

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

The Apostle John

John was the son of Zebedee whose brother, James, was the first disciple of Jesus to be martyred (Acts 12). John is the only disciple to have remained at the foot of the cross during Christ's crucifixion (John 19:26), and he is the only one of the twelve who was not martyred for his beliefs.



ROMAN RULE

The Roman Emperor, Domitian (ruling 81AD – 96AD), was the son of Vespasian and brother of Titus, but when they were away on military campaigns (as when they sacked Jerusalem) Domitian would rule as praetor (Roman magistrate). Domitian completed the Roman Coliseum and was known for his reign of terror. Domitian forced people to address him as their lord/god, and he mandated that everyone worship Roman gods and follow the pagan religion.

John and his brother were called the “*sons of thunder*,” so they may have had fierce tempers. (Mark 3:17; Luke 9:51-56)



JOHN'S END OF LIFE

During Domitian's reign, it is tradition that John was sentenced to be executed in a boiling vat of oil for preaching the gospel; however, he continued to preach from the cauldron, so John was exiled to the island of Patmos (meaning “mortal”) in the Aegean Sea. John may have been a forced to mine (possibly marble) on Patmos, and it was on Patmos that John recorded Revelation. Upon release, John became the bishop of Ephesus for his final years on earth.

John refers to himself as “*the disciple whom Jesus loved*.” (John 21:20-24) John was the cousin of Jesus as his mother (Salome) was the sister of Jesus' mother, Mary. (Matthew 27:56; Mark 15:40).

During His ministry, Jesus seemed to indicate that John would live a long time. (John 21:19-23)

Written to Believers

Tests of Being in Fellowship with Christ

The Book of 1 John

As with the gospel of John, this epistle is also anonymous. Although the author and recipient go unnamed, this text was treated as a letter/sermon from John to Ephesus before circulating to other believers.

The letter opposes the Gnostic teaching of spirit and flesh dualism (falsely stating that Jesus came only in spirit because the flesh is free to pursue pleasures).

In John's other epistles, he refers to himself as "the elder." Similar to Paul's epistles (and unlike Peter's two epistles), the books written by John bear similar characteristics between all of them.

REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

“The God is...”
(ho theos estin - ὁ θεός ἐστίν)

“The God is Light” (phōs φῶς)	1 John 1:5
“The God is Love” (agape ἀγάπη)	1 John 4:8
“The God is Spirit” (pneuma πνεῦμα)	John 4:24

Tests of Following Jesus Christ

Obedience to Christ	1 John 1:6-7; 2:3, 5-6, 29; 3:7, 10, 22, 24; 5:2-3
Overcoming Sin	1 John 1:9, 2:12-14, 17; 3:9, 22, 4:4; 5:4
Loving Other Christians	1 John 2:10; 3:10-11, 14, 16, 18, 23; 4:7, 11, 21

These “tests” are cyclical (instead of linear) in that the Book continuously cycles back to each one of them instead of progressing one to another

1 John is a Book of Contrasts			
Scripture	Truth	Error	Test
1:5 – 2:11	Light	Darkness	Profession
2:12 – 2:17	Father	World	Desire
2:18 – 2:28	Christ	Anti-Christ	Doctrine
2:29 – 3:24	Good	Evil	Conduct
4:1 – 4:6	Spirit	Error	Discernment
4:7 – 4:21	Love	Pretense	Motive
5:1 – 5:21	God-born	Others	New Birth

The Outline of 1 John	
1 John 1:1-4	First-hand Witness to the Divine Christ
1 John 1:5-2:11	God is Light for His People Who Obey Him
1 John 2:12-14	Spiritual Maturity Levels
1 John 2:15-17	The Dying World
1 John 2:18-24	The Antichrist
1 John 2:25-3:3	Righteous Live Through the Spirit
1 John 3:4-10	Lawless Unbelievers
1 John 3:11-24	The World Hates Righteous Living
1 John 4:1-6	Test the Spirits
1 John 1:7-21	God is Love
1 John 5:1-12	Overcome the World
1 John 5:13-21	Confirmation that an Individual is “Born Again” in God

It is impossible to relate to God the Father without relating through God the Son. (John 5:23)

Joy in the Divine Christ (1 John 1:1-4)

¹ What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the **Word of Life**—



² and the life was manifested, and we have seen and testify and proclaim to you the **eternal life, which was with the Father and was manifested to us**—



³ what we have seen and heard we proclaim to you also, so that you too may have **fellowship with us**; and indeed our **fellowship is with the Father, and with His Son Jesus Christ.**



⁴ These things we write, so that our joy may be made complete.

The pre-existence of the Lord was the first point that John emphasized. (John 1:1, 15; 3:13; 8:57-58; 17:5)

The apostles matured through a process of convincing truth: 1. Heard → 2. Seen → 3. Observed → 4. Touched (God incarnate)

John was a first-person witness to the ministry of Jesus. False teachers claimed that Jesus was not a “man” because flesh was thought to be wicked.

Beyond simply seeing, the Greek term for “observed” (etheasametha ἑθεασάμεθα) means that Jesus was studied and assessed to the minute detail during His ministry; to gain knowledge through intense scrutiny. This same term is used as the disciples beheld the glory of Jesus. (John 1:14)

Jews believed that the “Word” (λογου λόγου) was God’s powerful spoken Word that created everything. In reality, the “Written” Word (Scripture – 2 Timothy 3:16) and “Living” Word (Jesus – John 14:7-11; Hebrews 1:1-2) come from God, and both are “faithful and true.” (Revelation 19:11; 21:5)

Truth is not “made;” it is discovered. The gospel truth has been revealed. This Greek word “revealed” (ephanerōthē ἐφανερώθη) is repeated in this single verse.

John’s objective was a “oneness/unity” in purpose (fellowship/partnership) as was the Trinity in the gospel plan.

The false teachers had taught either salvation by works (Judaizers) or salvation without the consequences of works (Gnostics). Salvation is by grace alone that will result in a change of heart away from sin. (Ephesians 2:8-10).

One of the reasons (1 John 2:1) for the writings of John is in order for the believer’s joy (chara χαρά) to be complete. This is the same joy that will be in heaven (Luke 15:7); the angels experience this joy when a sinner repents. (Luke 15:10)



1 John 1:1-2	1 John 1:3-4
The Essence of the Gospel	The Impact of the Gospel

The believer can know God the Father, Son and Spirit better and have greater joy in the relationship.

“Light” gives understanding of sin & the need of repentance

5 This is the message we have heard from Him and announce to you, that **God is Light, and in Him there is no darkness at all.**

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar and His word is not in us.



I MAY BE A GREAT SINNER, BUT I HAVE A GREAT SAVIOR



God is Light (1 John 1:5-10)

Jesus spoke of being light (Matthew 17:2; John 8:12; James 1:17) and extending that light to His followers. (Matthew 5:14, 16; 6:22)

“Light” (בְּאֹרַח נְהִיָּה) often represented revelation and enlightenment. (Psalm 119:105). Morally ethical behavior also shined the **“light”** on the world.

The false teachers were claiming that believers could please God while living sinful lifestyles while knowing the truth.

Darkness relates to error, ignorance, dishonesty → the goal is not to have a spiritual **“blind spot”**

Fellowship with God is based on Jesus being Savior and Lord over man’s sinful nature.

While false teachers (Gnostics) taught that Christianity is based on knowledge (regardless of lifestyle), genuine Christianity is based on faith in Jesus Christ resulting in a lifestyle of love for God and others.

Individuals who habitually live and promote sinful lifestyles have not met the Redeemer. The focus of a genuine believer will not be self-seeking, worldly, sinful ambitions and fantasies. A life is dedicated to God each day or to sin.

Evidence of a life of **“light”** (phōti φωτί) is in the believer’s love for others and faith in Jesus (God the Son) for the forgiveness of sin. (1 John 2:2)

Sin can break fellowship with God. The joy of salvation must be restored by repenting of known sin. (Psalm 51:10-14)

Confession of Sins	
Specific Naming of Sins	1 John 1:9
Public Admission	Matthew 10:32; James 5:16
Inner Turning from Sin	Matthew 3:6; Mark 1:5; Acts 19:18; James 5:16

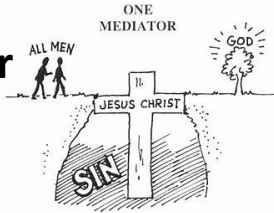
Claims of False Teachers (“If we say...” or “Whoever says...”)	
1 John 1:6	“We have fellowship with Him...”
1 John 1:8	“We are already free from sin...”
1 John 1:10	“We have not sinned”
1 John 2:4	“I know Him, but does not practice obedience”
1 John 2:6	“I am always in union with Him...”
1 John 2:9	“To be in the light...”

The Greek phrase **“we confess”** (homologōmen ὁμολογῶμεν) means **“to say the same thing as.”** It is a compound word based on **“homou”** (ὁμοῦ) meaning **“the same”** and **“legó”** (λέγω) meaning **“to speak.”**

Jesus paid the price for sin and advocates to God the Father for anyone who has Faith in Him

1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

2 and He Himself is the propitiation for our sins; and not for ours only, but also for *those* of the whole world.



The Advocate (1 John 2:1-2)

“John the elder” (2 John 1:1; 3 John 1:1) outlived the other twelve apostles and his affectionate use of the term “*children*” is reminiscent of Jesus (Matthew 11:25, 18:3, 19:14; John 13:33) and Paul (1 Thessalonians 2:7).

John uses two synonymous Greek terms for “children”:

- Teknia Τεκνία (1 John 2:1,12,28; 3:7,18; 4:4; 5:21; John13:33)
 - This term may refer to younger children
- Paidia παιδία (1 John 2:14,18)
 - This term may refer to older children



John references the Holy Spirit with an associated term (paraklētos παράκλητος) three other times (John 14:26; 15:26; 16:7)

The Gnostics believed that there was a divide between the good spiritual world and the wicked physical world. The Gnostics did not believe that behavior mattered because it was evil by nature and did not impact spiritual realities.

The other times that this Greek term for “*advocate*” (paraklēton παράκλητον) is used describes the coming Holy Spirit as the “*Helper/Comforter*.” (John 14:16) Jesus is the advocate of every believer. (John 14:16; Romans 8:34; Hebrews 4:14-16; 7:25; 9:24.)

John’s Assessments of Believers

Doctrinal (Belief)	1 John 2:18-25; 4:1-6, 14-16; 5:1, 5, 10
Lifestyle (Obedience)	1 John 2:3-6; 3:1-10; 5:2-3
Social (Love)	1 John 2:7-11; 3:11-18; 4:7-12, 16-21; 5:2-3

Jesus is the propitiation (“*settlement of divine wrath*”) for the sins of Jews and Gentiles (John 17:9)

The term “*propitiation*” denotes that Jesus appeased the wrath of God (Romans 1:18; 5:9; Ephesians 5:6; Colossians 3:6).

In the Greco-Roman society, “*propitiation*” conveyed the meaning of restoration with an angry deity via the payment of an offering. In the Septuagint (and in Hebrews 9:5) the term is used to translate “*mercy seat*” over the Ark of the Covenant where atonement was received for the Priests and all of Israel on the Day of Atonement (Leviticus 16)

Some scholars believe that the pagan (Greco-Roman) concept of appeasing the anger of a deity should not be applied to God the Father; therefore, they prefer the term “*expiation*” whereby Jesus' settled mankind's sin with God instead of appeasing God's anger against sinful mankind.

While John Calvin taught of “*limited atonement*” (Christ's death covering the sins of believers), 1 John 2:2 support “*universal/unlimited atonement*” in that Christ died for all men & salvation is available to anyone who accepts it by faith.

“*Universal/unlimited atonement*” (1 John 4:14; John 1:29; 3:16,17; 12:47; Romans 5:18; 1 Timothy 2:4; 4:10; Titus 2:11; 3:4; Hebrews 2:9; 7:25; 2 Peter 3:9) is the belief that no one goes to hell because of sin (Christ paid the penalty of sin), the unbeliever is separated from God because of their rejection of God's salvation through the gospel of Christ. (Matthew 12:31-32)

“Propitiation” or “Expiation”

WRATH

Jesus was our "*propitiation*" or "*expiation*" of sin.
(1 John 2:2) Both terms agree that Christ atoned
for man's sin - God's justice was appeased

JUSTICE

Some scholars believe that the pagan (Greco-Roman) concept of appeasing the anger of a deity should not be applied to God the Father. Therefore, they prefer the term "expiation" whereby Jesus' settled mankind's sin with God instead of appeasing God's anger against sinful mankind.

***“Propitiation”* adds God's wrath to God's Justice that was appeased.**

With *“Expiation,”* there is no divine wrath to appease...only God's justice.

The Mathematical Formula can be depicted with these elements:

J=Justice W=Wrath

Propitiation = J + W <-- ESV; KJV; NASB; Holman; ASV

Expiation = J <-- NIV; Living Bible

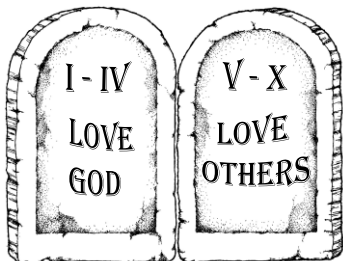
Christians ("Little Christs") should selflessly behave sacrificially to God & Man

Submissive Obedience (1 John 2:3-6)

3 By this we know that we have come to know Him, if we keep His commandments.

OLD → **NEW**
 Matthew 5:17 Luke 24:44 → Romans 13:10 Galatians 6:2

4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;



5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:



6 the one who says he abides in Him ought himself to walk in the same manner as He walked.

Assurance of salvation comes through obedience. (Luke 6:46)

Three things that a believer can know:
 ...can know God
 ...can know that we know God
 ...can know what it takes to submissively walk obediently



John repeatedly calls different people "liars" within the fellowship of believers. (1 John 1:6, 10, 2:4, 22; 4:20)

Various tenses of the term "to know" (epiginóskō ἐπιγινώσκω) are emphasized fourteen times in 1 John 2 alone.

Believers will be known by their fruit. (Matthew 7:15-23; 12:33; Luke 6:43-45; 1 John 3:6,9)

Submissive obedience is a function of the love that the believer has for God. (John 14:21). "The statement: 'Well done' is better than 'well said.'" (Matthew 25:21)

The greatest command is to love God (Matthew 22:36-40; Mark 12:28-34) which is then revealed in selflessly loving others.

The Greek phrase "in Him" (en auton - ἐν αὐτὸν) was a repeated saying of Paul because believers act in the will and power of the Lord. (Romans 10:11, 1 Corinthians 1:30; 2 Corinthians 1:19; Ephesians 1:7; Philippians 3:9; Colossians 1:17; 1 Thessalonians 4:16; 2 Thessalonians 1:12; 1 Timothy 1:16)

Christianity is a relationship with the Lord based on His revealed truths as doctrine and a submissive attitude of obedience.

John Records the Indwelling Trinity	
Spirit	John 14:16-17
Son	John 14:20; 15:4-5
Father	John 14:23; 17:21

The Greek term "to remain" (menein μένειν) means "to abide"

Believers are being sanctified towards Christlikeness. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

John Records The Indwelling Relationship	
The Father in the Son	(John 10:38; 14:10,11; 17:21,23)
The Son in the Father	(John 10:38; 14:10,11; 17:21)
The Father in the believer	(John 14:20,23; 1 John 3:24; 4:12-13,15)
The believer in the Father	(John 14:20,23; 17:21; 1 John 2:24,27; 4:13,16)
The Son in the believer	(John 6:56; 14:20,23; 15:4,5; 17:23)
The believer in the Son	(John 6:56; 14:20,23; 15:4,5,7; 1 John 2:6,24,27,28)
The Spirit on the Son	(John 1:32)
The Spirit in the believer	(John 14:17)

Just as Jesus lived a selfless life if obedience to the Father, believers are called to do the same. (Philippians 2:3-13)

With the redemption of Jesus & the filling of the Spirit, a Spirit-filled life of love fulfills the law that was impossible under the old covenant

The Light of Understanding (1 John 2:7-11)



7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.

8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.

9 The one who says he is in the Light and yet hates his brother is in the darkness until now.

10 The one who loves his brother abides in the Light and there is no cause for stumbling in him.

11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.



Man's sinful nature did not allow the Old Covenant to be fulfilled; however, the new covenant establishes a way to have a relationship with God that was desired when the old covenant was established.

The old covenant was designed to point to a spiritual pattern of eternal truths. (Exodus 25:9, 40; 1 Chronicles 28:19; Acts 7:44)

The ultimate desire to not transgress God or others was the outcome of the old covenant; however, the new covenant of love (sacrificial selflessness) fulfills the old covenant

Believers are not to cause their brothers to stumble (Matthew 18:6-7; Romans 14:13; 1 Corinthians 8:13), but instead, believers should esteem and encourage each other.

The one who loves his brother, views him as God views him instead of seeing him in his fallen, sinful nature

Hatred blinds individuals and makes it impossible to see things as they really are



God wrote the old covenant on the hearts of Israel (Deuteronomy 6:6; 11:18; 30:6, 14) to be an inner relationship with God conforming to an outer stipulation; however, the focus became the outer conditions instead of the relationship with God.

The new law of grace (gospel) is dispelling the dark types/shadows of the ceremonial law with the true light (understanding) of what they represented (John 1:9).

The Greek term "light" (phōti φωτι) means "enlightenment" and having an understanding of the truth. Believers who hate their brothers are living selfishly instead of selflessly, so they have clearly misunderstood the calling of believers. (1 Corinthians 6:7)

"Darkness" (scotia σκοτία) means a lack of understanding; the family of God was meant to help each other instead of hinder.

Individuals can be blinded by the wicked world system (e.g., liberal education, media, Hollywood), man's sinful nature, and Satan himself (2 Corinthians 4:4).

The measure of a man is who he is in Christ, and not what he possesses. The only thing that man takes with him when he dies is what he has done for Jesus.

Spiritual Maturity (1 John 2:12-17)

12 I am writing to you, **little children**, because your sins have been forgiven you for His name's sake.



13 I am writing to you, **fathers**, because you know Him who has been from the beginning. I am writing to you, **young men**, because you have overcome the evil one. I have written to you, **children**, because you know the Father.



14 I have written to you, **fathers**, because you know Him who has been from the beginning. I have written to you, **young men**, because you are strong, and the word of God abides in you, and you have overcome the evil one.



FLESH
EYES
PRIDE

15 **Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.**



16 **For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life**, is not from the Father, but is from the world.

17 The world is passing away, and *also* its lusts; but **the one who does the will of God lives forever.**

"Little children" may refer to young believers who are reveling in their newly found salvation.

The believer's sin has been forgiven because of who Jesus is and what He has done.

While the elder men (fathers) have walked with God through the years, the younger men are still heavily involved with spiritual battles around youthful impulses.

The children have entered into a relationship with God the Father as a loving heavenly Father full of grace and mercy.

It is repeated that fathers have faithfully walked with God for a lengthy period of time. The younger men are spiritually strong as they overcome the evil one with Scripture. (Psalm 119:11; Ephesians 6:10-17)

John's Reasons for Writing (1 John 2:12-14)	
Children	Sins forgiven because of Jesus
Fathers/Elders	Experienced Jesus
Young Men	Overcomers
Children	Experienced the Father
Fathers/Elders	Experienced Jesus
Young Men	(God's Word in You) Overcomers

John uses the term "world" (kosmon κόσμον) in two different ways: The tangible, material creation; the physical universe (John 3:16; 16:33; 1 John 4:14)

The "world" includes self-serving societies and cultures that function apart from His Will and Word (1 John 2:15-17; 3:1,13; 4:4-5; 5:4-5,19)

Perspectives from the "World"	
The Lust of Flesh	The physical nature of drugs, alcoholism, licentiousness, anger, etc.
The Lust of Eyes	The thoughts of materialism, adultery, envy, etc.
The Pride of Life	The ambition of prestige, popularity, reputation, etc.

The world will ultimately be destroyed (Romans 8:18-25; 2 Peter 3:7,10,12; 1 Corinthians 7:31)

Although God created the world as good, man has polluted and perverted God's good creation.

The world (along with the pleasures therein) are temporal and passing while the believer has an eternal perspective

Spirit filled believers know and recognize the truth as they faithfully live out the truth



The Antichrists (1 John 2:18-24)

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.



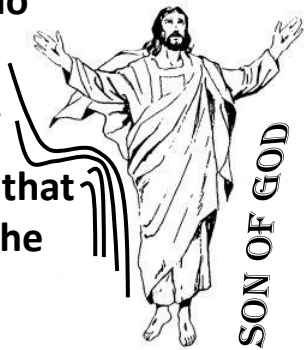
19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.



20 But you have an anointing from the Holy One, and you all know.



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



THE SON OF GOD

22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

23 Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.

24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

Assessment of Genuine Christianity	
Admission & Confession of Sin	1 John 1:5 - 2:2
Life of Obedience	1 John 2:3-6
Life of Love	1 John 2:7-11
Forsaking the World	1 John 2:15-17
Centrality of the Lord Jesus Christ	1 John 2:18-29

John is the only Biblical writer that uses the term "*antichrist*" (antichristos ἀντίχριστος). (1 John 2:18,22; 4:3; 2 John 7)

The study of end times is called "*eschatology*" which consists of "*eschatos*" (ἔσχατος) meaning "*last*" or "*extreme*" followed by the suffix of "*-ology*" which denotes "*the study of...*" (Hebrews 1:2)

The "*last days*" began with the giving of the Spirit at Pentecost

References of the Antichrist		
Daniel	"Horn of the Little Fourth Beast"	Daniel 7:7-8,23-26; 9:24-27
Jesus	"Abomination of Desolation"	Mt 24:15; Mk 13:14; Dan 11:31
Paul	"Man of Sin / Lawlessness"	2 Thessalonians 2:3-4
John	"Beast Coming Out of the Sea"	Revelation 13:1-10

The Greek term "*anti-*" (ἀντί) means "*against*" as well as "*instead of.*"

Although the false teachers are against God's plan, the readers of John's letter (Scripture) have an understanding of God's Word. (1 John 5:13).

Just as Jesus was anointed by God for a special ministry to work in the Spirit (πνευμα πνεῦμα – dunamis δύναμις - power) of God (Acts 10:38) – all believers have been anointed by the Holy Spirit for God's calling to ministry.

There is no way to God the Father except through God the Son; those who know the Lord Jesus Christ have come to know God the Father as well. (John 14:7)

The antichrist will have media and educational forums promoting the lies, communication platforms eliminating any opposing statements to the lies, and government systems (i.e., FBI, IRS) enforcing the lies.

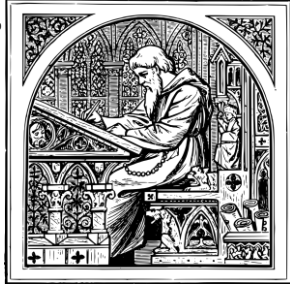
Scripture has documented the baseline foundation for truth, and the indwelling Holy Spirit confirms the truth. Believers need to prayerfully rely on Scripture instead of false teachers who have been impacted by cultural lies.

God will meet everyone & anyone where they are at – but He will not leave them there.

Anointed & Abiding (1 John 2:25-29)

25 This is the promise which He Himself made to us: eternal life.

LIFE 



26 These things I have written to you concerning those who are trying to deceive you.

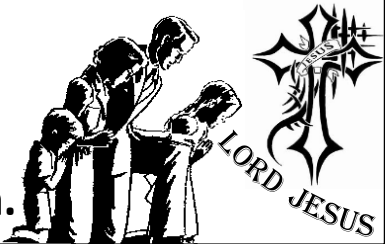
27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.



28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.



29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.



Believers can have faith in the faithfulness of God to fulfill His promises to His people. Believers can look forward to an eternity with Him. (John 3:15-16; 6:40)

False teachers who have veered from Scripture have been present in every age. (Matthew 7:15; 24:11,24; 2 John 7). False teachers either push their personal imaginative concoctions or well established, manmade traditions that are not found in Scripture.

The Greek term for “deceive” (planōntōn πλανώντων) can also mean “to seduce.”

The Spirit can teach you (Hebrews 8:10) which is a fulfillment of the prophesied new covenant of an indwelling Spirit that guides each believer. (Jeremiah 31:31-34)

All men are flawed; be careful when Biblical notes or famous speakers are quoted as authoritative. “Motherisms” & footnotes of the Bible may (or may not) be true, but they are not inspired.

The believing readers are encouraged to remain “in Him” (en auton - ἐν αὐτὸν) which means to prayerfully commit to God’s power, and submit to His will at the revelation of His word.

Several different terms are used in 1 John 2:28 for the return of the Lord Jesus: The Greek term for “appears” (phanerōthē φανερωθῆ) means revealed or “made manifest.” The Greek term for “His coming” (Parousia παρουσία) is the common name for the return of the Lord Jesus.

John repeatedly emphasized that believers can have confidence/boldness (parrēsian παρρησίαν) in their relationship with God. (1 John 3:21; 4:17; 5:14)

Some believers who are living self-centered, self-seeking, and selfish lives are ashamed (aischynthōmen αἰσχυνθῶμεν) of their dependence on Jesus and will be ashamed when they see Jesus face-to-face.

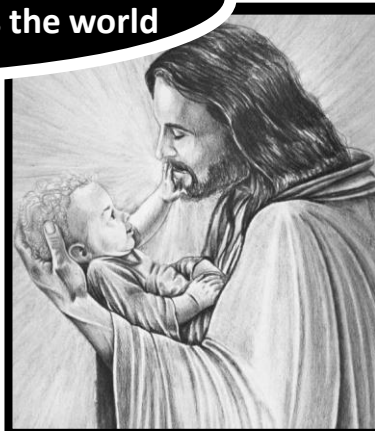
Those who are in the family of God will have the characteristics of that Father. God is working in the lives of believers to sanctify them to become increasingly more Christlike. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

Being “born again” (John 3:1-7) and entails being made a new creation in Christ (2 Corinthians 5:17; 1 Peter 1:23; 2 Peter 1:4)

Children of God (1 John 3:1-3)

God's love enabled adoption of His children into His family which perplexes the world

¹ See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.



PURE CHILDREN

² Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that **when He appears, we will be like Him, because we will see Him just as He is.**



OF GOD

³ And everyone who has this hope *fixed* on Him purifies himself, just as He is pure.

The New Testament concept of "hope" (elpida ἐλπίδα) refers to the return of the Lord Jesus Christ. (Acts 23:6; Romans 5:2; 8:25; 1 Corinthians 15:19; 2 Corinthians 3:10-12; Ephesians 1:18; Philippians 1:20)

The Greek term "behold" (ideite ἴδετε) is an attention grabber to encourage the reader to give attention. (Matthew 28:6; Mark 6:38; Luke 24:39; John 4:29)

The Greek term "love" (agape ἀγάπη) is based on the Old Testament notion of "hesed" (חֶסֶד) that is an unconditional love based on Who God is instead of who the recipient of the love is.

Believers are being sanctified towards Christlikeness. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

The term "when" (ean ἐὰν) "He appears" because it is not a matter of "if," but "when." There is certainty that the Lord Jesus will return although man can't conceive of the glorious wonders of heaven. (1 Corinthians 2:9)

The Greek term for "everyone" (pas πᾶς) is repeatedly used by John to show that there are no exceptions. (1 John 2:29; 3:3, 4, 6, 9, 10, 15)

Believers have a responsibility to respond to God in faith; believers must yield and humbly submit to walk according to the call of God.

The position as a "child of God" represents the great love of God for believers. (John 1:12; Romans 8:14-17; 2 Corinthians 6:18; Galatians 3:26). John will repeatedly reference believers as children of God. (1 John 2:29; 3:1, 2, 9, 10).

While Paul uses the imagery of "adoption" (Romans 8:15,23; 9:4; Galatians 4:1-5; Ephesians 1:5), John (John 3:3) and Peter (1 Peter 1:3,23) use the imagery of being "born again;" James uses the imagery of "birth" (James 1:18).

John repeatedly states that the world does not know God (John 8:19,55; 15:18,21; 16:3) and persecution by the world is evidence of the believer's position in Christ (Matthew 5:10-16; Romans 8:17; 1 Peter 4:12-16).

The sacrifice of Christ purifies the believer, and then the believer continues to live in that purity through lifestyle. (James 4:8; 1 Peter 1:22; 2 Corinthians 7:1)

Believers are not sinless; however, all believers "sin less" & are excepted through Christ

Godly Lifestyles (1 John 3:4-10)

4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.

5 You know that He appeared in order to take away sins; and in Him there is no sin.

6 No one who abides in Him sins; no one who sins has seen Him or knows Him.

7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;

8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.



The habitual practice of sin is a rebellion against God who is the giver of the law.

This is an attitude of elevating one's self over the law giver – basically making one's self the authority and god of one's own life.

Christlikeness is a submission to God the Father (1 John 3:5), sin is the rebellion against God the Father. (John 9:41; Romans 14:23; James 4:17; 1 John 5:17)

The term "sins" (hamartias ἁμαρτίας) is plural in the first part of 1 John 3:5 and then becomes singular "sin" (hamartia ἁμαρτία) in the last part. The first refers to acts of sin while the second refers to the righteous character of Christ. (John 8:46; 2 Corinthians 5:21; Hebrews 4:15; 7:26; 1 Peter 1:19; 2:22)

Those who have submitted to the Lord Jesus Christ will not continue in lifestyles of habitual sins. To enter God's kingdom is to submit to Him as King – to transition from a self-centered life to a selfless life of love towards God and others.

A changed life is evidence of a genuine decision to follow Jesus. Beyond the decision (sinner's prayer), the genuine believer will be disciplined and disciplined to live submissively to the Lord.

Since creation, the Devil has been sinning, and Jesus Christ came to destroy the Devil's work. (Romans 6:6) The demons recognized that the Lord Jesus Christ brought their demise. (Mark 1:24; Luke 4:34)

Augustine (354AD-430AD) and Martin Luther (1483-1546) believed that the "seed" refers to God's Word (Luke 8:11; John 5:38; James 1:18; 1 Peter 1:23) while John Calvin (1509-1564) believed that the "seed" is a reference to the Holy Spirit (John 3:5,6,8; 1 John 3:24; 4:4,13)

1 John 3:10 gives two simple criteria to designate the children of the Devil: Sinful lifestyles against God's Word Those who do not love other believers

Love is a pattern of sacrifice
& a lifestyle of selflessness

11 For this is the message which you have heard from the beginning, that we should love one another;



12 not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

EVIL
VERSUS
RIGHTEOUS

13 **Do not be surprised, brethren, if the world hates you.**



14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.



15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.



16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.



Love Others (1 John 3:11-16)

The Greek term for "message" (angelia angelia) is only used twice in the New Testament; the message is doctrinal (1 John 1:5) and social (1 John 3:11).

Believers are defined by selfless acts of love. (John 13:34-35; 15:12,17; 1 John 3:23; 4:7-8,11-12,19-21)

Righteous deeds are hated by the wicked.

While supported by the Old Testament, 1 John 3:12 is the only direct reference to the Old Testament in the entire book of 1 John. The account of Cain and Abel is recorded in Genesis 4.

The actions of a man reveal the source of his power, so a man motivated by God would act in love.

Believers are told not to be surprised by suffering (1 Peter 4:12) & believers should not be surprised when the wicked world hates them for doing good.

Scripture tells the Christian to not be surprised (mē thaumazete - μη θαυμάζετε) by the world. (John 15:18; 17:14)

Individuals can either abide in death or let life (love) abide in them (1 John 3:17). Although Cain killed Abel, he actually lived in death himself. (1 John 3:12)

Hate and murder come from the same heart attitude; they are two forms of the same emotion (Matthew 5:21-22).

There is a difference between doing something foolish and being a fool; there is also a difference between committing murder and living life as a murderer. The exception does not define the individual, but the ongoing heart attitude reveals the state of the man.

Love is the sacrificial, selfless submission for another just as Jesus sacrificed everything. (John 10:11,15,17,18; 15:13; Mark 10:45)

Christians are to lay down their lives for others as they give their lives up for God

Christians are Christ-followers, so because Christ did something, a believer "ought" (opheilomen οφείλομεν) to do the same. (1 John 2:6; 4:11)

God meets the needs of His children as they submit to His will and meet the needs of others around them



17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

18 Little children, let us not love with word or with tongue, but in deed and truth.

19 We will know by this that we are of the truth, and will assure our heart before Him

20 in whatever our heart condemns us; for God is greater than our heart and knows all things.

21 Beloved, if our heart does not condemn us, we have confidence before God;

22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

23 This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.



"My Thoughts are with you..."



Meeting Needs (1 John 3:17-24)

John has established that genuine believers should lay down their lives for each other (1 John 3:16), so meeting needs should be a far less requirement.

Believers may not be tested to die for Christ, but they are daily tested to live for Him. Believers are called to lay down aspirations and personal ambitions for others. (James 2:15-16)

Love is action, not speech. (James 1:22-25) The statement "well done" is a better statement than "well said." Another famous saying is that actions speak louder than words. (Matthew 7:24; James 1:22-25; 2:14-26)

When a believer strives to live in love, their conscience is at peace with God. (2 Corinthians 1:12; 1 Timothy 1:19)

Obedience breeds fellowship with God, and although man might judge himself harshly, God is merciful and loving. (Psalm 103:8; Ephesians 2:4; Deuteronomy 4:31)

God is omniscient and knows everything including an individual's heart attitude and motives (1 Samuel 2:3; 16:7; 1 Kings 8:39; 1 Chronicles 28:9; 2 Chronicles 6:30; Psalm 7:9; 44:21; Proverbs 15:11; 20:27; 21:2; Jeremiah 11:20; 17:9-10; 20:12; Luke 16:15; Acts 1:24; 15:8; Romans 8:26,27).

The Trinity (1 John 3:21-24)

1 John 3:21	Father God	Prayers & Fellowship
1 John 3:23	His Son Jesus Christ	Believe & Be Filled
1 John 3:24	The Spirit	Know & Understand

Believers who are genuinely submitting themselves to God will come to Him in full confidence (parrēsian *παρρησίαν*). (1 John 2:28; 3:21; 4:17; 5:14; Hebrews 3:6; 10:35)
The term "parrēsian" means "freedom of speech."

Jesus stated that anything requested in His will and His way for His purpose (in His name) will be blessed by Him (Matthew 21:22; John 14:14).

The phrase "in Jesus' name" means in the same sense of the will, character and nature of Jesus. (Matthew 6:10; Luke 22:42)

Effectiveness of Prayer

The prayers of a righteous men (James 5:16; 1 Peter 3:12) that align with God's resolve will come to pass (Matthew 26:39); even the beginning of the Lord's prayer submits man's will to God's (Matthew 6:10).



Prayer that confirms God's will is powerful (James 5:16-18).

Conditions of Prayer

God Centered Focus

1 John 5:14-15; Isaiah 55:8

According to the will of God

1 Corinthians 10:31; Ephesians 3:20

It brings glory to God

The Result on the Individual

Psalm 91:10; 121:7; Romans 8:28; Jeremiah 29:11

It will benefit & not harm you

The Prayer

James 1:6; Matthew 21:22; Mark 11:24; Hebrews 11:6

Have Faith

James 4:6, 10; 1 Peter 5:6; Proverbs 29:23

Pray humbly

Matthew 6:5

Pray privately

1 Thessalonians 5:17-18; Luke 18:1

Persevere in prayer continually

The Heart

James 4:3; Proverbs 16:2

Right Motives

Psalm 66:18; Isaiah 59:2; John 9:31; 1 Peter 3:12

Confessed Sin

Proverbs 21:13

Helping the Needy

John 15:7

Fellowship with the Lord

Matthew 6:14; Mark 11:25-26

Forgiving others

1 Peter 3:7

Treating spouse with love & respect



God the Son (Matthew 28:20; Colossians 1:27) indwells believers through His Holy Spirit. (Romans 8:9; 1 John 4:13)

Test the Spirits (1 John 4:1-6)

1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;

3 and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world.

4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

5 They are from the world; therefore they speak as from the world, and the world listens to them.

6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

For God so loved the world that He gave His ONLY SON
John 3:16



The focus is not on the eloquence, charisma or intelligence of the speaker, but instead it is on the spirit behind the speaker that is motivating the speaker.

Although the ability to test the Spirits is a spiritual gift (1 Corinthians 12:10), this passage of Scripture gives methods that any believer can use to test whether the message is from God. (1 Thessalonians 5:20-21)

Assessment of Spiritual Truth	
Jesus is Fully God & Man	1 John 4:2
Who Listens? God's People or the World	1 John 4:6
Spiritual Fruits	1 John 4:7; Matthew 7:1
Accuracy of Predictions	Deuteronomy 13:1
<i>Primary Indicators for Assurance: Theology/Doctrine & Ethics/Morality</i>	

The Holy Spirit will exalt the Lord Jesus Christ. When the speaker is filled with the Holy Spirit, Jesus will receive the glory. (1 Corinthians 12:3)

John opposed false teachers who denied the humanity of the Lord Jesus Christ. The Gnostics believed that the flesh was wicked. The Lord Jesus is fully God and has put on humanity as fully man; Jesus continues to be fully God and can never be anything less. (John 1:14)

Three Categories of People	
1 John 4:4	<i>"You are from God..."</i>
1 John 4:5	<i>"They are from the world..."</i>
1 John 4:6	<i>"We are from God..."</i>

Modern society has the opposite problem in that modern critics challenge the deity of Christ.

"A spirit of..."	
Romans 8:15	<i>"A spirit of Adoption"</i>
1 Corinthians 4:21	<i>"A spirit of Gentleness"</i>
2 Corinthians 4:13	<i>"A spirit of Faith"</i>
Ephesians 1:17	<i>"A spirit of Wisdom & Revelation"</i>
2 Timothy 1:7	<i>"A spirit of Power, Love & Discipline"</i>
1 John 4:6	<i>"A spirit of Truth"</i>

If the world receives the message while remaining comfortably in sin, it is a worldly message. False teachers pander to the world.

God loved His people and sacrificed Jesus for them, so that they would also selflessly love others.

God's Love (1 John 4:7-14)

7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.

8 The one who does not love does not know God, for God is love.

9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

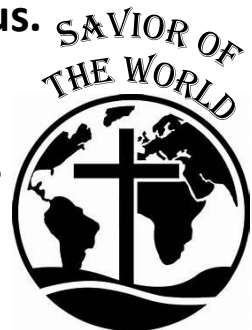
14 We have seen and testify that the Father has sent the Son to be the Savior of the world.

L
G
O
V
E



God IS Love

SINNER SAVED BY
grace



The source of love is God, so only believers can truly love. (Galatians 5:22) Love is not simply altruistic or emotional, but it is a purposeful action that brings glory to God. (1 Corinthians 13)

Believers are called to love every moment of every day. (John 13:34; 15:12,17; 1 John 2:7-11; 3:11,23; 2 John 1:5)

Love is not God, but God is love and more. God's children will resemble the attributes of the Father (as in love). Believers are called to love every moment of every day. (John 13:34; 15:12,17; 1 John 2:7-11; 3:11,23; 2 John 1:5)

The way that God revealed (ephanerōthē ἐφανερώθη) His unconditional love (agape ἀγάπη) for His people was to sacrifice His Son.

The Greek term in 1 John 4:9 for "one and only" (monogenē μονογενῆ) emphasizes the unique and tremendous sacrifice that God made. (Hebrews 11:17; John 1:14, 18; 3:18)

God initiates the relationship with Himself; In His grace, God loved first and believers responded to God's call. (1 John 4:19)

God is Spirit (John 4:23-26) and cannot be seen (John 1:18; 5:37; 6:46; 1 Timothy 6:16). However, if believers love as God loves, there is a visible example of the nature of God in the act of love.

Moses saw the afterglow of God's glory (Exodus 33:20-23).



God's Spirit indwells believers (1 John 3:24; Romans 8:16) that enables them to love as God loves because God is loving through His people.

John (and the apostles) witnessed the ministry and crucifixion of Christ firsthand. (John 4:42)

The Greek term "seen" (tetheametha τεθεάμεθα) means to closely examine and observe. (1 John 4:12)

Believers show love for God through obedience, and they show love from God through love to others.

God Is Love (1 John 4:15-21)

15 **Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.**

16 **We have come to know and have believed the love which God has for us. **God is love**, and the one who abides in love abides in God, and God abides in him.**

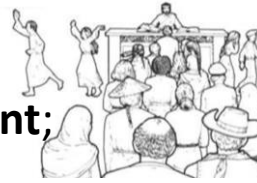
17 **By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world.**

18 **There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.**

19 **We love, because He first loved us.**

20 **If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.**

21 **And this commandment we have from Him, that the one who loves God should love his brother also.**



"God Remains in Him..."

1 John 4:15 *"Whoever confesses that Jesus is the Son of God, God remains in him, and he in God."*

1 John 4:16 *"The one who remains in love remains in God, and God remains in him."*

Acting in faith builds greater faith; as the believer practices faith in God, God proves Himself faithful. The believer knows Him.

In 1 John 4:16, the Greek term for "believed" (πεπιστευκαμεν πεπιστεύκαμεν) is used only one other time in Scripture (also by John) and is coupled with the certainty of knowing. (John 6:69)

As the Spirit of God indwells the believer and testifies to the truth through him, the believer is kept walking in God's will and way by the Spirit.

The terms belief, trust and faith are used interchangeably through the New Testament.

The Greek term for "perfection" (τετελειωται τετελειώται) means "maturity" or "completeness." Just as Jesus demonstrated love in the world, believers will also demonstrate the same radical love in this world on a daily basis.

If Christ were coming back tomorrow, would you do anything different or live differently? Believers should live as if Jesus were immediately coming back.

John repeatedly emphasized that believers can have confidence/boldness (παρρησία) in their relationship with God. (1 John 2:28; 3:21; 4:17; 5:14)

1 John 4:18 distinguishes between believers who are living Christlike lives without fear contrasted to those who fear the return of Christ because they are not living godly lives.

God is seen in acts of love (1 John 4:12), so to reject love is to reject God. The love of God shines through the genuine believer.

The two greatest commandments are based on love for God and others (Mark 12:28-31).

The Greek term for overcome (nika νικά) is closely related to "nikē" which means "victory"

1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him.



2 By this we know that we love the children of God, when we love God and observe His commandments.



3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.



4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.



5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

Overcoming the World (1 John 5:1-5)

The essence of Christianity is the way that one views Jesus. Jesus (humanity) is the Christ (Messiah) that was born of God (deity).

"Whoever" means that both Jew & Gentile can be born again (John 3:3, 7)

Those who genuinely love "God the Father" love "God the Son" as well as other believers in the family of God.

The Greek term for "everyone" (pas πᾶς) has been used repeatedly to show that there are no exceptions. (1 John 2:29; 3:3, 4, 6, 9, 10; 4:7; 5:1).

While there are requirements for the believer, God gives the believer strength to fulfill his calling (Matthew 11:30)

The best way to love other believers is to love God and obey His Word.

Love requires action (1 John 2:3-4; 3:22,24; John 14:15,21,23; 15:10; 2 John 6; Revelation 12:17; 14:12).

In all of John's writings, this is the only occurrence of the term "faith" (pistis πίστις) being used as a noun.

The "world" includes any individual or society that is functioning apart from God. (1 John 2:15-17)

The Greek term for "victory" (nikē νίκη) that originated from a Greek goddess and is the root word for "having overcome" (nikēsasa νικήσασα).

"Who believe..."	
1 John 5:1	"...that Jesus is the Christ has been born of God..."
1 John 5:5	"...that Jesus is the Son of God"
1 John 5:10	"...in the Son of God"
1 John 5:13	"...in the name of the Son of God"

The conquering of the world is based on faith in Jesus Christ who is the divine Son of God.

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light."
(Matthew 11:29-30)

Jesus is fully human (John 1:14) & fully God (1 John 4:1-3) as the Messiah (1 John 5:1) and divine Son of God (1 John 5:5,10)

These three could also symbolize: 1.the Spirit
2.the water (baptism & washing) 3.the blood
(Christ's crucifixion)

Spirit/Water/Blood (1 John 5:6-12)

The water refers to the natural birth of Jesus (John 3:5-6) while the blood refers to the death of Christ; there is a comparison between the physical birth and death.

Ancient Gnostics believed that Jesus was only divine because the flesh was wicked. Modern secular man believe man was only human and not divine.

When Nicodemus approached Jesus (John 3:5), Nicodemus was solely focused on the physical world (John 10:38), but being "born of water" was not enough as a believer must also be spiritually born of the Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). Water and Spirit are used together for a renewed relationship with God (Ezekiel 36:25-27).

Some scholars believe that the water represents the baptism of Jesus when the Spirit descended upon Him (Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32) and then the blood represents the crucifixion of Christ when the Spirit ascended from Him (Matthew 27:50; Luke 23:46; John 19:30).

In the KJV version of 1 John 5:7, the section which says "in heaven, the Father, the Word and the Holy Spirit, and these three are one," is not found in the major Greek manuscripts of the New Testament: Alexandrinus, Vaticanus, or Sinaiticus, nor in the Byzantine group of manuscripts.

The apostles had firsthand knowledge of the ministry and resurrection of Jesus Christ; however, the trustworthiness and faithfulness of God is even greater than these human firsthand witnesses.

The believer has the Spirit as a witness indwelling him (Romans 8:16; Galatians 4:6); however, those who deny the Son of God as the Messiah (Christ) are calling God a liar.

God is the author of truth (John 14:6; 17:17) while Satan is the father of lies (John 8:44). 1 John 5:10 is a grave and damning charge against those who reject the witness of God the Father about His

Believers have eternal life in the present world that will culminate in glory in the future. Eternal life is in the Son of God. (John 1:4; 6:27, 33, 48, 51, 54, 58; 10:10; 14:6)

6 This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.

7 For there are three that testify:

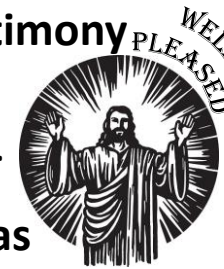
8 the Spirit and the water and the blood; and the three are in agreement.

9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son.

10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son.

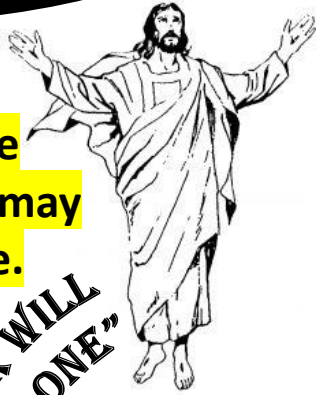
11 And the testimony is this, that God has given us eternal life, and this life is in His Son.

12 He who has the Son has the life; he who does not have the Son of God does not have the life.



'Your kingdom come. Your will be done, On earth as it is in heaven.'
(Matthew 6:10)

13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.



14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.



"YOUR WILL BE DONE"

15 And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him.



Our Father **HEAVEN**
who art in
HALLOWED be thy name
Thy **Kingdom** come
thy **WILL BE DONE**
on earth as it is in heaven
Give us this **DAILY BREAD**
and forgive us our **TRESPASSES**
as we forgive those who
TRESPASS against us
Lead us not into **temptation**
but deliver us from **EVIL**
For thine **Kingdom**
is the **POWER** and the glory **Forever and ever AMEN**

Answered Prayer (1 John 5:13-15)

Believers can know that they are going to heaven by:

- The Promises of the Bible (Doctrinal)
- The Internal Witness of the Indwelling Spirit (Love)
- The Fruits of the Spirit in the Believer's Life (Obedience)



Confidence is a recurring theme of John (1 John 2:28; 3:21; 4:17) in that the believer can approach God with boldness. (Hebrews 4:16)

Conditions of Prayer

God Centered Focus

1 John 5:14-15; Isaiah 55:8

According to the will of God

1 Corinthians 10:31; Ephesians 3:20

It brings glory to God

The Result on the Individual

Psalms 91:10; 121:7; Romans 8:28; Jeremiah 29:11

It will benefit & not harm you

The Prayer

James 1:6; Matthew 21:22; Mark 11:24; Hebrews 11:6

Have Faith

James 4:6, 10; 1 Peter 5:6; Proverbs 29:23

Pray humbly

Matthew 6:5

Pray privately

1 Thessalonians 5:17-18; Luke 18:1

Persevere in prayer continually

The Heart

James 4:3; Proverbs 16:2

Right Motives

Psalms 66:18; Isaiah 59:2; John 9:31; 1 Peter 3:12

Confessed Sin

Proverbs 21:13

Helping the Needy

John 15:7

Fellowship with the Lord

Matthew 6:14; Mark 11:25-26

Forgiving others

1 Peter 3:7

Treating spouse with love & respect

Believers should share their hearts with the heavenly Father and are told to ask for anything; however, God is sovereign and other factors are taken into account beyond the believer's request (1 John 3:22).

The ultimate prayerful attitude is that the believer submits to the will of the Father.

Acceptable prayer submits to God's will in our lives instead of seeking our own will (1 John 3:22; Matt. 6:10; Mark 14:36).

The phrase "in Jesus' name" means in the same sense of the will, character and nature of Jesus. (Matthew 6:10; Luke 22:42)

The ultimate sin is to reject the eternal life through Christ

¹⁶ If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this.



¹⁷ All unrighteousness is sin, and there is a sin not *leading* to death.



¹⁸ We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.

¹⁹ We know that we are of God, and that the whole world lies in *the power of the evil one*.

²⁰ And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.



²¹ Little children, guard yourselves from idols.

Satan & Sin (1 John 5:16-21)

The emphasis of this passage is the importance of intercessory prayer. It may be easier to judge or be offended by a fallen brother, but they need prayer.

The sin that leads to death may be the unpardonable sin (Matthew 12:31-43; Mark 3:28-29; Hebrews 10:26; 1 John 4:3).

This denial of God's work may be evidenced by on-going, habitual sins (1 John 3:6, 9) contrasted to isolated sins committed on exception. (1 John 2:1)

In the Levitical sacrifices, there were no sacrifices that covered purposeful sins.

Every sin can be forgiven through repentance (Mark 1:15; Acts 20:21; 1 John 1:9) except the sin of unbelief and rejection of the Lord Jesus Christ.

Genuine believers are capable of sin, but do not make it a practice of habitual sin. (1 John 3:8)

In the early church (and continued by the Catholic Church), there was a distinction between "mortal" and "venial" sins. A mortal sin was egregious to the point of severing the relationship with the Creator God. A venial sin was a trespass that was less serious; "venial" means slight or pardonable sin.

God protects His people from Satan

- The salvation of believers cannot be affected by Satan (Zechariah 3:1-5)
- There was contention with the devil about the body of Moses (Jude 1:9)
- The believer is directed by the Spirit, and Satan has no power over the believer (James 4:7)

Believers are possessed by God while the world is possessed by Satan. (John 12:31; 2 Corinthians 4:4)

The false Gnostic teachers believed that they had special understanding; however, God's Spirit makes God's Word clear to His people. (Jeremiah 31:31-34; Hebrews 1:2-3).

The conclusion of 1 John is the denunciation of idols. (Revelation 9:20)



The believer is directed to defend against manmade, false gods (idols).

God's power works in the believer, and the believer acts in God's power according to his calling.