersmith. **Alexander the coppersmith did me much evil. that יהוה reward him according to his works: Of whom be thou ware also, for he hath greatly withstood our words (II Tim. 4:14-15).**

And I've named names too and I stand by that decision. Using the love doctrine to try and coerce and silence a person is a heinous perversion of scripture and a tactic of the Luciferic realm.

12 Not as Qayin, who was of the wicked one, and murdered his brother. And why did he murder him? Because his works were evil and his brother's were tzadik. Did you get that?

13 Do not marvel, my Yisraelite brothers, if the olam hazeh hates you. We know that we have passed from death to chayim, because we have ahava for the Yisraelite brothers. who does not love his brother stays in death. 15 Whoever hates his brother is a murderer, and you know that no murderer has eternal chayim abiding in him. 16 By this we know ahava, because He laid down His chayim for us. And we also ought to lay down our chayim for our Yisraelite brothers. 17 But whoever has this olam's necessities, and sees his brother in need, and shuts his lev from him, how does the ahava of vuvh live in him? 18 My little children let us not love in word, or in tongue, but in mitzvot and in emet.

19 And by this we know that we are of the emet, and shall establish our levavot before Him. 20 For if our lev condemns us, vuvh is greater than our lev, and knows all things. 21 Beloved, if our lev does not condemn us, we have confidence towards vuvh.

We have to overcome our base thoughts when it comes to charity and love. Our nature condemns the sacrifice demanded as unnecessary, suggesting it can be bypassed and that love can be maintained without the giving of our time or resources.

We have to reason with our heart and be persuaded by the Ruach Ha Kodesh to make a sacrifice willingly. The demand of the Ruach Ha Kodesh has to be greater than the base, ignorant impulses of the heart for love to flourish.

The exhortation is don't close your hearts towards fellow believers but persuade your hearts in the presence of יהוה.

If our hearts don't object to us responding to calls on our generosity then we'll experience more confidence in our relationship with יהוה And whatever we ask we receive from Him, because we guard His mitzvoth, and do those things that are pleasing in His sight.

People that don't give generously will lack in confidence in their relationship with יהוה , lack in confidence as they approach יהוה in prayer and are always more concerned about money - it's whereabouts and its weight, than others who overcome the base thoughts of the heart and make the sacrifices.

23 And this is His great mitzvah: that we should believe on the Name of His Son gauvh ha Moshiach and love one another, as He gave us that mitzvah.

24 Now he who keeps His mitzvoth stays in Him, and He in him. And by this we know that He stays in us, by the Ruach that He has given us.