

A Study of 1 John 1

I. Outline.

- I. Jesus Christ, the Life of Believers (1:1–4)
 - A. **John’s proclamation (1:1–2): The apostle offers a twofold description of this divine giver of life.**
 - 1. *The eternal Christ* (1:1a): He existed before the world began.
 - 2. *The earthly Christ* (1:1b–2): John saw, heard, and touched the physical body of the Savior.
 - B. **John’s purpose (1:3–4): He writes this that we might know the two reasons for Jesus’ incarnation.**
 - 1. *The vertical reason* (1:3): That we might experience fellowship with both the Father and Son.
 - 2. *The horizontal reason* (1:4): That we might share our joy with one another.
- II. Jesus Christ, the Light of Believers (1:5–10)
 - A. **The fact (1:5): “God is light and there is no darkness in him at all.”**
 - B. **The fruits (1:6–10)**
 - 1. *Negative* (1:6, 8, 10): If we walk in darkness with unconfessed sin, we will remain barren.
 - 2. *Positive* (1:7–9): If we walk in the light and confess our sin, we will be cleansed and fruitful.

[Willmington, H. L. (1999). *The Outline Bible* (1 Jn 1). Wheaton, IL: Tyndale House Publishers].

II. Summary.

This letter from the “Apostle of Love,” is a rich source of blessing to those who study it carefully. John begins by talking about the fact that he was actually there! He saw the Lord Jesus. He had handled Him. He would have Christians to be full of joy because of a relationship with Jesus. As Christians walk in the light, we can have cleansing from sin.

Contents: Fellowship with God made possible through the incarnation. Conditions of perpetual fellowship: walking in the light and confessing sins.

Characters: God, Christ, John.

Conclusion: Fellowship with the Father, which has been made possible through the incarnation of Christ, the eternal Word, can be maintained only by walking in the light, which signifies the recognizing of our sins with frank confession of them and forsaking of them as they are revealed to us, and belief in Christ crucified as the remedy for sin.

Key Word: Fellowship, [1 John 1:6](#).

Strong Verses: [1 John 1:6](#), [7](#), [8](#), [9](#), [10](#).

Striking Facts: [1John 1:9](#). Our sins were judicially dealt with at the cross ([1 Peter 2:24](#)) which results in eternal life, but un-confessed and un-forsaken sin in the believer brings the loss of fellowship with God and chastisement. ([1 Corinthians 11:31-33](#)) Confession of sin would not bring fellowship with God, unless the sinner had accepted the finished work of Christ on the cross.

[Keith L. Brooks, *Summarized Bible*].

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

The following background remarks come from: *Studies in 1 John, 2 John, and 3 John*, edited by Dub McClish, pp. 27-32, and relate to matters of the particular time in which John wrote...

“The Johannine Epistles were written during a maelstrom of conflict! The first generation of church leadership (i.e., the apostles) had ‘finished the race and kept the faith.’ Now, only one remained alive; and while some apparently thought that the Lord Himself would return prior to John’s death, history would prove them wrong. To John fell the task of dealing with the conflict which now surrounded the infant church; and deal with it he would! ...

“Who, exactly, were these false teachers that John wrote to expose, and what was their doctrine? The exact identity of these false teachers has been called by some ‘a matter of controversy.’ Others, however, have researched the matter in such a manner as to provide clues as to their identity. From extra-Biblical research, and from Biblical statements, there are certain things that we do know. As John R. W. Stott says, ‘John describes them by three expressions, which draw attention to their diabolical origin, evil influence, and false teaching.’ Stott lists the three expressions as (1) ‘false prophets’ (1 John 4:1); (2) ‘deceivers’ (2 John 1:7); and (3) ‘antichrists’ (1 John 2:18, 22; 4:3; 2 John 1:7). And, in each case there are ‘many’ – ‘many false prophets,’ ‘many deceivers,’ ‘many antichrists.’ ...

“Gnosticism took on many forms, but can basically be discussed under two categories -- (1) those who denied the Deity of the Lord (Cerinthian Gnostics), and (2) those who denied the humanity of the Lord (Docetic Gnostics). These denials were ultimately brought about by the Gnostics' dualistic belief that matter is inherently evil and only spirit is good. For the Gnostic, the spirit was from God, and therefore good, since the Gnostic held God to be perfect and good; but matter, and especially the body, was not from God and therefore evil. Of course, with this particular view came two problems: (1) how to explain the creation, and (2) how to explain the incarnation, if matter is inherently evil (which the Gnostic believed) and if God is inherently good (which the Gnostic also believed), then God could not have created the world, for God (good) would not (could not) create evil. Thus, the Gnostics eventually ended up with an artificial system of ‘aeons’ or ‘emanations’, (i.e., ‘lesser gods’), one of which created the world. This was their only way around the problem of God’s directly creating that which they believed to be evil. The body likewise, being composed of matter, must also be evil, said the Gnostics, and therefore the incarnation of Christ (Deity’s inhabiting a literal body) could not have occurred. ...

“After all is said and done, of course, the whole system of Gnosticism can be shown to be in error by simply noting that it makes salvation available only to a few select people (those to whom the ‘special knowledge’ had been made available), and thereby makes God a respecter of persons. Acts 10:34-35, however, makes it clear that God may not be charged with that error. Also, Gnosticism makes salvation meritorious, by making one’s mental efforts, not the blood of Christ, the basis of that salvation. Eph. 2:6ff and many other passages are thus violated.

IV. Words/Phrases to Study

- 1:1... **THAT WHICH WAS FROM THE BEGINNING**—“Instead of a personal pronoun in the masculine gender which we would ordinarily expect in this instance, the sentence begins with a neuter relative, *that which*. The reference is thus not to Christ contemplated as a person only, but to the attributes and characteristics which he, as the Word, possesses. It was ‘concerning the Word of life’ which John purposed to write, hence the neuter to express a collective or comprehensive whole.” [Guy N. Woods, *A Commentary on the New Testament Epistles of Peter, John, and Jude*, p. 210].
- 1.1... **OUR HANDS HAVE HANDLED**—“Compare Matthew 26:49; Luke 24:39; John 20:27. This and the foregoing expressions might be directed against Cerinthus and the Doketists—those that held that

Christ was only a phantom” [W.M. Sinclair, *A Bible Commentary for English Readers*, Editor: Charles Ellicott, an e-Sword Module].

- 1.1... **THE WORD OF LIFE**—“Respecting, or pertaining to, the Word of life. ‘That is, whatever there was pertaining to the Word of life, which was manifested from the beginning in his speech and actions, of which the senses could take cognizance, and which would furnish the evidence that he was truly incarnate, that we have declared unto you.’ The phrase ‘the Word of life,’ means the Word in which life resided, or which was the source and fountain of life. See the notes at John 1:1, 3. The reference is undoubtedly to the Lord Jesus Christ” [Albert Barnes].
- 1.2... **MANIFESTED**—“Corresponding with *the Word was made flesh* (John 1:14). The two phrases, however, present different aspects of the same truth. *The Word became flesh*, contemplates simply the historic fact of incarnation. *The life was manifested*, sets forth the unfolding of that fact in the various operations of life. The one denotes the objective process of the incarnation as such, the other the result of that process as related to human capacity of receiving and understanding it. “The reality of the incarnation would be undeclared if it were said, ‘The Life became flesh.’ The manifestation of the Life was a consequence of the incarnation of the Word, but it is not coextensive with it” (Westcott)” [Marvin R. Vincent, *Vincent’s Word Studies*]. ||||
“The parenthesis reiterates with redoubled force that the whole essence of the relation of God to man lies in the audible, visible, tangible, historical appearance of God in Jesus. After the manner of St. John, the word “life” at the end of the last sentence suggests the form of the phrasing in the new sentence: Jesus was that *Eternal Life* which was at the side of the Father, in communion with Him, in equal intercourse with Him; that Life on which all other existence, physical and spiritual, depend (1) for its license to exist, (2) for its fulfilment of the end for which it was created” [W.M. Sinclair].
- 1.3... **THAT YE ALSO MAY HAVE FELLOWSHIP WITH US**—“Through the acceptance of the Word of life a unity of faith, practice, and worship is established, and it was for this purpose that the life was being declared. Here, in the most emphatic fashion, the writer points out that only in unity of faith is there communion in religion. It is possible to have fellowship only when there is a common bond established in faith, work, and love” [Woods, p. 213]. |||| “‘This word introduces us to one of the main thoughts of the Epistle. The true life in man, which comes through the *acceptance* of Jesus as the Son of God, consists in *fellowship* with God and with man. On the word, see on Acts 2:42; see on Luke 5:10. The verb *κοινωνέω* to *come into fellowship, to be made a partner, to be partaker of*, occurs 1 Peter 4:13; 2 John 1:11; Hebrews 2:14, etc. The expression here, (*ἔχειν κοινωνίαν*) is stronger, since it expresses *the enjoyment or realization* of fellowship, as compared with the mere *fact* of fellowship” [Vincent].
- 1.4... **THAT YOUR JOY MAY BE FULL**—“This is almost the same language which the Saviour used when addressing his disciples as he was about to leave them, John 15:11; and there can be little doubt that John had that declaration in remembrance when he uttered this remark. See the notes at that passage. The sense here is, that full and clear views of the Lord Jesus, and the fellowship with him and with each other, which would follow from that, would be a source of happiness. Their joy would be complete if they had that; for their real happiness was to be found in their Saviour” [Barnes].
- 1.5... **GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL**—“Though there is much darkness in the world, ‘darkness in him there is none whatsoever.’ This statement, in the Greek text, is an exceedingly emphatic one, the two negatives, *ouk estin oudemia*, signifying ‘no, not even one tiny particle!’ There is no discoloration, no admixture of darkness in the pure light which streams from the character of God. He is, indeed, ‘the Father of lights, with whom can be no variation, neither shadow that is cast by turning’ (James 1.17)” [].
- 1.7... **WALK IN THE LIGHT**—“To ‘walk in the light’ is a figure which means to live as a Christian. Notice that ‘walk in the light’ has a qualifying statement—‘as he is in the light.’ In verses five and six, we read ‘that God is light.’ Thus, we walk in the light that God is. The principles behind

our daily walk are the same as God's. Notice also the word 'walk' is continual action. We walk and keep on walking in the light that God is. What does all this mean? It means our life is exemplary of how God would walk in this life. Our every effort and our every breath are as if we are trying to live as perfectly as God lives. We are holy because He is holy (1 Peter 1.15-16)" [Chuck Northrup, *We Can Rest Assured!*, p. 12].

- 1.7... **THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US**—"Another result of walking in the light is the cleansing of our sins by the blood of Jesus. This cleansing is not automatic for it requires confession which entails repentance and renewal. And cleansing does not come as a result of a mere feeling of guilt from the sins we have committed, nor does it come as a result of a mere belief in Jesus as the Christ. It comes from walking 'in the light, as he is in the light.' In 2 Corinthians 7.9-10 Paul wrote, 'Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.' A mere feeling of sorrow from sin (guilt) is 'the sorrow of the world' but when that sorrow leads to repentance it is 'godly sorrow' which leads to salvation" [Northrup, 17-18].
- 1.9... **IF WE CONFESS OUR SINS**—"John will point out throughout this epistle that God's plan did not demand sinless perfection. That is a goal for which we all ought to strive. If that is not in our hearts, there is something drastically wrong with us. Even as Christians we are going to sin. Part of Jesus' death was not just to forgive past sins from before we become Christians, but to forgive us after we have become Christians. That is the beauty of becoming Christians, we have continual forgiveness. This is only as we walk in the light. When we do this, we have fellowship with each other. What makes that possible is that the blood of Christ cleanses us from all sin. When John speaks of the "we" in this verse, he is classing himself with those who receive his epistle. John is saying that even though he is an apostle (the one whom Jesus loved), he is guilty of the same things that all Christians are in regards to occasionally committing sins. He says that the blood cleanses 'us' including himself from our sins. The word 'cleanseth' is a present-tense term meaning that He keeps on cleansing us by His blood as long as we are walking in the light. **Four things accomplished by this:**
 1. It is continuous (the blood keeps on cleansing us).
 2. It is complete (the blood cleanses us from ALL sin/unrighteousness)
 3. It is certain - guaranteed (we can know absolutely that the blood of Christ keeps on cleansing us from all sin as promised)
 4. It is conditional (we must walk in the light.) You cannot walk in the light for part of your life then walk in darkness and expect to have continuing forgiveness of sins. We must do the best we can in the path God has marked out for us. If we stumble, we get back up and go on the same path. It is also conditional in that we must confess our sins which implies repentance. Also implied in this is the keeping of the commandments (1 John 2:4) [Ted Clarke, Bible Institute of Missouri Notes, Produced by Bradley Cobb, an e-Sword Module].
- 1.10... **WE MAKE HIM A LIAR, AND HIS WORD IS NOT IN US**—"Stronger far than 'we lie,' or 'the truth is not in us.' Our foolish presumption is regarded in its worst aspect: an impiety against God, whose word, revelation, appeal to our conscience, and witness by the Spirit, are thus blasphemously contradicted. Parallel to 'we do not the truth' and 'the truth is not in us,' the practical result here is that we cannot be regarded as having in any sense received God's revelation into our hearts" [W.M. Sinclair]. |||| "As sin is evermore about us, and, alas, all too often in us, we must continually seek new pardons through the means hereinbefore set forth. This section of the Epistle, far from teaching that the Lord forgave us of all sins, 'past, present, and future,' as the advocates of the doctrine of the impossibility of apostasy allege, establishes the fact of an ever-present need of the cleansing power of the blood of Jesus Christ our Lord. Happily we have the

assurance that 'the blood of Jesus his Son keeps on cleansing us from all sin' (verse 7) as we conform to the conditions on which such depends" [Woods, pp., 220-221].

V. Lessons & Applications.

- **1 John 1.6-7...** "... destroys the man-made doctrine of 'belief only' for it teaches that we must do more than merely believe. We must live the life of a Christian. Also, it destroys the man-made doctrine of 'once save always saves.' The words 'walk' and 'cleanseth' are continual action verbs. The cleansing is a constant continual process as long as the Christian continues to walk in the light but when the Christian quits walking in the light, the blood of Christ quits cleansing. No person can have fellowship with God while walking in darkness. If he claims such, he is either lying or he is deceived" [Chuck Northrup, p. 18].
- **1 John 1.7... QUESTION: What about confessing every sin specifically in our prayers?** "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Notice again John's use of the conditional term "If". Yes the faithful Christian does enjoy the continual cleansing power of the blood of Jesus. Yes the faithful Christian can have fellowship with God. Yes the Christian can stand in the site of God, sinless, spotless and without blame. But this perfect state is conditional upon our confession of sins to God. Though not mentioned here, the need for asking forgiveness is implied in one's confession of sin to God. Our mode of communication with God the Father is through prayer so it is understood that this confession is accomplished through that medium.

In 1 Thessalonians 5:17, we read Paul's command to "Pray without ceasing" to the Christians in Thessalonica. Here we see the need for confession of sin in order to receive the forgiveness of our sin and stand cleansed of all sin in the sight of God. The need for and importance of habitual, regular prayer of the Christian to God cannot be overstated. The psalmist wrote in 55:17, "*Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice*". This avenue of communication to God is a wonderful blessing and is available to Christians in a very special way which alien sinners cannot enjoy (John 9:31). Regular, habitual prayer is also commanded in scripture; "*continuing instant in prayer...*" (Romans 12:12), "*Praying always with all prayer and supplication...*" (Ephesians 6:18), "*Continue in prayer...*" (Colossians 4:2), "*in every thing by prayer and supplication with thanksgiving let your requests be made known unto God*" (Philippians 4:6).

One must naturally ask, must we confess every single sin specifically in our prayers? What about the sins we are unaware of, how do we confess those? To answer this, we need look at the words of Jesus concerning the publican tax collector in Luke 18:13, "*And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner*". Daniel's great prayer to God concerning the release of his people from Babylonian captivity did not go into specifics over the sins of his people, rather he acknowledged their sinful state and asked for forgiveness (Daniel 9:19). While there is certainly nothing wrong with specifically addressing one's sins during prayer, we must also acknowledge that there are sins which we commit out of ignorance making such a thing both impractical and impossible to achieve on a consistent basis. Regular prayer, confessing one's sinful state without naming each and every sin will suffice. The importance here is that regular prayer is the medium by which we can communicate with God and keep ourselves cleansed of all unrighteousness, thus standing righteous and perfect in the site of God. A Christian must strive and work toward a healthy, regular and consistent prayer life in his service to God.

In verse 7, John used the term "*cleanseth us from all sin*". Here he uses the words "*cleanse us*

from all unrighteousness". Righteous simply means 'rightful'. An individual is either righteous or unrighteous, there is no middle of the road on this. One cannot be half right and still be righteous, or rightful. The continual cleansing in verse 7 is in the present perfect tense which means it is happening presently on a continual basis. All unrighteousness is sin (1 John 5:17), so it is understood here that when one is cleansed of all unrighteousness, there is no unrighteousness or sin left behind. Walking in the light, following after Jesus, obeying His commands, serving others, worshiping in spirit and in truth, praying regularly to God and living faithfully is the way we, as sinful Christians, present ourselves perfect, blameless and spotless in the site of God” [David Hersey, <http://bit.ly/1hBOp6z>].

VI. Questions.

True or False

- 01. ____ Saying we have no sin is a good thing.
- 02. ____ What the Apostle John had HANDLED was Jesus, Himself.
- 03. ____ It is possible for the word of the Lord not to be in us.
- 04. ____ John was interested in the JOY of those who received his letter.
- 05. ____ We cannot walk in darkness and have fellowship with God and Christ.

I Found it in Verse(s)

- 06. ____ The blessing from confessing our sin.
- 07. ____ The agent for cleansing of sins.
- 08. ____ Life of Jesus was manifested.
- 09. ____ God is Light.
- 10. ____ Fellowship mentioned two times in one verse.

Short Answer

- 11. To say we have not sinned means His _____ is not in us.
- 12. A word 1 John 1.1 shares with John 1.1: _____
- 13. John’s fellowship was/is with: (1) _____ (2) _____
- 14. To have cleansing from sin, it is necessary to _____ in the _____ as He is in the _____.
- 15. In God is none of this at all: _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

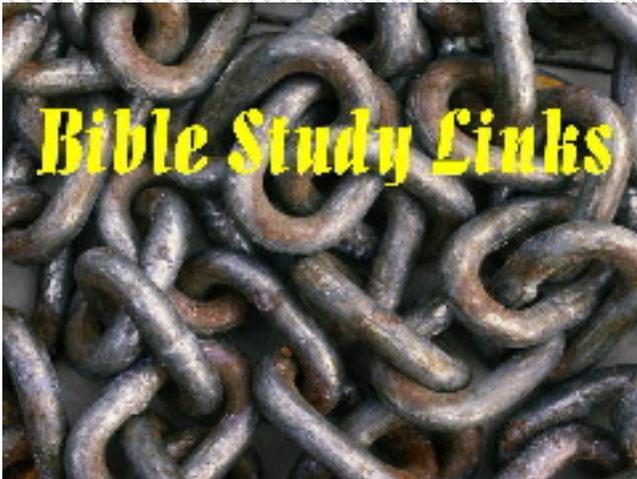
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ALSO	BEAR	BEGINNING	CHRIST	DARKNESS
DECLARE	ETERNAL	EYES	FATHER	FELLOWSHIP
FULL	HANDLED	HANDS	HEARD	JESUS
LIFE	LIGHT	LOOKED	MANIFESTED	MESSAGE
SEEN	SHEW	THEN	THINGS	TRULY
TRUTH	WALK	WITNESS	WORD	WRITE

VIII. Crossword Puzzle.

1 John 1 (KJV)														
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	2													
3													4	
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12														

<u>ACROSS</u>	<u>DOWN</u>
02) "I have no sin," I ____ myself.	01) Cleansing comes if we ____ our sins.
03) It is possible for this to be IN US.	02) In God there is none of it.
06) Christians can continue to be cleansed from all of it.	04) Upon confession, God is faithful and ____ to forgive us.
09) You can do it in darkness or in the light.	05) Found 4X in these 10 verses.
10) It is His blood that cleanseth us from all sin.	07) John wanted the JOY of the recipients to be...
11) Sixth word.	08) John's ____ had handled the Word of Life.
12) Saying we have not ____, makes God a liar.	09) To give full joy, John did this.



IX. Links.
for 1 John 1...

These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise.

Some are not really links, but listing of material commonly available in books and publications.

- Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>
- A study of 1 John 1.7-10 by David Hersey: <http://bit.ly/1hBOp6z>
- Treasury of Scripture Knowledge for 1 John 1:
<http://www.studylight.org/commentaries/tsk/view.cgi?bk=61&ch=1>
- Burton Coffman on 1 John 1: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=61&ch=1>
- Albert Barnes' Notes on Introduction to 1 John:
<http://www.studylight.org/commentaries/bnb/view.cgi?bk=61&ch=0>
- Albert Barnes' Notes on Chapter 1: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=61&ch=1>
- Expository Notes of Dr. Thomas Constable on 1 John 1:
<http://www.studylight.org/commentaries/dcc/view.cgi?bk=61&ch=1>
- Peter Pett's Commentary on the Bible for Introduction to 1 John:
<http://www.studylight.org/commentaries/pet/view.cgi?bk=61&ch=0>
- Peter Pett's Commentary on the Bible for 1 John 1:
<http://www.studylight.org/commentaries/pet/view.cgi?bk=61&ch=1>
- JFB Commentary Critical and Explanatory on Introduction to 1 John:
<http://www.studylight.org/commentaries/jfb/view.cgi?bk=61&ch=0>
- JFB Commentary Critical and Explanatory on 1 John 1:
<http://www.studylight.org/commentaries/jfb/view.cgi?bk=61&ch=1>
- Joseph Benson on Introduction to 1 John:
<http://www.studylight.org/commentaries/rbc/view.cgi?bk=61&ch=0>
- Joseph Benson on 1 John 1: <http://www.studylight.org/commentaries/rbc/view.cgi?bk=61&ch=0>

A Study of 1 John 2

I. Outline. From Headings in *HCSB*

1. Obeying the commands of Christ (1 John 2.1-6).
2. Maintaining relationships with other believers (7-14).
3. Do not love the world (15-17).
4. Beware of antichrists (18-27).
5. God's Children will one day be like Christ (28-29).

II. Summary.

Chapter 2 discusses the means by which one is enabled to walk in the light and the conditions upon which forgiveness is available—confessing sins and forsaking them. Jesus is spoken of as the Propitiation. There is a repetitious mentioning of inconsistency between profession and conduct (1:6; 1:8; 1:10; 2:4; 2:9; 4:20). We are warned against loving the things of the world. In the last part of chapter two there is warning given against false teachers.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

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<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 2:1... **MY LITTLE CHILDREN**—“The diminutive form (τεκνία) does not at all imply that he is addressing persons of tender age: it is a term of endearment. Wiclif has ‘litol sones’ as a rendering of the *filioli* of the Vulgate; Tyndale, Cranmer, and the Genevan Version all waver between ‘babes’ (which is far too strong) and ‘little children’” [Plummer, A. (1896). *The Epistles of St. John, with Notes, Introduction and Appendices*. The Cambridge Bible for Schools and Colleges (85–86). Cambridge: Cambridge University Press].
- 2.1... **THAT YE SIN NOT**—“In chapter 1 John affirmed that the blood of Jesus keeps a Christian’s sins from being recorded in God’s ‘log book.’ Lest some assume that such constant cleansing is an encouragement to sin, John writes to dismantle that assumption. In fact, he says, ‘I write this so that (hina = in order that) you will not sin.’ Divine forgiveness is not a license to sin. Do the kisses, robe, shoes, fatted calf, and the forgiveness of the Father in Luke 15: 11-27 encourage the prodigal son to return to the pig-pen? Does God’s grace encourage sin? Paul’s violent disclaimer to this question was, ‘God forbid!’ (Romans 6.2, ASV). Sin in the face of the high price of ‘propitiation’ (1 John 2.2, ASV) discredits the cross, cheapens divine grace, and exposes the sinner’s ignorance of heaven’s sacrifice for forgiveness!” [Paden, Gerald (2011-01-01). *Epistles of John* (Kindle Locations 687-693ff). Sunset Institute Press. Kindle Edition].
- 2.1... **JESUS CHRIST THE RIGHTEOUS**—“One who is eminently righteous himself, and who possesses the means of rendering others righteous. It is an appropriate feeling when we come before God in his name, that we come pleading the merits of one who is eminently righteous, and on account of whose righteousness we may be justified and saved” [Albert Barnes].
- 2.2... **PROPITIATION**—“A suitable English translation for this word (ἱλασμός, *hilasmos*) is a difficult and even controversial problem. ‘Expiation,’ ‘propitiation,’ and ‘atonement’ have all been suggested. L. Morris, in a study that has become central to discussions of this topic (*The Apostolic Preaching of the Cross*, 140), sees as an integral part of the meaning of the word (as in the other words in the ἱλάσκομαι [*hilaskomai*] group) the idea of *turning away the divine wrath*, suggesting that ‘propitiation’ is the closest English equivalent. It is certainly possible to see an averting of divine wrath in this context, where the sins of believers are in view and Jesus is said to be acting as Advocate on behalf of believers. R. E. Brown’s point (*Epistles of John* [AB], 220–

21), that it is essentially cleansing from sin which is in view here and in the other use of the word in 4:10, is well taken, but the two connotations (averting wrath and cleansing) are not mutually exclusive and it is unlikely that the propitiatory aspect of Jesus' work should be ruled out entirely in the usage in 2:2. Nevertheless, the English word 'propitiation' is too technical to communicate to many modern readers, and a term like 'atoning sacrifice' (given by Webster's *New International Dictionary* as a definition of 'propitiation') is more appropriate here. Another term, 'satisfaction,' might also convey the idea, but 'satisfaction' in Roman Catholic theology is a technical term for the performance of the penance imposed by the priest on a penitent" [Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (1 Jn 2:2). Biblical Studies Press].

- 2.3... **IF WE KEEP HIS COMMANDMENTS**—"Know' is the favorite word of the gnostic. John here turns their own word on them, and will do so many times throughout the remainder of the epistle. *Hereby we know!* There is a play on the tenses in verse three which is not apparent in the English versions. John, quite literally, says, 'In this we are knowing that we got to know, and still do know, Him; that we are keeping His commandments.' Here is a challenge to the claim of *special* knowledge by an appeal to *experimental* knowledge. The person, who really got acquainted with God and to whom knowing Him is the way of life, has the habit of keeping God's commandments. 'Not my will, thine be done' is more than poetry, it is the touch stone of practical Christian life" [Clinton R. Gill, *Hereby We Know: A Study in the Epistles of John*, Bible Study Textbook Series, an e-Sword Module].
- 2.5... **LOVE OF GOD PERFECTED**—"In whom is it made perfect? In the one who keeps his word. James says that faith is made perfect by obedience. So is love. Not obedience to one commandment, faith, or repentance, or baptism, but a life of obedience, a life in which God's will is made the supreme law of life; a life of which Christ is king. He who loves God in Christ keeps his words; then the Father and Son dwell with him, and love is thus made perfect by obedience" [B.W. Johnson Collected Commentaries, an e-Sword Module].
- 2.6... **WALK, EVEN AS HE WALKED**—"Jesus set the example. He said that He always did the things that were pleasing to God. The concept of well-pleasing to God. We are to walk as Jesus walked. We are to imitate Him in all things religious and moral. Our walk is the activities of life that characterize us" [Ted Clarke, Bible Institute of Missouri Notes, Bradley Cobb, Producer, an e-Sword Module].
- 2.7... **NO NEW COMMANDMENT**—"i.e., 'I am preparing to give you a special direction, which has been implied already by the walk in light. If you look at it from the point of view of your first entrance into Christ's kingdom it is old, because it was the chief point of His moral teaching which you then heard. If you look at its effect in you it is new, because (1) it had never been taught so forcibly and clearly before Christ; (2) you are so imperfect that you are always liable to forget it; (3) your obedience to the command can never be complete, but will always require fresh growth; (4) it can never be permanent without continual renewal by Christ's presence.'" [W.M. Sinclair, *A Bible Commentary for English Readers*, Edited by Charles Ellicott, an e-Sword Module].
- 2.8... **A NEW COMMANDMENT I WRITE UNTO YOU**—"Paradoxically, the commandment which is old is also new. It is old in that it is the beginning of the old covenant. It is new in that it is the perfection of the new covenant. To appreciate what John is saying about the newness of this commandment, attention must be given to the word which is translated 'new.' It is a synonym, and, as with most synonyms, its meaning stands out most sharply in contrast. The word is *kainos*. Its synonym is *neos*. Both are translated 'new' in our English versions. *Kainos* (used here) means new in reference to quality while *neos* means new in reference to time. This year's automobile is new in reference to time. This is expressed in the Greek by *neos*. When the automobile replaced the horse, it was revolutionary newness; a completely new kind or quality of transportation. This newness of kind is the meaning of *kainos* (new) in this verse. John, by his use of *kainos* (new), indicates that love, as a way of life, is revolutionary. It is old, in that it was commanded long ago,

but it is new in Jesus and in those who walk as He walked because it has never been seen in practice before” [Clinton R. Gill].

- 2.9... **IN DARKNESS EVEN UNTIL NOW**—“That is, he cannot have true religion unless he has love to the brethren. The command to love one another was one of the most solemn and earnest which Christ ever enjoined, John 15:17; he made it the special badge of discipleship, or that by which his followers were to be everywhere known, John 13:35; and it is, therefore, impossible to have any true religion without love to those who are sincerely and truly his followers. If a man has not that, he is in deep darkness, whatever else he may have, on the whole subject of religion” [Albert Barnes].
- 2.11... **DARKNESS HATH BLINDED HIS EYES**—“Just as it is we ourselves who make the gate strait and the way narrow, so it is our own fault if the darkness settles down on our eyes” [W.M. Sinclair].
- 2.12... **BECAUSE YOUR SINS ARE FORGIVEN YOU FOR HIS NAME’S SAKE**—“It is through the name of Christ that we are privileged to approach the Father. ‘**Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me**’ (John 14.6). ‘**Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved** (Acts 4.12). The words ‘are forgiven’ are translated from a Greek perfect (*apheontai*), a tense pointing to past action with existing results. ‘*You have been, and consequently stand forgiven of your past, or alien, sins*’” [Guy N. Woods, *A Commentary on the New Testament Epistles of Peter, John, and Jude*, p. 235].
- 2.13... **BECAUSE YE HAVE KNOWN HIM THAT IS FROM THE BEGINNING**—“That is, the Lord Jesus Christ. Notes, 1 John 1:1. The argument is, that they had been long acquainted with the principles of his religion, and understood well its doctrines and duties. It cannot be certainly inferred from this that they had had a personal acquaintance with the Lord Jesus: yet that this might have been is not impossible, for John had himself personally known him, and there may have been some among those to whom he wrote who had also seen and known him. If this were so, it would give additional impressiveness to the reason assigned here for writing to them, and for reminding them of the principles of that religion which they had learned from his own lips and example. But perhaps all that is necessarily implied in this passage is, that they had had long opportunity of becoming acquainted with the religion of the Son of God, and that having understood that thoroughly, it was proper to address them as aged and established Christians, and to call on them to maintain the true doctrines of the gospel, against the specious but dangerous errors which then prevailed” [Albert Barnes].
- 2.13... **BECAUSE YE HAVE OVERCOME THE WICKED ONE**—“The young men are said to have overcome the wicked one. The verb is again perfect in tense. As Robertson says, ‘a permanent victory after conflict.’ They fought their fight to a finish and were enjoying the fruits of victory, a life lived in the power of the Spirit where their victory over Satan was a consistent one. ‘The wicked one’ is *ton ponēron*, ‘the pernicious one.’ The Greek has two words for the idea of wickedness, *kakos*, ‘evil in the abstract,’ and *ponēros*, ‘evil in active opposition to the good.’ The *kakos* man is content to perish in his own corruption. The *ponēros* man seeks to drag everyone else down with him into his ultimate downfall. Satan is of the latter character, pernicious” [Kenneth S. Wuest, *Word Studies in the Greek New Testament*, an e-Sword Module].
- 2.14... **BECAUSE YE HAVE KNOWN HIM THAT IS FROM THE BEGINNING ... BECAUSE YE ARE STRONG**—“He who is from the beginning is the Word (John 1.1-2; 1 John 1.1-3); the reference is thus to the pre-existent Christ who occupies eternity. The nature, attributes, and characteristics of the Eternal One constitute a profound study; but these mature saints, from long and careful consideration of the facts available to them, had come to possess a knowledge of him who thus bridges the brief span of time before and after which is the eternity without end. It is a subject especially intriguing to those advanced in years and mature of mind. ... Three characteristics of these young men are mentioned: (1) They were strong; (2) the word of God abode in them; and (3) they had overcome the evil one. The occasion of their strength was in the fact that the word of God was in them and the consequence of this indwelling was their triumph over the evil one. In no other fashion may

one achieve victory over Satan. Only as the word dwells in us richly (Colossians 3.16), do we become strong in the Lord and in the power of his might (Ephesians 6.10), and are we protected from sinning against God (Psalm 119.11) ” [Guy N. Woods].

- 2.16... **LUST OF THE FLESH**—“*i.e.*, that proceeds from the earthly nature; all desire taking possession of the soul as a motive for thought and action which does not arise from principles in harmony with the will of God” [W.M. Sinclair].
- 2.16... **LUST OF THE EYES**—“That which is designed merely to gratify the sight. This would include, of course, costly clothes, jewels, gorgeous furniture, splendid palaces, pleasure-grounds, etc. The object is to refer to the frivolous vanities of this world, the thing on which the eye delights to rest where there is no higher object of life. It does not, of course, mean that the eye is never to be gratified, or that we can find as much pleasure in an ugly as in a handsome object, or that it is sinful to find pleasure in beholding objects of real beauty - for the world, as formed by its Creator, is full of such things, and he could not but have intended that pleasure should enter the soul through the eye, or that the beauties which he has shed so lavishly over his works should contribute to the happiness of his creatures; but the apostle refers to this when it is the great and leading object of life - when it is sought without any connection with religion or reference to the world to come” [Albert Barnes].
- 2.16... **THE PRIDE OF LIFE**—“Rev., *vainglory*. The word occurs only here and James 4:16, on which see note. It means, originally, *empty, braggart talk or display; swagger*; and thence an insolent and vain assurance in one's own resources, or in the stability of earthly things, which issues in a contempt of divine laws. The *vainglory of life* is the vainglory which belongs to the present life” [Marvin Vincent, *Vincent's Words Studies*, an e-Sword Module].
- 2.17... **ABIDETH FOR EVER**—“There is no permanence but that of defeat and failure in what is in rebellion to the Supreme Author and Ruler of all things. But that which has continuously derived all its sustenance from Him, must have absorbed from Him the ‘bright shoots’ of that ‘everlastingness’ which is His. Everything that is good is a part of Him, and can no more fade than He can. It is by being in harmony with this undeviating tendency of righteousness to victory that real happiness discovers its own secret. (Compare John 10:28-29; 1 Corinthians 7:31; James 1:10; 1 Peter 1:24.)” [W.M. Sinclair].
- 2.18... **NOW ARE THERE MANY ANTICHRISTS**—“At the time of John's writing, many antichrists had already appeared; many had already demonstrated real antagonism toward God and His Son. They are described in 1 John 4.3 thus: ‘**And every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ, whereof ye have heard that it cometh; and now it is in the world already.**’ There is a spirit that permeates and motivates the antichrist—an anti-truth, anti-supernatural spirit. Some of these sects had already risen; the last days had begun. Antichrists are not merely a thing of the past. Till time shall be no more, people will reject Christ's Deity, His authority as the only begotten Son of God, and His absolute standard of morality. Modernists, Humanists, and sectarians of this very day are seeking to lead away disciples after them. Modern deceivers prove the last hour still exists!” [Curtis Cates, in *Studies in 1 John, 2 John, and 3 John*, Editor: Dub McClish, 1987 Annual Denton Lectures, p. 77].
- 2.19... **THEY WENT OUT FROM US, BUT THEY WERE NOT OF US**—“Alarming, these vicious enemies of Christ were once Christians, but they had ceased following the Lord. Errorists who hold to the ‘once saved, always saved,’ impossibility of apostasy heresy hold the position that the child of God cannot so sin as to be finally lost. They use this verse incorrectly to teach that if a person is clearly shown to be a false teacher or a rebellious sinner, he was never a child of God. He may have gone through the outward procedure of becoming a Christian, but he was never converted. This false doctrine has also spawned such heretical teachings as voting for membership, giving one's personal ‘testimony,’ or ‘witness,’ of some ‘better-felt-than-told’ experience, and such like. However, the teaching of once-a-Christian-necessarily-always-a-Christians is not in congruency with Bible doctrine. ... Those in fellowship with God can abandon that fellowship (1 John 1.1-4;

John 6.66; Revelation 2.10; 1 Corinthians 9.27; 10.1-12; Acts 8.13ff; et. al.). Children of God can ‘renounce God in their hearts,’ as Job knew and acknowledged that his sons (also children of God) might have done; for this reason, Job offered sacrifices for them (Job 1.5). These anti-Christians had reached the place of renouncing God and His Son in their hearts; thus, they departed from the fellowship of the saved” [Curtis Cates].

- 2.22... **WHO IS A LIAR**—“Many false theories regarding the nature and the attributes of the Saviour were afloat when John wrote this Epistle. The Gnostics alleged that Jesus and Christ were two different persons; that Christ merely appeared to have flesh, but in reality did not; and that the one designated as Jesus was without divine origin. The effect of this heresy was, in the case of Christ, to deny his humanity; and in the case of Jesus, to deny his deity” [Woods, 247].
- 2.25... **THE PROMISE THAT HE HATH PROMISED US, EVEN ETERNAL LIFE**—“From this verse we learn, (1) eternal life is a promise; (2) this promise is conditioned on our holding fast to that which we heard from the beginning” [].
- 2.26... **CONCERNING THEM THAT SEDUCE YOU**—“The word ‘seduce’ means to lead astray; and it here refers to those who would seduce them ‘from the truth,’ or lead them into dangerous error. The apostle does not mean that they had actually seduced them, for he states in the following verse that they were yet safe; but he refers to the fact that there was danger that they might be led into error” [Albert Barnes].
- 2.27... **BUT THE ANOINTING WHICH YE HAVE RECEIVED**—“Two things essential to the proper understanding of this must be noted: (1) When the apostle said, ‘**Ye need not that any one teach you,**’ he is to be understood as having reference to the matters of the context, and including the things but recently under consideration, viz., the ability to discern between false and true teaching. (2) The ones who had no need of teaching were those who had been anointed, i.e., had received a miraculous measure of the Spirit, thus enabling them to exercise discernment essential in such instances. This gift, the discernment of spirits, as in the case of all the spiritual endowments of the apostolic age, was not a universal gift; and those who exercised it did so because they were specially endowed by the Holy Spirit for such a purpose. The ones exercising this gift were those referred to in verse 24, and not the entire body of believers (cf., 1 Corinthians 12.10)” [Woods, 251-252].
- 2.28... **ABIDE IN HIM**—“This ABIDE IN HIM goes back to one of John’s favorite topics, that we stay secure in the word of God and his teachings” [Ted Clarke].

V. Lessons & Applications.

- **WE HAVE AN ADVOCATE WITH THE FATHER (1 John 2:1).** Our Lord Jesus Christ is the mediator, interceder, advocate, for faithful Christians. There is no better position in which to be than this.
- **1 John 2.1-6...** “The conditions of enjoying fellowship with God imposes a great responsibility upon a child of God; and, unless he is very careful in his outlook upon such matters, he is likely to become discouraged, or to be characterized by self-deception. There are some people who are so conscious of sin, as to feel that if righteousness is a condition of fellowship with God, then they can never attain that station in life; while others may hastily conclude that they have been lifted above sin, and that there is no obstacle in their way of continuous fellowship with the Father. John, however, makes it plain that no human being can live above and beyond isolated acts of sin, but that the conscientious and dedicated Christian has access to the ‘cleansing fountain,’ which will cleanse him from everything displeasing to the Lord. And then, as the writer begins the section of the lesson text now before us, he makes it plain that the child of God is under continuous obligation to do his best to keep from doing that which is wrong in the Lord’s sight. But the apostle wants the Christian to know that if, and when, he does fall into sin, he is not alone in the fight against the evil one. This is true, because the Father has provided an “Advocate” for all of his people who stand in need of such assistance. ... The literal and practical meaning of an advocate, is that of a helper, or one who is called to the side of one who is in need of

assistance, which he is not able to provide for himself” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1971, pp., 310-311].

- **IS IN DARKNESS EVEN UNTIL NOW** (1 John 2:9). Sometimes things are rated by the Lord as more important than we have a tendency to rate them. Hatred of brethren is an area where we must not go.
- **LOVE NOT THE WORLD...** (1 John 2.15-17). “It is doubtful if anyone can be successful in overcoming temptations, if he does not have the proper attitude toward the world. The writer of the passage just quoted, the apostle John, tells us just how we should feel toward the world; and if we will take his advice, along with that which James says in the following passage, it is doubtful if we will go very far astray, with reference to the world. ‘Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God’ (James 4.4). These two inspired statements from John and James should enable us to have a clear idea of just how we should feel toward the sinful world in which we live. Any thoughtful person knows that the apostles were not writing about the material world, which is a part of God’s creation. It is the world for which Jesus died (cf., John 3.16; Romans 5.6-8), and which seeks to lure people away from God, otherwise known as worldliness. It may be described as those worldly affairs, such as endowments, riches, advantages, pleasures, and such like, which stir up desires, seduce from God, and are obstacles in the way of faithful service to Christ” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1969, pp., 336-337].
- **THE WORLD PASSETH AWAY, AND THE LUST THEREOF: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER** (1 John 2:17). If we can keep this idea in our minds it will surely be motivational toward much good.
- **1 John 2.18, 22; 4.3...** “... The word ‘anti-christ’ is made up of the preposition *anti*, meaning, in composition, *over against, opposed to*; and the word *Christ*; hence, one opposed to Christ. The word appears only in the writings of John, in the New Testament, and from other references made thereto by him we learn that anti-christ is: (1) a liar; (2) a deceiver; (3) a denier that Jesus is the Christ or that he has come into the world in the flesh. Such were the identifying marks of the ‘anti-christ’ provided by John. Many others possessed the *spirit* of anti-christ. Paul, though not using the name *anti-christ*, tells us of the appearance of ‘the man of sin,’ and ‘the son of perdition,’ and warns of impending apostasy because of his activities (2 Thessalonians 2.3-4). Among the characteristics of the *man of sin* set out by Paul were these: (1) he does not hesitate to oppose his will to the will of God; (2) he exalts himself against God; (3) he sits in the temple of God; and, (4) he sets himself forth as God. Moreover, (a) he is the personification of sin; (b) the son of perdition; (c) a participant in deceptive signs and lying wonders, and his intent is to deceive, if possible, the people of God. A careful examination of the description given by these inspired writers leads to the conclusion that the *antichrist* and the *man of sin* are identical; the latter is very obviously the vicar of Rome, and so must the former also be. If to this the objection is offered that John wrote, ‘Even now have there arisen many anti-christs; whereby we know that it is the last hour,’ long before the appearance of the apostasy and the first pope of which Paul writes, the answer is, While the great *anti-christ* predicted by John and described by Paul had not yet appeared, many were evidencing and exhibiting the same spirit which would be his when he did come, and these could properly be styled anti-christs. Religious literature abounds with reference to popish persons who exhibit the spirit of the papacy (though not active members of the church of Rome), and with equal propriety those of John’s day who preceded the popes, but who possessed their spirit, might likewise be similarly designated. All who oppose the truth are of the spirit of anti-christ” [Guy N. Woods, *Gospel Advocate*, Vol. CXVIII, #49, December 2, 1976, pp., 770, 775].
- **AND THIS IS THE PROMISE THAT HE HATH PROMISED US, EVEN ETERNAL LIFE** (1 John 2.25). “... Thus, it can easily be seen that *duration* is not the only feature which goes into the idea of eternal; *quality* also

enters into the definition of the term. God is eternal, not simply because he will always exist; that is not where the emphasis really belongs: he will always exist *because* of the quality of his being. Even God himself would not always exist, if he were not what he is. Therefore, those who expect to enjoy eternal life with the Father must understand here and now that there is more to eternal life than merely eternal existence. ... There would be little satisfaction in the mere endless continuation of life, even in heaven, apart from the question of its quality. When Jesus and the New Testament writers talked and wrote about eternal life, they had reference primarily to the life which is imparted by the Father, following a complete surrender to the will of God, as revealed in the law of the Spirit of life in Christ Jesus (See Romans 8.1-2; 6.3-4; 2 Corinthians 5.17; Colossians 3.9-10; 1 John 5.10-13). When it is affirmed, therefore, that we have eternal life now, the emphasis is not upon its duration, but upon its *quality*, that is, upon its kind. The new life which we have in Jesus can no more be destroyed than can Christ (cf., Colossians 3.4). We can lose the life as long as we are in the flesh, but it cannot be destroyed (cf., John 3.36; 1 Corinthians 4.4; 9.27). The question of *duration* therefore will not be settled until this earthly sojourn is over, and herein lies the significance of the passage now under consideration, ... We can have eternal life in the sense of its quality here and now, without having it eternally; but when once we have gained the other shore, there will be no further danger of losing our inheritance; and that is what God has promised his people in Christ. ‘Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward’ (2 John 1.8)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1961, pp., 214-215].

- **AND NOW, LITTLE CHILDREN, ABIDE IN HIM** (1 John 2:28). John’s desire is that, on the occasion of the coming of the Lord, not only himself, but also his readers might have boldness and not be ashamed before Him. To stand unafraid in the presence of the Lord is a privilege only possible because of His great love for us.

VI. Questions.

True or False

01. _____ There is no way to know if we know Christ.
02. _____ John spoke of some who had overcome the wicked one.
03. _____ Eternal life is a promise.
04. _____ A component of ABIDING IN THE LIGHT is to love brethren.
05. _____ One can deny the Son without denying the Father.

I Found it in Verse(s)

06. _____ How to have confidence.
07. _____ What’s in the world.
08. _____ Who the advocate is.
09. _____ Something about stumbling.
10. _____ No lie is of the truth.

Short Answer

11. **Who is a liar but he that _____ that Jesus is the Christ?**
12. **These things have I written unto you concerning them that _____ you.**

13. He that saith, I know him, and keepeth not his commandments, is a _____, and the truth is not in him.
14. Hating your brother is to be here: _____.
15. There are many of them: _____.

Each Question is worth 7 Points

My Score is: _____

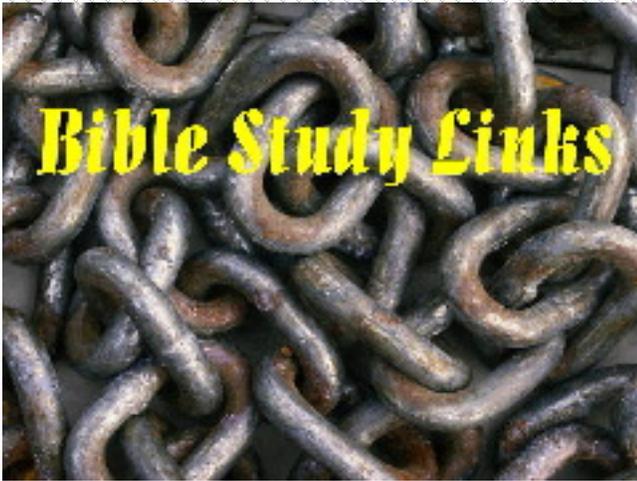
Answers will be found on next week's handout

ANSWERS to 1 John 1 Questions... **01**—False (8); **02**—True (1); **03**—True (10); **04**—True (4); **05**—True (6); **06**—9; **07**—7; **08**—2; **09**—5; **10**—3; **11**—word (10); **12**—beginning (1); **13**—The Father, His Son Jesus Christ (3); **14**—walk, light, light (7); **15**—darkness (5).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A N T I C H R I S T F T K
 L T B E G I N N I N G C W
 S D W K D A R K N E S S E
 O K N R H A N C O M E V V
 L O V E I W W C G D E L I
 W P A H R G E O R N T L W
 R R R T K D H N E A I S L
 D L R O W N L T B M R H I
 K T R R M M T I E M W T T
 L E O B S I D N H O B I T
 A I T M R E S U B C U A L
 W B G W T G B E C A U S E
 F A T H E R M K O M G D L
 G T R U T H U L V N R M K

ABIDETH	ALSO	ANTICHRIST	BECAUSE	BEGINNING
BROTHER	CHILDREN	COME	COMMANDMENT	CONTINUE
DARKNESS	EVEN	FATHER	HEARD	KNOW
LIGHT	LITTLE	LOVE	PROMISE	RIGHTEOUS
SAITH	THING	TRUTH	WALK	WORLD
WRITE	WRITTEN			



IX. Links.

for 1 John 2...

These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some are not really links, but listing of material commonly available in books and publications.

- Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>
- Treasury of Scripture Knowledge for 1 John 2:
<http://www.studylight.org/commentaries/tsk/view.cgi?bk=61&ch=2>
- Burton Coffman on 1 John 2: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=61&ch=2>
- Albert Barnes' Notes on Chapter 2: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=61&ch=2>
- Expository Notes of Dr. Thomas Constable on 1 John 2:
<http://www.studylight.org/commentaries/dcc/view.cgi?bk=61&ch=2>
- Peter Pett's Commentary on the Bible for 1 John 2:
<http://www.studylight.org/commentaries/pet/view.cgi?bk=61&ch=2>
- JFB Commentary Critical and Explanatory on 1 John 2:
<http://www.studylight.org/commentaries/jfb/view.cgi?bk=61&ch=2>
- Joseph Benson on 1 John 1: <http://www.studylight.org/commentaries/rbc/view.cgi?bk=61&ch=2>

A Study of 1 John 3

I. Outline.

1. Sons of God (1 John 3:1-3).
2. What is sin? (4).
3. Jesus and sin (5).
4. Christians and sin (6-9).
5. Children of God versus children of the devil (10).
6. Love one another (11-18).
7. Assurance available in Christ (19-24).

II. Summary.

What a blessing it is to have God as our Father and to be called “sons of God.” John reminds us of this relationship in the beginning of this good chapter. Knowledge of such a relationship OUGHT to motivate us toward purity as our Father is pure! John provides one of the Bible’s definitions of SIN in this chapter (v. 4). If we do not notice the continuous action of the verbs in verses 6-9, we could twist the Scriptures to make them teach the impossibility of apostasy, which many do teach. However, the idea is that we do not continue in sin. We are urged to love our brethren in the clearest of terms. Our love for brethren must be something that we demonstrate and not just speak. John helps us to see that we can do that which is PLEASING in the sight of God (v. 22), which ought to be our constant aim. Figuratively speaking, we can have Christ dwelling in us and we dwelling in Him by keeping His commandments.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 3:1... **THE WORLD KNOWTH US NOT, BECAUSE IT KNEW HIM NOT**—“His contemporary countrymen rejected Him because they could not accept a Galilean carpenter as the Son of God. The gnostic could not accept His humanity without rejecting His deity. And today’s pseudo-intellectual denies His unique Sonship to go in quest of ‘the Jesus of history.’” [Clinton Gill, *Hereby We Know: A Study of the Epistles of John*, 1986, Bible Study Textbook Series, College Press, Joplin, MO, an e-Sword Module].
- 3.2... **IT DOTH NOT YET APPEAR WHAT WE SHALL BE ... WE SHALL BE LIKE HIM**—“The glorious anticipation of being ‘like him’ should prompt us to utilize every faculty we possess in his service, and thrill us with the prospect of awakening in his likeness. ... The wondrous blessing which this promise includes—of being like him—should not be lightly regarded or passed over hurriedly. It is a summary of all the good things which the Father has in reserve for his own. There is a story often told of a group of heathen converts who, when they came to this verse in translating into their language, unable to believe that such could possibly be in store for sinful man, stopped and said, ‘No! It is too much. Let us write that we shall be permitted to kiss his feet’” [Guy N. Woods, *A Commentary on the New Testament Epistles of Peter, John, and Jude*, Nashville: Gospel Advocate Company, 1973, p. 258].
- 3.3... **EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF**—“By striving for the purity which the Lord possesses we reach for the goal which will be finally realized when he appears” [Woods, p. 258].
- 3.4... **TRANSGRESSETH ALSO THE LAW**—ASV = **DOETH ALSO LAWLESSNESS**—“John says, ‘Sin is lawlessness!’ This is John’s definition of its nature and its character. Sin is the stubborn refusal to be governed by moral norms. ‘Lawlessness’ comes from the compound Greek word *anomia* (*a* = anti + *nomos* = law + *ia* = practice). The practicing sinner is either wanton in his disdain for

ethical standards, or else he defiantly holds a theology that rejects the existence of moral rules. Without a doubt John is posed to refute antinomian gnostic thinking in their claim that sin is irrelevant both to God and man” [Paden, Gerald (2011-01-01). *Epistles of John* (Kindle Locations 1524-1530). Sunset Institute Press. Kindle Edition].

- 3.4... **SIN IS THE TRANSGRESSION OF THE LAW**—“This verse teaches that sin is a personal refusal to be governed and circumscribed by divine law; instead, there is a setting of the human will against the divine will. Hence, sin involves a wrong attitude toward God’s will and way. ‘The set of the will’ is involved. In sin, it is not a ‘have thine own way, Lord,’ nor ‘my Father as thou wilt,’ nor ‘speak Lord thy servant heareth, command and I will obey,’ nor ‘not my will, but thine be done,’ matter. Rather, it is ‘what do I want...’ Though overt acts are involved in sinning, sin is basically a matter of attitude toward constituted authority and law !” [Wendell Winkler, *Studying Sin Seriously*, pp. 14-15].
- 3.6... **WHOSOEVER SINNETH HATH NOT SEEN HIM, NEITHER KNOWN HIM**—“The meaning of the verse is, he who has taken up his abode in Christ, and settled down to a permanent existence in him, has terminated his former manner of life and has ceased the practices then characteristic of him. He no longer engages in habitual and persistent sin. That he has broken the hold of sin in his life, and no longer regularly yields to evil impulses as a manner of life, is far from asserting that there are never occasional lapses into sin through weakness or ignorance (cf., 1 Corinthians 9:27; Philippians 3:12). For these inadvertent lapses, a plan has been provided (1 John 2:1). ... Thus, in the study of this verse if we keep in mind that the verbs SEEN and KNOWETH, as here used, express RESULT, the meaning becomes clear. ‘Whosoever continues to abide in him does not keep on living a life of sin; whosoever does keep on living such a life, does not see him or know him.’ Obviously, one who has lapsed into a life of habitual sin, such as characterized him before his conversion, no longer sees (enjoys) God, nor knows (recognizes) God in his life” [Woods, pp. 265-66].
- 3.8... **THE SON OF GOD WAS MANIFESTED, THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL**—“For this very purpose God’s Son came that He might destroy the Devil’s works. These wicked works and sinister schemes are inclusive of his well-laid and skillfully-engineered plans, purposes and intentions to destroy man. The Devil knows only too well what his eternal destiny is to be from final judgment onward: eternal Gehenna. Jesus made crystal clear in a great judgment scene given the Tuesday of the Final Week that hell or that realm of everlasting fire has been ‘**prepared for the Devil and his angels**’ (Matt. 25:41). The Devilish Deluder would like nothing better than to corrupt the whole race and have all share his eternal torments in the pits of never-ending Gehenna. The Merciful Three -- Father, Word and Holy Spirit -- determined to do something to thwart this Satanic mission and desire. Jesus, Second Member of The Timeless Trinity, came in might and with a mission that had man’s redemption at its very core or center. Included in the works of Satan which Christ came to destroy are not only sin and its guilt but all things connected therewith. Physical death will be destroyed at the second coming as reflected in 1 Cor. 15:26, 51-56 wherein we read: ‘**The last enemy that shall be destroyed is death Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law**” [Robert R. Taylor, Jr., in *Studies in 1 John, 2 John, and 3 John*, Edited by Dub McClish, Denton, TX: Valid Publications, Inc., 1987, pp., 92-93].
- 3.9... **FOR HIS SEED REMAINETH IN HIM**—“But why does the one begotten of God refrain from habitual and persistent indulgence in sin? Because his seed remains in him and he cannot sin. Whose seed? God’s. What is God’s seed? The word of God: ‘The seed is the word of God’ (Lk

8:11). In whom does this seed abide or remain? In the child of God. What does the word ‘abide’ signify? That the word of God has made its home, as it were, in the heart of the one begotten. Is this a scriptural concept? ‘Let the word of Christ dwell in you richly in all wisdom’ (Col 3:16), which we translate more vividly, ‘May the word which Christ speaks to you have in your hearts in all its fullness its home.’ What is the result of such? The child of God cannot sin” [Guy N. Woods, p. 271]. Cf., Psalm 119:11; Mt 4:1-11.

- 3.14... **HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH**—“... affirms that a present failure to love produces a present residence in spiritual death. To love not is to live not!” [Gerald Paden, *Kindle Locations 1767-1768*].
- 3.15... **WHOSOEVER HATETH HIS BROTHER IS A MURDERER**—“...means that the one who habitually hates his fellow-man to the exclusion, of course, of any good attitude towards him, is a potential murderer. Should occasion arise, his hate would issue in action like that of Cain. A person like that, John says, does not have eternal life abiding in him. In short, he is unsaved” [Kenneth S. Wuest, *Word Studies in the Greek New Testament, 1942-1955, e-Sword Module*].
- 3.16... **WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN**—“The reason of this consequence is that we are to be like Christ in everything; as our being is orb'd in His, so whatever was His spirit will be ours: even His unparalleled act of self-sacrifice must be reproduced in us, at however great a distance. For the good of our fellows we must be even ready to die. (Compare John 13:34; 15:12-13; Romans 9:3; 16:3-4.)” [W.M. Sinclair, *The Epistles of John, A Bible Commentary for English Readers, Editor: Charles Ellicott, e-Sword Module*].
- 3.17... **BOWELS OF COMPASSION**—“The bowels, or ‘upper viscera,’ embracing the heart, and the region of the chest generally, are in the Scriptures represented as the seat of mercy, piety, and compassion, because when the mind feels compassion it is that part which is affected” [Albert Barnes, *Barnes’ Notes, an e-Sword Module*].
- 3.20... **IF OUR HEART CONDEMN US, GOD IS GREATER THAN OUR HEART, AND KNOWETH ALL THINGS**—“If, in spite of the assurances provided, we yet suffer the uneasiness which springs from the realization of our own weaknesses and the consciousness of our own imperfections, let us remember that God is greater than our heart; he knows all things; and he will deal with us, not according to our conscience, but in harmony with the eternal and unchangeable principles of right. Knowing all things, he knows us better than we know ourselves, and he will deal with us accordingly. Let us then not be disturbed by the promptings of conscience, but conform, as far as possible, to the standard of right, with the assurance that he will approve our course at the last day” [Guy N. Woods, p. 284]. Another view: “If we have a troubled conscience because we have not kept the law of love, God, who is greater and whose condemnation is a far more serious affair, **knoweth all things** and seeth our failure in duty” [B.W. Johnson, *The People’s New Testament*].
- 3.22... **WHATSOEVER WE ASK, WE RECEIVE OF HIM**—“The promise of the passage is, of course, to be understood within the limitations of his promises regarding prayer elsewhere set forth: vis., that the prayer must be in faith, in confidence, according to his will, and in keeping with his instructions regarding prayer. The truly faithful child of God seeks ever to learn what the will of the Father is, even in matters pertaining to prayer, and does not ask for those things which he discovers to be contrary to the Father’s will” [Guy N. Woods, *A Commentary on 1 John, p. 285*].
- 3.24... **AND HEREBY WE KNOW THAT HE ABIDETH IN US, BY THE SPIRIT WHICH HE HATH GIVEN US**—“Humanity yearns for God’s abiding presence. Man cannot walk with God in the fairest of all relationships through mere feelings, emotions, or human reassurance. This verse states the fact of God’s abiding in us, and the means whereby we know that fact is the truth revealed by His Spirit. As one continues in obedience, the stress and anguish of life are resolved in the apostle’s beautiful statement, ‘We know.’ Through the Word the Lord’s Spirit bears witness with our spirit, and because His Word is true, we know that He abides in us. In a world of darkness and doubt, God’s Word pierces the dark gloom of despair with the message of hope and joy. ‘We know’”

[Owen Cosgrove, *Studies in 1 John, 2 John, and 3 John*, 1987 Annual Denton Lectures, Editor: Dub McClish, p. 107].

V. Lessons & Applications.

- **THAT WE SHOULD BE CALLED THE SONS OF GOD** (1 John 3:1). The idea that ALL men are children of God is not found in Scripture. The Old Testament shows God as Father of His own people (Exodus 4:22). The New Testament shows God as Father not of all men, but of those who become SPIRITUAL ISRAEL (Galatians 3:26-27, 29). This is not a natural, but an ADOPTIVE sonship (Galatians 4:4-5; Ephesians 1:5). Sonship is the supreme gift of God's love (1 John 3:1). Sonship is demonstrated by righteous living and brotherly love (1 John 3:10). Seeing Jesus and being like Him is the hope of this sonship (1 John 3:2-3). God's fatherly relationship to Jesus Christ implied four things: (1) Authority, John 6:38; 17:4; 4:34; (2) Affection, John 5:20; 15:9-10; (3) Fellowship, John 16:32; 8:29; (4) Honor, John 17:1; 5:22-23. All of these implications of the Father/Son relationship of God & Christ extend to God's adopted children—IN, THROUGH, and UNDER Jesus Christ our Lord. We are RULED, LOVED, COMPANIED WITH, and HONORED by our Heavenly Father. As Jesus obeyed God, so must we (1 John 5:3). As God loved His only begotten Son, so He loves His adopted sons (John 16:27). As God had fellowship with Jesus, so He does with us (1 John 1:3). As God exalted Jesus, so He exalts Jesus' followers as brothers in the one family (John 12:26). In adoption, God takes us into His family and fellowship, and establishes us as His children and heirs.
- **SIN IS THE TRANSGRESSION OF THE LAW** (1 John 3:4). One of the Bible's definitions of sin. Whenever the Bible tells us _____ IS sin, we must perk up and listen and be interested in the definition. Three other definitions are given:
- **FOR WHATSOEVER IS NOT OF FAITH IS SIN** (Romans 14:23). SIN IS A VIOLATION OF THE CONSCIENCE. In the context of this passage the word FAITH is contrasted with DOUBT. Thus it is not referring to the body of doctrine as in Jude 3. This is faith in the subjective sense. The text is teaching that to believe something to be wrong and then to go ahead and do that thing that you believe to be wrong is to violate one's conscience and is thus sinful.
- **ALL UNRIGHTEOUSNESS IS SIN** (1 John 5:17). FAILING TO KEEP GOD'S COMMANDMENTS IS SIN. Cf., Psalm 119:172.
- **THEREFORE TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN** (James 4:17). KNOWING TO DO GOOD AND NOT DOING IT IS SIN.
- **WHOSOEVER ABIDETH IN HIM SINNETH NOT** (1 John 3:6). The idea here is of continuing to abide in Christ and such position is the position of not continuing to commit sin. It ties in well with the second epistle of John, verses 9-11. When we transgress or go beyond the doctrine of Christ, we no longer have God or Christ—it CANNOT be said that we abide in them. We must abide in Him, in the sense of living a faithful Christian life, continuing to follow the doctrine of Christ—living and remaining in it.
- **NOT AS CAIN...** (1 John 3:12). The example of Cain is held before us as one NOT TO FOLLOW. What was it that Cain asked: **Am I my brother's keeper?** (Genesis 4:9). Yes, I am to have interest in my brethren—that is what love of brethren entails. We cannot say that we love our brethren if we love only in word or tongue (v. 18).
- **WHATSOEVER WE ASK, WE RECEIVE OF HIM...** "... Consider further that as a Christian we pray as our Lord did, '**not my will, but thine, be done**' (Luke 22:42). If we truly want the Lord's will to be done before and above our own will, then why should it surprise us that God does not always answer our prayers the way we think He should. Surely we realize that God knows all and that by knowing all, He knows what is best. ... Yes, the promise is true. God does answer our prayers. However, we must keep in mind that the promise is not unconditional. We must keep His commandments, and we must do that which is pleasing in His sight. If we fail to meet the conditions, then God does not listen; but if we meet those conditions, then we can have great

confidence and assurance that God’s ears are open unto our cries” [Chuck Northrop, *We Can Rest Assured!*, Pulaski, TN: Sain Publications, 1994, pp., 72, 77].

- **DO THOSE THINGS THAT ARE PLEASING IN HIS SIGHT** (1 John 3:22). To me it is a pretty exciting prospect to think about the possibility of PLEASING the God of Heaven! We have been so greatly blessed to be presented a book, the Holy Bible, the following of which will cause us actually to be able to PLEASE our Creator!
- **AND HEREBY WE KNOW THAT HE ABIDETH IN US, BY THE SPIRIT WHICH HE HATH GIVEN US** (1 John 3:24). The Spirit tells us through the word that Jesus abides with his disciples (Matthew 28:20).

VI. Questions.

True or False

01. _____ Lack of compassion demonstrates lack of love.
02. _____ Because the world did not know Jesus, they will not know Christians.
03. _____ It is not possible to please God.
04. _____ Psalm 119:172 helps to explain verse 7.
05. _____ We do not know WHY Cain slew his brother.

Multiple Choice (Select the BEST Answer)

06. _____ Jesus was manifested for the purpose of: (a) our good; (b) taking away our sins; (c) we are not told.
07. _____ If we come to recognize that the world hates us, we should not: (a) fret; (b) worry; (c) marvel.
08. _____ HE in “**when he shall appear**” refers to: (a) Jesus; (b) God, the Father; (c) the Holy Spirit.
09. _____ The way to dwell in Christ and have Christ dwelling in us is to: (a) keep His commandments; (b) pray; (c) it is not possible.
10. _____ John teaches us that this person is righteous: (a) the one who seeks righteousness; (b) the one who does righteousness; (c) the one who prays for righteousness.

Fill in the Blanks

11. **Beloved, if our _____ us not, then have we confidence toward God.**
12. **My little children, let us not love in word, neither in tongue, but in _____ and in _____.**
13. **...for sin is the _____ of the _____.**
14. The person who doesn’t love his brother abides in _____.
15. _____ said: Am I my brother’s keeper?

Each Question is worth 7 Points

My Score is: _____

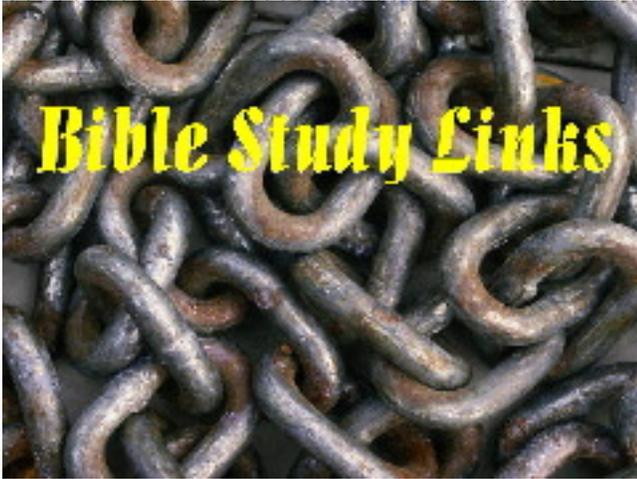
Answers will be found on next week’s handout

ANSWERS to 1 John 2 Questions... **01**—False (3); **02**—True (14); **03**—True (25); **04**—True (10); **05**—False (5); **06**—28; **07**—16; **08**—1; **09**—10; **10**—21; **11**—denieth (22); **12**—seduce (26); **13**—liar (4); **14**—darkness (9); **15**—antichrists (18).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

M S Y O G N E I T H E R T
 K U L B B D L N T V L R U
 N B Y R E O E E E G T T N
 O G E V A R T N U V T R T
 W R I G H T E O U S I A B
 E L T T I R M H B W L E M
 T N E M D N A M M O C H S
 H R M L E W N G D A R A T
 B O I O D D I I U M B N W
 C H L O V E F S N I V O O
 C B E L O V E D D G N T R
 H T E N N I S E R K M H L
 H M V B R O T H E R P E D
 T E F I L H A P P E A R A

ABIDETH	ANOTHER	APPEAR	BECAUSE	BEGINNING
BELOVED	BORN	BRETHREN	BROTHER	CHILDREN
COMMANDMENT	COMMITTETH	DEVIL	DOETH	EVEN
HEART	HEREBY	KNOW	KNOWETH	LIFE
LITTLE	LOVE	MANIFEST	NEITHER	RIGHTEOUS
SINNETH	WORLD			



IX. Links.

for 1 John Chapter THREE

These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some are not really links, but listing of material commonly available in books and publications.

- **J.W. McGarvey's *Fourfold Gospel* on 1 John 3...**
<http://www.studylight.org/com/tfg/view.cgi?bk=42&ch=3>
- **Burton Coffman's *Commentary* on 1 John 3...**
<http://www.studylight.org/com/bcc/view.cgi?bk=42&ch=3>
- **Albert Barnes, *Barnes Notes on the Whole Bible*, on 1 John 3...**
<http://www.studylight.org/com/bnb/view.cgi?bk=42&ch=3>
- **Joseph Benson's *Commentary on the Old and New Testaments*, on 1 John 3...**
<http://www.studylight.org/com/rbc/view.cgi?bk=42&ch=3>
- **Robertson's *Word Pictures in the New Testament*, on 1 John 3...**
<http://www.studylight.org/com/rwp/view.cgi?bk=42&ch=3>
- **Vincent's *Word Studies* on 1 John 3...**
<http://www.studylight.org/com/vnt/view.cgi?bk=42&ch=3>
- **Schaff's *Popular Commentary on the New Testament*, on 1 John 3**
<http://www.studylight.org/com/scn/view.cgi?bk=42&ch=3>

Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>

A Study of 1 John 4

I. Outline.

1. The spirit of truth and the spirit of error (1 John 4:1-6).
2. Knowing God through love (7-11).
3. Seeing God through love (12-16).
4. The consummation of love (17-19).
5. A commandment from God (20-21).

II. Summary.

John points out to us in this chapter that there is a need to be cautious in accepting what men teach us. The reason is that there are many false prophets out in the world who will lead us astray from the truth if we allow them to do so. Fortunately we have a completed written revelation from God which provides all we need as a basis of comparison. So long as what is taught harmonizes with God's Word, then we should accept it, but when it does not, we must reject it. One prominent false doctrine of the first century was that Jesus had not come in the flesh. In verses 7-11 John develops the idea of testing the truth of love. John suggests that since we cannot see God literally, the next best way to see Him is through love. John emphasizes that love and fear do not go together. He teaches us that it is not possible to love God and hate our brethren.

“In this chapter, the apostle warns against evil seducing spirits, advises us to examine and try the spirits, gives rules by which evil spirits are recognized and then returns to his favorite subject — brotherly love!” [Henry Mahan, *1 John: Bible Class Commentary*, an e-Sword Module].

III. Chronology.

BIBLE PERIOD: The Period of the Church

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 4:1... **TRY THE SPIRITS**—“Do not confide implicitly in everyone who professes to be under the influences of the Holy Spirit. Compare Matthew 24:4-5. The true and the false teachers of religion alike claimed to be under the influence of the Spirit of God, and it was of importance that all such pretensions should be examined. It was not to be admitted because anyone claimed to have been sent from God that therefore he was sent. Every such claim should be subjected to the proper proof before it was conceded” [Albert Barnes' *Notes on the Bible*]. |||| “Compare 1 Corinthians 10:15; 11:13; 12:10; Ephesians 5:10; 1 Thessalonians 5:21. It is most important to notice that this examination of truth and error is inculcated on all alike, not merely on an ordained and materially separate class” [W.M. Sinclair, *The Epistles of St. John, A Bible Commentary for English Readers*, Editor: Charles Ellicott, an e-Sword Module]. |||| “The word ‘spirit’ signifies to a man who claims to be endowed with the gift of the Spirit to perform the office of prophet, preacher, or teacher. God’s word is received from the mouth of man, but some who claim to speak for God are false preachers and are sent by Satan to deceive and disturb the church. There were false teachers among Israel, there were false teachers in the days of the apostles and there are false teachers today (2 Peter 2:1-3; 2 Corinthians 11:13-15). Let this fact be fixed in our minds that, from the time the gospel began to be preached, false prophets immediately appeared, and we must not be dazzled by everybody who claims to be holy, to speak for God, to work wonders and to be a minister of righteousness. We must try these spirits (these preachers and religious leaders)” [Henry Mahan].

- 4.3... **THIS IS THAT SPIRIT OF ANTICHRIST**—“Significantly, in light of modern confusion concerning ‘The Anti-Christ,’ John here employs the neuter ‘it’ in reference to the spirit of antichrist, rather than the masculine ‘he.’ This would seem to indicate that the spirit of antichrist is the predisposition on the part of all false prophets to oppose God’s anointed ones, rather than a personal monster who is to make a dramatic appearance at the end of the present age” [Clinton Gill, *Hereby We Know: A Study of the Epistles of John*, 1966, Bible Study Textbook Series, College Press, Joplin, MO: an e-Sword Module].
- 4:4... **HAVE OVERCOME THEM**—“They had overcome the false teachers by refusing to listen to their false doctrines, and by repudiating that which these teachers sought to impose upon them” [Guy N. Woods, *A Commentary on 1 John*, p. 291]. “John states that the saints to whom he is writing have overcome these false teachers. The verb is perfect in tense, speaking of a past completed victory, and a present state of being a conqueror. That is, the saints to whom John refers were not taken in by the heresies of the false teachers, and were in a settled state of victory over them. They were confirmed in their attitude against heresy and had their eyes wide open to its source and nature” [Kenneth S. Wuest, *Word Studies in the Greek New Testament*, 1942-1955, an e-Sword Module].
- 4:5... Cf., John 8:44; 15:19.
- 4:8... **GOD IS LOVE**—“God is love, and love thus becomes the infallible test of the birth from above. God is love because love originates with him; he is the very essence of love; and only those who truly love are born of him (v. 7). This definition was not designed to be exhaustive; from John we learn that God is also LIGHT (1 John 1:5) and SPIRIT (John 4:24). ... Inasmuch as love is a characteristic of his nature, it follows that all who partake of his nature acquire the characteristic of love; in its absence, sonship itself is wanting” [Guy N. Woods, *A Commentary on 1 John*, p. 295]. “The translation should read, ‘God as to His nature is love.’ That is, God is a loving God. It is His nature to be loving” [Kenneth S. Wuest].
- 4:12... **NO MAN HATH SEEN GOD**—“The meaning is, no man has seen the divine nature, the real essence of the Godhead, inasmuch as it is invisible to the physical eye. Deity (God) can be seen only through its manifestations, and the revelation which it has made of itself in the incarnation. ... Though God, deity, the divine nature, is not seen with the eye, this does not mean that he is not near us; on the contrary, he is so near he abides in us, providing we love one another and his life is perfected in us” [Guy N. Woods, *A Commentary on 1 John*, p. 298]. “*God in His essence no one has ever yet beheld, with the result that no one has the capacity to behold (Him)*” [Kenneth S. Wuest]. “No one has seen God in His pure essence without some kind of filter (cf. John 1:18). Instances in which the biblical writers said that people saw God were theophanies, manifestations of God in human or angelic form (e.g., Genesis 18:1-22; Exodus 33:18-23; et al.)” [Thomas Constable, *The Expository Notes of Dr. Constable*, 2012, an e-Sword Module].
- 4:13... **HE HATH GIVEN US OF HIS SPIRIT**—Cf., Galatians 5:22-23.
- 4:14... **THE FATHER SENT THE SON TO BE THE SAVIOR OF THE WORLD**—“The entire story of the Bible from Genesis to Revelation is here reduced to one line” [James Burton Coffman’s *Commentaries*].
- 4:15... **WHOSOEVER SHALL CONFESS**—“There is a form of metonymy (synecdoche) in a statement of this kind. The primary pre-requirements of salvation, i.e., the so-called ‘plan of salvation’ is meant by this. The New Testament reveals that ‘obeying the gospel’ as the New Testament writers called it, meant believing in Christ, repenting of one’s sins, confessing the Son of God, and being baptized “into Christ.”” [Ibid].
- 4:17... **HEREIN IS OUR LOVE MADE PERFECT**—“There are some ways we can be like God in this world. Love is one of those ways. As God has demonstrated His love toward us, we must be towards others. There are some things that God is like that await us when we get to heaven. Right now we

can be like God in love while on earth” [T.J. Clarke, *Bible Institute of Missouri Notes*, Produced by Bradley Cobb, 2014, an e-Sword Module].

- 4.17-18... **BOLDNESS IN THE DAY OF JUDGMENT... THERE IS NO FEAR IN LOVE; BUT PERFECT LOVE CASTETH OUT FEAR**—“...the saint who has experienced the fullness of this divine love in his earthly life, will have no fear of correction or penalty (loss of reward) at the Judgment Seat of Christ. The word ‘perfect’ is *teleios*, ‘that which is complete, brought to its fullness.’ The saint who approaches that tribunal in a spirit of fear is the saint who has not experienced the fullness of this love, and for the reason that he did not maintain a Spirit-filled life during his earthly sojourn” [Kenneth S. Wuest].
- 4.21... **THAT HE WHO LOVETH GOD LOVE HIS BROTHER ALSO**—“This is another argument for brotherly love drawn from the authority and commandment of Christ. He not only commanded us concerning the love of the Father, but commanded us to love one another (1 John 3:23-24)” [Henry Mahan].

V. Lessons & Applications.

1. **TRY THE SPIRITS WHETHER THEY ARE OF GOD: BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD** (1 John 4:1). This may seem to be worded a little bit strangely with the use of the word SPIRITS, but the note above from Barnes should help us to see the connection. The point John makes is that just anyone and everyone who comes around claiming to be influenced by the Holy Spirit IS NOT! In that day, as also today, there were MANY false prophets who would have people following them by making a CLAIM that they were sent by the Holy Spirit. We must try them. Back then there was a spiritual gift called, “discerning of spirits” (1 Corinthians 12:10), which could be passed on by the apostles. Today, the only way we have to TRY the spirits is to compare what they teach with what the Bible teaches. If they are in agreement, then we should accept the teaching; if not, we MUST reject it!
2. **...AND THIS IS THAT SPIRIT OF ANTICHRIST** (1 John 4:3). For a person to refuse to confess both the deity and the humanity of Jesus is to have the spirit of the antichrist. That person who is unwilling to accept the basic claims that are made by Jesus Christ, places himself in opposition to Jesus Christ. John has already informed us that there are many of them, that is, many who partake of this spirit. Many brethren believe that what John was describing was one major ANTICHRIST, yet many who partook of that spirit and could thus be identified as antichrists. There are definite clues which point to the papacy as that antichrist (cf., Guy N. Woods, *A Commentary on 1 John*, pp. 242-243).
3. **HEREBY KNOW WE THE SPIRIT OF TRUTH, AND THE SPIRIT OF ERROR** (1 John 4:6). When John writes, WE ARE OF GOD, most likely he makes reference to himself and other inspired apostles. Perhaps he is also including those who teach the same thing. The way that we can distinguish between the spirit of truth and the spirit of error is very easy. We simply must study the written Word of God, which is the product of those apostles who were guided into all truth (John 16:13). There is a battle going on for the minds of men and there are many who have this “spirit of error.” We must be careful to follow the spirit of truth, that is, follow the teaching of the inspired apostles.
4. **IN THIS WAS MANIFESTED THE LOVE OF GOD TOWARD US, BECAUSE THAT GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD** (1 John 4:9). How do we know God loves us? It is evident in the fact that He sent His only begotten Son to this earth to die for us. What great love! What a wonderful blessing it is to be loved to this degree by the Creator of the Universe!
5. **BELOVED, IF GOD SO LOVED US, WE OUGHT ALSO TO LOVE ONE ANOTHER** (1 John 4:11). A conclusion drawn by the inspired John that cannot be refuted! To be like our God, we must love one another. Our Heavenly Father sets the example before us, we are to walk in that way.
6. **...AND HIS LOVE IS PERFECTED IN US** (1 John 4:12). If something is perfected, in the biblical sense, it is brought to maturity. When we love one another, this process of maturing our love is brought about.

- 7. **IF A MAN SAY** (1 John 4:20). John has previously emphasized that mere profession does not suffice. It is impossible truly to love God and not to love your brother!

VI. Questions.

True or False

- 01. _____ The person who has fear is not made perfect in love.
- 02. _____ John doesn't mention commandments in his epistles.
- 03. _____ There were no false prophets in the first century.
- 04. _____ John wrote of antichrist as a threat yet to come.
- 05. _____ We are commanded both to love God and our brethren.

Multiple Choice (Select the BEST Answer)

- 06. _____ The person who says he loves God and hates his brother is: (a) exaggerating; (b) a liar; (c) honest.
- 07. _____ John uses the word BELOVED five times in 1 John and he uses it this many times in chapter 4: (a) 3; (b) 4; (c) 5.
- 08. _____ The way God's love was manifested was that He: (a) gave us the Bible; (b) gave us dominion over animals; (c) sent His only begotten Son.
- 09. _____ Perfect love does this: (a) forgives; (b) forgets; (c) casts out fear.
- 10. _____ God sent His Son to be this: (a) heralded; (b) heard; (c) the propitiation.

Fill in the Blanks

- 11. **He that loveth not _____ not God; for God is _____.**
- 12. _____, **if God so loves us, we _____ also to love one _____.**
- 13. **We love him because he _____ loved us.**
- 14. **...Hereby know we the spirit of _____, and the spirit of _____.**
- 15. **No man hath seen _____ at any time.**

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to 1 John 3 Questions... **01**—True (17); **02**—True (1); **03**—False (22); **04**—True; **05**—False (12); **06**—b (5); **07**—c (13); **08**—a (1-2); **09**—a (24); **10**—b (7); **11**—heart, condemn (21); **12**—deed, truth (18); **13**—transgression, law (4); **14**—death (14); **15**—Cain (Gen 4.9).

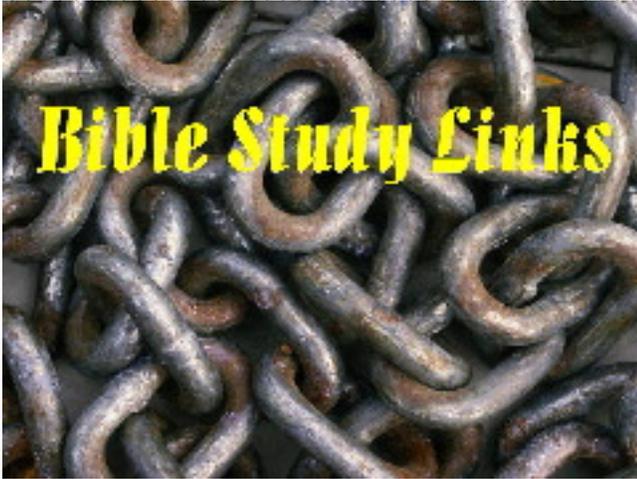
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W C K T S I R H C W U P
 O O I U E E S K O A E I
 N M S D S F A R N R D N
 K E A L U F L O F W E S
 J M A N A D T E E E V P
 C F K I C H C L S E O I
 T E N E E T L S S H L R
 F A O R B E L I E V E I
 T R W E T H K A T N B T
 D R E H T O R B H M T F
 W Y T Y R E V E M A N Y
 L W H E T H E R E B Y B
 S R H H T E V O L O V E

ALSO	ANOTHER	BECAUSE	BELIEVE	BELOVED
BROTHER	CHRIST	COME	CONFESSETH	DWELLETH
EVERY	FALSE	FEAR	FLESH	HEARETH
HEREBY	HEREIN	JESUS	KNOW	KNOWETH
LOVE	LOVETH	MADE	MANY	PERFECT
SEEN	SENT	SPIRIT	WHETHER	WORLD

VIII. Crossword Puzzle.

1 John 4 (KJV)														
			1					2						
		3								4				
												5		
6		7						8						
9										10				
		11												
								12						
13														
										14				
<u>ACROSS</u>							<u>DOWN</u>							
03) There is the spirit of truth, and there is the spirit of...							01) Everyone that loveth is ____ of God							
06) He who loves God should love his brother is one.							02) No man hath seen God at any ____.							
09) The one who does not do this is not of God.							04) This spirit was already in the world.							
11) ____ is the Son of God.							05) God sent His Son to be it for our sins.							
12) We love Him because He ____ loved us.							07) Sending His Son into the world ____ His love for us.							
13) We may have it in the Day of Judgment							08) No ____ hath seen God at any time.							
14) Many false prophets were ____ out into the world.							10) Ye have ____ that it should come.							



IX. Links.

for 1 John Chapter FOUR...

These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some are not really links, but listing of material commonly available in books and publications.

- **J.W. McGarvey's *Fourfold Gospel* on 1 John 4...**
<http://www.studylight.org/com/tfg/view.cgi?bk=42&ch=4>
- **Burton Coffman's *Commentary* on 1 John 4...**
<http://www.studylight.org/com/bcc/view.cgi?bk=42&ch=4>
- **Albert Barnes, *Barnes Notes on the Whole Bible*, on 1 John 4...**
<http://www.studylight.org/com/bnb/view.cgi?bk=42&ch=4>
- **Joseph Benson's *Commentary on the Old and New Testaments*, on 1 John 4...**
<http://www.studylight.org/com/rbc/view.cgi?bk=42&ch=4>
- **Robertson's *Word Pictures in the New Testament*, on 1 John 4...**
<http://www.studylight.org/com/rwp/view.cgi?bk=42&ch=4>
- **Vincent's *Word Studies* on 1 John 4...**
<http://www.studylight.org/com/vnt/view.cgi?bk=42&ch=4>
- **Schaff's *Popular Commentary on the New Testament*, on 1 John 4**
<http://www.studylight.org/com/scn/view.cgi?bk=42&ch=4>

Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>

A Study of 1 John 5

I. Outline.

1. Tests of faith, love, and assurance (1 John 5:1-13).
2. Reason for confidence in prayer (14-17).
3. Importance of KEEPING ONESELF and rejecting the false (18-21).

II. Summary.

The first five verses of chapter five continue the thought being developed at the end of chapter four. The discussion is of brotherly love and this chapter begins by stating just who is a brother: the one who believes in Jesus Christ and obeys His commands. John tells us that the commandments of the Lord are not GRIEVOUS, they are not burdensome. Anyone who spends honest time in reflection will agree with John's statement. Next comes a statement regarding witnesses that support the claims of Jesus Christ. Most Bible scholars (even very conservative ones) believe that a portion of verse 7, as we have in the KJV, is spurious, that is it was not in the original manuscript John wrote. There is nothing in those few words which is not taught abundantly in other passages. God showed His approval of Christ at His baptism and at His death. John argues that if we receive the witness of men, the witness of God is greater—John is reasoning from the lesser to the greater. John gives words of assurance regarding eternal life. It is possible to have eternal life and then to forfeit that eternal life by becoming unfaithful to Christ—the ONLY way to have eternal life is to remain faithful to Christ. So long as we pray as we are taught in Scripture, we can have confidence that God will hear us and will do what is best for us. The “sin unto death” is mentioned—this would be any sin which a brother is not willing to confess (cf., 1:9). Verse 17 provides another definition of sin. We are urged to keep ourselves from idols.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 5:1... **WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST**—“Reason why our ‘brother’ (1 John 4:21) is entitled to such *love*, namely, because he is ‘born (begotten) of God’: so that if we want to show our love to *God*, we must show it to God’s visible representative” [*A Commentary on the Old and New Testaments* by Robert Jamieson, A. R. Fausset and David Brown]. IIII “This belief, accepted in the heart, confessed with the mouth, and perfected by the obedience of faith (**Romans 1:5**; **James 2:22**) makes one a child of God” [B.W. Johnson, *The People’s New Testament*]. Cf., James 2:20-26; Galatians 3:26-27. IIII “To confess that Jesus is the Christ is to acknowledge his deity, his humanity, and his reality. It was therefore just such a test as would reveal the true believers and expose the heretics which then plagued the church with their false teaching” [Guy N. Woods, *A Commentary on 1 John*, p. 309]. IIII “...one can check on the reality of a person's supposed standing as a child of God by a doctrinal test of what he believes about the nature of our Lord. To deny either his humanity (as did the Docetists) or his divinity (as did the Cerinthians) would invalidate one's spiritual birth. It would therefore be a grave mistake to think that John is here saying that faith alone makes one a child of God. He is answering the Cerinthian error in particular when he affirms the sonship of one who believes ‘that Jesus is the Christ’” [Gary Workman, in *Things Pertaining to Life and Godliness*, Editor: Rod Rutherford, 1987 ETSOPM Lectureship Book, pp., 250-51].
- 5:2... **BY THIS WE KNOW THAT WE LOVE THE CHILDREN OF GOD**—“...love to the brethren may arise from such a cause, as may show that it is not brotherly love, or of a spiritual kind; it may arise from natural relation, or civil friendship, or from a benefit or favour received from them, and from

some natural external excellency seen in them; and a man may do acts of love and kindness to the brethren, from what may be called good nature in himself, or with sinister views; but true love to the brethren springs from love to God: such who love the saints aright, and by which they may know they do so, they love them because they themselves love God, and in obedience to his command; they love them because they belong to God, and are the objects of his love; because his grace is wrought in them, and his image stamped upon them” [*John Gill’s Exposition of the Entire Bible*].

- 5:3... **AND HIS COMMANDMENTS ARE NOT GRIEVOUS**—“There are at least three ways in which John’s words are profoundly true: (1) As compared with the onerous burdens of the Law of Moses, called by the apostles themselves ‘**a yoke of bondage which neither we nor our fathers were able to bear**’ (Acts 15:10), the Law of Christ is one of incredible freedom. (2) For that soul who is truly born again, the Lord’s commandments are in complete harmony with the natural impulses of his new life in Christ. (3) Despite the fact of there being genuine obligations in Christian service, called by Jesus himself ‘my yoke’ (Matthew 11:19), it is in the nature of those precious obligations that they make all other burdens lighter. Christ’s service is the ‘yoke,’ the carrying device, which enables the wearer to carry unavoidable burdens of life which otherwise would be impossible and would destroy him” [*James Burton Coffman’s Commentaries*]. |||| “To love him with all our heart, and our neighbor as ourselves, are not grievous - are not burdensome; for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle’s words, Love feels no loads. Love to God brings strength from God; through his love and his strength, all his commandments are not only easy and light, but pleasant and delightful” [*Adam Clarke’s Commentary on the Bible*]. |||| “The word ‘grievous’ does not mean difficult. Many things about the Christian faith may not be easy, but the Christian can look on any trial with ‘joy’ (James. 1:2) because he loves God and delights to do his will (Psalm 40:8; cf. 86:11; 112:1; 119:16, 97). Therefore, God’s commands will not be viewed as irksome, burdensome or distressing. The word literally means ‘heavy’ - the kind of burden the Pharisees laid upon their followers (Matthew 23:4). Though one may have to bear a cross for Jesus, with love in the heart his demands will be considered easy and light (Matthew 11:30).” [Gary Workman, p. 252].
- 5:4... **AND THIS IS THE VICTORY**—Cf., #42 in *Church Gospel Songs and Hymns*. “The commandments of God are not burdensome for, despite the difficulties, the hardships, the privations necessarily suffered as Christians, all such will eventually result in victory; those who triumph over all such conquer the world; and hence, none need fear failure or contemplate defeat” [Guy N. Woods, p. 311]. Cf., John 16:33; Romans 8:35-37; 1 Corinthians 15:57; Hebrews 11; 1 John 4:4; Revelation 2:7,11,17,26; 3:5,12,14,21; 21:7.
- 5.5... **WHO IS HE THAT OVERCOMETH...** “Faith is the cause of a victory that has already taken place (cf., 4.4), as well as a continuing victory (5.5). . . . Once John has come to the end of verse 5 he has gone back to where he started in verse 1. In spite of what some may deny (2.22), one must believe in Jesus as the Christ (v. 1), the Son of God (v. 5) – in other words, believe in the full divinity of the one who came to be ‘the Saviour of the world’ (4.14) – in order to overcome the world and truly love both God and fellow-Christians” [Gary Workman, p. 253].
- 5:6... **BY WATER AND BLOOD**—“There appears to be little doubt that the ‘coming’ under consideration here was his advent into the world. In coming into the world, he came with the water and with the blood. Why did the writer cite his coming in this fashion? From verse 8, we learn that it was for the purpose of establishing witnesses to the fact of his coming, the witnesses being WATER and BLOOD. It seems clear, therefore, that the reference to the water is an allusion to his baptism; and that of the blood to his death. He came with water at his baptism (Matthew 3:15); with blood, in his death on the cross (John 19:34). To these facts, the Spirit bears witness (vv. 7-8). The Spirit was manifested at the Lord’s baptism; the Spirit recorded and thus bore witness to both his baptism and his death. . . . These two instances in the life of our

Lord were doubtless cited, because in the first, his baptism, he publicly received acknowledgment from heaven as the Son of God; and there entered formally upon his public ministry; and on the cross his work was terminated, and the announcement made, 'It is finished' (John 19:30)" [Guy N. Woods, pp. 312-13]. IIII "To rightly understand what the water and blood refer to, let us notice that the letter opens with a declaration about Jesus' advent into the world- his first coming (cf. 4:2; II John 7). John states that it was not just the human Jesus that came but the "Word of life," the "eternal life," God's own Son - Jesus Christ (1:1-3). The Cerinthians acknowledged that Jesus was the Christ at his baptism, but not at the cross. John refutes this, saying that he came by or through water (his baptism) and blood (his death on the cross). He further insists that the God-man Jesus Christ came "not with the water only, but with the water and with the blood" (v. 6)" [Gary Workman, p. 255].

- 5.7-8... **IN HEAVEN ... IN EARTH**—"At this point the King James Version has some additions that were not originally penned by the apostle John. The words beginning with '**in heaven**' in verse 7 through '**in earth**' of verse 8 cannot be found in any Greek manuscript produced before the fourteenth or fifteenth century. The words were evidently first added by some copyist as a marginal comment giving a symbolical trinitarian interpretation of John's three witnesses. Afterward it was copied into late manuscripts of the Latin Vulgate and eventually ended up in the King James Version. (For a fuller explanation, see the footnote.)¹³ Let us remember that it is just as wrong to add to God's Word as to take away from it (Deuteronomy 4:2; 12:32; Psalm 30:6; Revelation 22:18-19)" **The footnote referenced reads in part:** "The interpolated passage was inserted in the margins of some manuscripts in the 17th century. In only two Greek manuscripts has it appeared in the text itself. One of these was produced in the 16th century and the other in the 14th or 15th. The passage is found in no ancient versions of the New Testament as originally translated. It is quoted by none of the Greek 'church fathers,' though it would have surely been used, if known, in some of their trinitarian controversies. A 4th century Spaniard named Priscillian, finally executed as a heretic, seems to have first written the passage in a tract as if it were a scripture quotation *following* the quotation about John's authentic three witnesses. From this source it crept into copies of the Old Latin and later the Vulgate translations. From there it was copied into very late Greek manuscripts and was finally incorporated into the Textus Receptus because Erasmus included it in the 3rd edition (1522) of his Greek Testament. However, he did it under protest and later removed it. This is how it came to be included in Tyndale's printed English Bible and finally in the KJV. Today even the latest Roman Catholic Versions do not include it. ... The vast majority of the most conservative Bible commentaries, both in and out of the church, reject these words as an interpolation. A rare exception is Robert R. Taylor, Jr., *Studies in First, Second, and Third John* (Shreveport, LA: Lambert Book House, 1982), pp. 50-51. ..." [Gary Workman, p. 256 and Footnote on p. 261-62].
- 5.8... **THESE THREE AGREE IN ONE**—"Scripture repeatedly emphasizes the need for two or three witnesses in order to provide adequate testimony (Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28). Therefore, John appeals to Jesus' baptism and death as witnesses, in addition to the witness of the Spirit as already set forth. The Spirit, however, is the active agent of the three. The entire body of apostolic preaching and teaching, including John's letter, was done '**through the Holy Spirit sent forth from heaven**' (1 Peter 1.12). And whereas the false witnesses at the trial of Jesus '**agreed not together**' (Mark 14.56, 59), John tells us that these three witnesses '**agree in one**' (v. 8). This could also read 'the three are for one thing.' Not only does their witness harmonize but their one purpose is to testify to the divinity of Jesus Christ and thereby build faith in human hearts" [Gary Workman, pp. 256-57].
- 5.9... **THE WITNESS OF GOD WHICH HE HATH TESTIFIED OF HIS SON**—"The '**witness of God**' alluded to here is further explained by John: '**For the witness of God is this, that he hath borne witness concerning his Son**' (v. 9). Since John writes in the perfect tense ('**hath borne witness**' or '**hath testified**'), he is referring to events of the past rather than some supposed inner witness of the Spirit (which John never

refers to) claimed by some. It appears that this is simply another way of describing the three-fold testimony of verses 6-8. God is the source of the testimony of the Spirit, the water and the blood. The one who knows Jesus best is the Father who has told others about his Son (Matt. 11:27)” [Gary Workman, p. 257].

- 5.10... **HATH THE WITNESS IN HIMSELF**—“This Spirit, whose abiding presence is in all believers (Acts 5:32; Romans 8:9; Galatians 4:6), is thus an ever-present witness to the facts on which faith rests. The word, the instrument of the Spirit, is the basis of our faith; this faith supplies us with confidence that the witness is true; and this confidence is ever with us” [Guy N. Woods, p. 315].
 |||| **HE THAT BELIEVETH NOT GOD HATH MADE HIM A LIAR**—“One has accepted the testimony; another has rejected it. When one believes God’s testimony he keeps it **‘in himself’** (KJV) or in his heart (cf. Psalm 119:11; John 15:7). He holds fast to it (Revelation 6:9; 12:17; 19:10), even if it means martyrdom (Revelation 20:4). On the other hand, one who rejects the testimony thrusts it from him (Acts 13:46) and therefore has not the word of God within him (John 5:38). Moreover, by implication he makes God out to be a liar, refusing to believe what God has said. A similar result is recorded in I John 1:10 – **‘If we say that we have not sinned, we make him a liar, and his word is not in us.’** Inspiration, though, records the actual results of such disbelief: **‘Let God be found true, but every man a liar’** (Rom. 3:4)” [Gary Workman, p. 258].
- 5.12... **HE THAT HATH THE SON HATH LIFE**—“Only those who have the Son have the life; and since having the Son is conditioned on faithfulness and devotion to him, it follows that the life here contemplated is conditional. It is in this sense only that one has eternal life here” [Guy N. Woods, p. 316]. Cf., Mark 10:29-30—where Jesus says we will receive eternal life **IN THE WORLD TO COME**.
- 5.13... **THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE**—“One can have such assurance only as he rests his faith on God’s divine testimony to his divine Son. Believing on the ‘name’ of God’s Son means to believe in all that his name represents, to accept his full person as one in whom dwelt **‘all the fulness of the Godhead bodily’** (Colossians 2:9; cf. Philippians 2:6). He was divinely named Jesus because **‘it is he that shall save his people from their sins’** (Matthew 1:21). To believe on his name is to accept him as the heavenly Savior. **‘And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved’** (Acts 4:12). To **‘them that believe on his name’** Jesus gave the right to become children of God (John 1:12). Those who do not so believe remain under God’s condemnation (John 3:18)” [Gary Workman, pp., 259-60].
- 5.14... **AND THIS IS THE CONFIDENCE THAT WE HAVE IN HIM**—“The truth is that the Christian can come with boldness, and with all confidence, to the throne of God’s grace. I think this has reference to intercessory prayers. In this we see boldness toward God and also brotherly love. It is love of the brethren that causes us to pray for them. The only limitation is that it must be **‘according to his will.’** Please remember that God’s will is always for the good of His children. God’s will is set forth in the Bible. To ask anything according to His will is to ask in harmony with the teachings of the Bible. Even Jesus, when He prayed for the bitter cup to pass, added, **‘nevertheless not as I will but as thou wilt’** (Matthew 26:39). It is true that sometimes in our littleness we ask for something that God knows would not be best for us and in such a case He declines to give us that for which we ask. Sometimes God answers prayers by saying ‘no’” [B.B. James, in *Studies in 1 John, 2 John, and 3 John*, Edited by Dub McClish, The 1987 ADL, p. 142].
- 5.15... **WE KNOW THAT WE HAVE THE PETITIONS...**—“If we trust God’s goodness we can be sure that our trust has not been misplaced. Again, we have confidence. We know that God will hear us if we ask according to His will. When the apostle Paul prayed for the thorn to be removed (2 Corinthians 12:7-9) God answered his prayer, even though He did not remove the thorn. God said, **‘MY GRACE IS SUFFICIENT FOR THEE.’** Paul’s attitude was, **‘for when I am weak, then am I strong.’** The prayer of faith is all-prevailing when it is in harmony with God’s will. The Christian must

have no doubt that God hears prayers. When we pray for a brother who has sinned and has repented, we have confidence that God hears and answers.” [B.B. James, pp. 142-43].

- 5.16... Comparing this verse with 1:9 seems to define the **SIN UNTO DEATH** as a sin, any sin, which a brother will not turn from and confess. However, Coffman quotes an interesting view from F.F. Bruce, as follows: “I suggest that the sin unto death is quite literally a sin with death as its consequence; and the only way in which it may be known that a sin is ‘unto death’ is if death actually ensues. What John is doing, in that case, is to make it plain that he does not advocate praying for the dead.”
- 5.18... **WHOSOEVER IS BORN OF GOD SINNETH NOT**—“... Does this mean that a child of God cannot sin? Does it mean that he is not free to choose after he is begotten of God? ... When understood properly, everything that John has said is in perfect harmony. When one is ‘**begotten of God**’ he does not continue a life of sin. The apostle Paul dealt with the same subject in Romans 6.1 when he asked the question, ‘**What shall we say then? Shall we continue in sin, that grace may abound?**’ The answer is, of course, ‘**God forbid.**’ We do not continue in sin because we are now God’s children. The old man of sin has been destroyed. He is not saying that we do not have the ability to sin. However, it is not consistent with Christian living for one to continue the same old life of sin” [B.B. James, p. 144-45].
- 5.21... **KEEP YOURSELVES FROM IDOLS**—“The word *eidolon* (idol) is from the root word *eid* meaning see. It is concerned with that which is seen, as opposed to that which is invisible. The making and worship of graven images is the most gross expression of life that is concerned primarily with the created rather than the Creator. Romans 1:18-23 traces vividly the downward progression which results from refusal to have God in our knowledge or to glorify Him as Deity. The end result is the worship of ‘**the likeness of an image.**’ We ought not think, however, that because our sciences have done away with the worship of stone gods that we are no longer subject to the fundamental threat of idolatry. The foot note on 1 John 5:21 in the *Oxford Annotated Bible*, (H. G. May and B. M. Metzger, Oxford Press, New York, New York, 1952) observes that idolatry is, ‘*any rival of God*’ ” [Clinton Gill, *Hereby We Know: A Study of the Epistles of John*, 1966, Bible Study Textbook Series, College Press, Joplin, MO, an e-Sword Module].

V. Lessons & Applications.

1. **WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD** (1 John 5.1). “The Revised Version has simplified one phase of the teaching on faith by using the word ‘begotten’ instead of ‘born.’ It is the natural word to use when the reference is to the Father. The Greek word may be translated by either of these words; the one to be employed in any case depends upon the language of the text or context. ‘Born of God,’ though not in strict accord with the figure used, would not be objectionable, if we understand the text to mean *perfect* faith—that which is made perfect by obedience (James 2.21-24). But, if we mean the simple act of believing before we obey Christ’s commands, then begotten is the term that expresses the exact truth. Faith comes by hearing the words of Christ (Romans 10.17); we are begotten ‘through the gospel’ (1 Corinthians 4.15). It is therefore strictly correct to say the believer is begotten of God—he believes what God says.” [John T. Hinds, *Annual Lesson Commentary*, 1934, p. 334].
2. **...EVERY ONE THAT LOVETH HIM THAT BEGAT LOVETH HIM ALSO THAT IS BEGOTTEN OF HIM** (1 John 5:1). It is impossible to read 1 John and miss this point which is stressed greatly. To love God is to love the children of God (i.e., fellow Christians). It is not possible to have true love for God and at the same time not love brothers and sisters in Christ. We are in the same family; we share the same goals; we have the same Savior and Lord; we have so much in common. If we find ourselves in the position of not loving a brother or sister in Christ, we need to examine our love for God!

3. **FOR THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS** (1 John 5:3). The statement of such an obvious fact challenges us to realize that there will be pressure from Satan not to recognize this way of demonstrating our love for God. Satan will have us believe that we can love God and disobey His commandments. Such is not the case!
4. **...AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH** (1 John 5:4). Faith is the Victory! Jesus told each of the seven churches of Asia that to those who overcome there will be eternal rewards (Revelation 2:7, 11, 17, 26; 3:5, 12, 14, 21). Jesus sought to cheer up the disciples in John 16:33 by reminding them that He had overcome the world. Through the great victory which Jesus had over Satan, it is possible for you and me actually to **OVERCOME THE WORLD!** What great good news this is! This great victory is given to us through our Lord Jesus Christ (1 Corinthians 15:57). The requirement is that we have the active, obedient faith which is exemplified by the great heroes of faith listed in Hebrews 11. They heard what God said and then **DID IT**. Whenever we follow their remarkable example, we will succeed with a great victory!
5. **...THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE,...** (1 John 5:13). Sometimes great arguments are engaged in regarding whether or not it is proper to say that we have eternal life **now**. It seems to me that a parallel exists in this matter with that of the possession of the land of the children of Israel of old. They were warned over and over again both before they entered the land and afterwards that the land would be taken from them if they were unfaithful. Yet, Joshua did lead them into the land. They did take possession of it. They raised crops on that land. They called it “my land.” Certainly eternal life is likewise conditional. It is possible to fall from grace (Galatians 5:4; 1 Corinthians 10:12). The fact is, though, it is not necessary to fall! There is no one who has the power to make you sin and rebel against the Lord (1 Corinthians 10:13). There is no reason for any faithful Christian to cede or give up eternal life. We should have great confidence and assurance of this marvelous gift from God. Our Lord did indicate in Mark 10:29-30 that it is in the next life that we receive eternal life, but I do not believe that means it isn’t possible that our possession of eternal life **BEGINS** at some point earlier than that (i.e., at our conversion). Certainly the wonders of heaven will far surpass any idea that we have of it today. In that sense, eternal life begins after the Judgment. There will certainly be a change when we pass through the judgment and are parted to the right toward heaven. |||| “References to eternal life find their fulfillment primarily in the world to come. This is taught both in the Old Testament (Daniel 12:2) and the New (Mark 10:17, 21, 30; Matthew 25:46; Titus 1:2). This is especially noticeable in John's writings (John 4:14, 36; 6:27; cf. 5:28, 29). However, the Scriptures also affirm that the ‘**newness of life**’ which the Christian enjoys here (Romans 6:4) is even now termed eternal life (John 5:24, 25; 6:51; 11:25, 26). Just as a Christian is in God's kingdom now (Col. 1:13) and yet expects to enter it in a fuller sense later (2 Pet. 1:11), so also there are both present and future aspects to having eternal life” [Gary Workman, p. 259].
6. **AND THIS IS THE CONFIDENCE THAT WE HAVE IN HIM** (1 John 5:14). Four times in this epistle this term is used, once translated by the word, “boldness.” The first time it describes the confidence faithful Christians can have at the Judgment; then at 3:21-22, confidence in prayer; at 4:17, again confidence at the Judgment; and here relating to prayer. John seeks to give us great assurance!
7. **HE THAT IS BEGOTTEN OF GOD KEEPETH HIMSELF...** (1 John 5:18). “We are taught that God is able to guard us from stumbling (Jude 24), that we are guarded by the power of God (1 Peter 1.5), that God is able to guard that which we have committed unto him (2 Timothy 1.12), and that God is able to establish us and guard us from the evil one (2 Thessalonians 3.3). And yet John tells us here that the begotten one keepeth himself so that the evil one toucheth him not, and Jude exhorts us to keep ourselves in the love of God (Jude 21). James further tells us that pure religion consists not only in visiting the fatherless and widows, but in keeping ourselves

unspotted from the world (James 1.27). So, in order for one to remain in the proper relationship with God, we conclude that the power of God must be exerted in his behalf to establish, to guard, and to keep him from the evil one. And furthermore, in addition to the power of God being exerted, that we must exert our energies doing all that we are able to do to keep ourselves. We further conclude that the power of God will be exerted in our behalf on condition that we exert our powers” [Roy H. Lanier, Jr., *Teacher’s Annual Lesson Commentary*, 1957, pp., 259-260].

VI. Questions.

True or False

- 01. ____ The commandments of the Lord are sometimes grievous.
- 02. ____ Eternal life is in the Son of God.
- 03. ____ Idolatry was only a concern under the Law of Moses.
- 04. ____ The Song: “Faith is the Victory,” might have come from this chapter.
- 05. ____ In this chapter, John sounds quite optimistic about the prospect of converting the world to Christ.

Multiple Choice (Select the BEST Answer)

- 06. ____ Which of the following texts would be most helpful in an appeal for help in understanding verse 13: (a) John 9:4; (b) 1 Cor 13:10; (c) Mark 10:29-30.
- 07. ____ Who overcomes the world: (a) faithful Christians; (b) no one.
- 08. ____ The Spirit, the water, and the blood are: (a) witnesses; (b) in agreement; (c) greater than the witness of men; (d) all of these; (e) none of these.
- 09. ____ John urges us to keep ourselves from: (a) harm; (b) secret sin; (c) idols.
- 10. ____ Are verse 15’s results conditioned by the method of prayer suggested in verse 14: (a) YES; (b) NO.

Fill in the Blanks

- 11. **If we receive the witness of _____, the witness of God is _____;...**
- 12. **For this is the love of God, that we _____ his _____: and his _____ are not grievous.**
- 13. **...if we ask any thing according to _____, he heareth us.**
- 14. **And we know that we are of God, and the _____ lieth in wickedness.**
- 15. **If we love God, we will also love the one who is _____ of Him.**

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

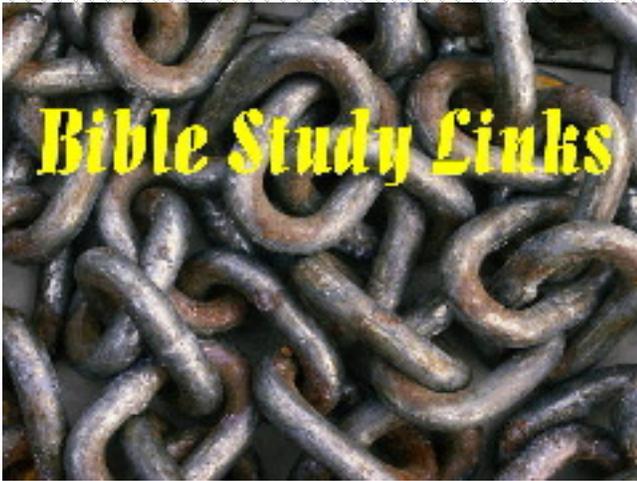
ANSWERS to 1 John 4 Questions... **01**—True (18); **02**—False (21); **03**—False (1); **04**—False (3); **05**—True (21); **06**—b (20); **07**—a (1, 7, 11); **08**—c (9); **09**—c (18); **10**—c (10); **11**—Knoweth, love (8); **12**—Be loved, ought, another (11); **13**—loved (19); **14**—truth, error (6); **15**—God (12).

ANSWERS to 1 John 5 Questions... **01**—False (3); **02**—True (11); **03**—False (21); **04**—True (4); **05**—False (19); **06**—c; **07**—a (5); **08**—d (8-9); **09**—c (21); **10**—a; **11**—MEN, GREATER (9); **12**—KEEP, COMMANDMENTS, COMMANDMENTS (3); **13**—His will (14); **14**—WHOLE WORLD (19); **15**—BEGOTTEN (1).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

E	E	N	B	A	L	R	S	P	D	T	O	P
M	U	O	D	B	N	D	P	E	H	V	B	D
A	R	A	E	B	E	L	I	E	V	E	N	B
N	T	E	L	A	R	L	R	K	G	H	L	N
R	M	O	T	N	D	E	I	A	T	L	A	C
E	O	H	S	C	L	O	T	E	N	O	N	O
D	E	G	E	F	I	L	M	A	V	V	R	G
J	E	I	J	D	H	O	A	N	W	E	E	N
V	R	V	W	O	C	H	R	I	S	T	T	I
N	H	E	J	R	K	R	T	U	G	H	E	H
S	T	N	E	M	D	N	A	M	M	O	C	T
L	V	V	S	R	E	C	O	R	D	B	D	S
B	O	G	U	S	E	P	M	W	L	V	M	P
L	V	C	S	B	P	W	A	B	M	B	B	I

BEAR	BECAUSE	BEGAT	BELIEVE	BELIEVETH
BLOOD	BORN	CHILDREN	CHRIST	COMMANDMENTS
DEATH	ETERNAL	EVEN	GIVEN	JESUS
KEEP	KNOW	LIFE	LOVE	LOVETH
NAME	OVERCOMETH	RECORD	SPIRIT	THERE
THING	THREE	TRUE	WATER	WITNESS



IX. Links.

for 1 John Chapter FIVE...

These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some are not really links, but listing of material commonly available in books and publications.

- **J.W. McGarvey's *Fourfold Gospel* on John 5...**
<http://www.studylight.org/com/tfg/view.cgi?bk=42&ch=5>
- **Burton Coffman's *Commentary* on John 5...**
<http://www.studylight.org/com/bcc/view.cgi?bk=42&ch=5>
- **Albert Barnes, *Barnes Notes on the Whole Bible*, on John 5...**
<http://www.studylight.org/com/bnb/view.cgi?bk=42&ch=5>
- **Joseph Benson's *Commentary on the Old and New Testaments*, on John 5...**
<http://www.studylight.org/com/rbc/view.cgi?bk=42&ch=5>
- **Robertson's *Word Pictures in the New Testament*, on John 5...**
<http://www.studylight.org/com/rwp/view.cgi?bk=42&ch=5>
- **Vincent's *Word Studies* on John 5...**
<http://www.studylight.org/com/vnt/view.cgi?bk=42&ch=5>
- **Schaff's *Popular Commentary on the New Testament*, on John 5**
<http://www.studylight.org/com/scn/view.cgi?bk=42&ch=5>

Collection of notes published by Bradley S. Cobb (from notes in his classes at the Bible Institute of Missouri) available, as an e-Sword module, for \$5.00 online at: <http://bit.ly/1l6wncN>