

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: <http://bit.ly/Rvd8gW>

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]. |||| “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. |||| “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]. |||| “...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]. IIIII “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

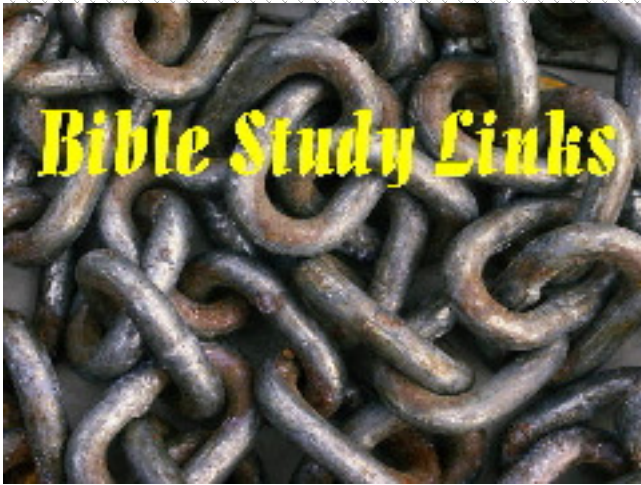
ANSWERS to 1 John 4 Questions... **01**—True (18); **02**—False (21); **03**—False (1); **04**—False (3); **05**—True (21); **06**—b (20); **07**—a (1, 7, 11); **08**—c (9); **09**—c (18); **10**—c (10); **11**—Knoweth, love (8); **12**—Be loved, ought, another (11); **13**—loved (19); **14**—truth, 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
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N	T	E	L	A	R	L	R	K	G	H	L	N
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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/116wncN>