

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 as it was opposed to the Gnostic teaching of spirit and flesh dualism (falsely stating that Jesus came only in spirit because the flesh is free to pursue pleasures).

John was in the “inner circle” of the ministry of Jesus along with James and Peter (witnessing many of the miracles that the other disciples of Jesus did not see). John wrote five books in the New Testament (John, 1, 2, 3 John & Revelation) which accounted for 20% of the New Testament.

John was the son of Zebedee whose brother, James, was the first disciple of Jesus to be martyred (Acts 12). 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). 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 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. During His ministry, Jesus seemed to indicate that John would live a long time. (John 21:19-23)

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 all bear similar characteristics between them.

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

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
<i>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</i>	

2 1 John 1

Read 1 John 1:1-4 ... The First-hand Witness of Jesus as the Incarnate Word of God

1:1 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 just seeing, the Greek term for “observed” (εθεασάμεθα) 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 Greek philosophy, the Logos was the guiding principle for all of nature; it was the guide, reason and plan for the universe.
 - 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)

1:2 The gospel truth has been revealed. This Greek word “revealed” (εφανερῶθη) is repeated in this single verse.

- The Greek term for “testify” (μαρτυροῦμεν) infers a personal, first-hand witness. The term “μαρτυροῦμεν” is etymologically associated with the word “martyr.”
- The Greek term for “proclaimed” (ἀπαγγέλλομεν) has an emphasis on the authoritative source; one who has the right to speak. The term is used again in the next verse (1 John 1:3) to emphasize that John was an apostle of Jesus with the authority to declare truth to the reader.
- This verse speaks of “ζόε” (ζωή). The Greek word “Zoe” (ζωή) is the highest (spiritual) life in contrast to “Bios” (βίος) which references fleshly life.
 - Life (ζόε ζωή) is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2).

- When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
- When the term “*Bios*” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).

1:3 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).
 - There were two primary forms of Gnosticism:
 - Cerinthian Gnosticism originated from Cerinthus who lived in Ephesus during the latter half of the first century (at the same time as John who was his adversary). Cerinthus taught that Jesus was mortal and not the son of God.
 - Docetic Gnosticism (Docetism) is derived from the term “to seem.” Docetism taught that flesh is evil, and Jesus only appeared to have a mortal body (but He really did not).
 - Docetism believes that the spirit is separate from the body, so bodily activities (i.e., sin) do not pollute the spirit.
 - The Gnostics divided the world into three classifications of people:
 - Pneumatikos (πνευματικῶς) from the Greek word meaning “Spirit”
 - The genuinely spiritual people who were the Gnostics.
 - Psukikos (ψυχικός) from the Greek word meaning “Mind/Natural”
 - A mix between the fleshly and the spiritual, but possibly redeemable.
 - Sarkikos (σαρκικός) from the Greek word meaning “Body/Flesh/Carnal”
 - These were the heathens/unbelievers who were not redeemable.
- The Greek grammar reveals the full equality and deity of “God the Father” and “God the Son.” The preposition and the definite article are repeated to emphasize the two.
 - It is impossible to relate to God the Father without relating through God the Son.

1:4 One of the reasons (1 John 2:1) for the writings of John is in order for the believer’s joy (*chara chará*) 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)

- “...at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy *inexpressible*.” (1 Peter 1:7-8)
- The believer can know God the Father, Son and Spirit better and have greater joy in the relationship.
- The translation of this verse varies as some versions use the term “our” (NIV, ESV, NASB, Holman) while other versions use the term “your” (KJV, NKJV).

- The meaning of the verse is a combination of the two definitions in that the writer’s joy is to be fulfilled by the reader gaining the same joy as the writer. The writer wants the reader to be as joyful as he is.

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

Read 1 John 1:5-7 ... God is Light

1:5 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” (bā’ōwr רִאָוּר) 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 → goal is not to have a spiritual “blind spot”

“The God is...” (ho theos estin - ó θεός ἐστιν)	
“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

1:6 Fellowship with Him comes from Jesus being Savior and Lord over mankind’s sinful nature.

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

1:7 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)

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...”

Read 1 John 1:8-10 ... All Have Sinned

1:8 Individuals who believe that they are “good enough” to get into heaven are under a grave self-deception. Sin cannot be blamed on biology or inheritance; instead, the individual must accept responsibility for not living up to God’s standard of perfection. (Matthew 5:48)

- Most unbelievers are self-righteous and will be surprised when they stand before the judgment of the living God.
- If an individual claims to be without sin, it is not ignorance; it is culpable deceit and a purposeful turning from the truth.

1:9 “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (Psalm 32:5)

- The Christian way to deal with sin is to acknowledge it, take responsibility for it, request forgiveness (Mark 1:15), and repent of it. (Matthew 3:2, 4:17; Acts 3:19)
- 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.”

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)

- Jesus Christ paid the price of sin by His death, and sin will not cause a believer to lose their salvation; however, sin can break fellowship with God. The joy of salvation must be restored by repenting of known sin. (Psalm 51:10-14)
- Believers must have faith in God – that He speaks truth and will do what He says. Many people have faith in things that will fail them, but God will be true to His Word. (Deuteronomy 7:9; 32:4; Psalm 36:5; 40:10; 89:1,2,5,8; 92:2; 119:90; Isaiah 49:7; Romans 3:3; 1 Corinthians 1:9; 10:13; 2 Corinthians 1:18; 1 Thessalonians 5:24; 2 Timothy 2:13)
- God is just and completely righteous in His treatment of creation. (Psalm 9:16; Deuteronomy 32:4, Job 34:12, Isaiah 30:18, Romans 8:33)

1:10 The Truth of God and His Word (Jesus) are not in anyone who claims to have no sin. (Romans 3:23; 5:18)

- Unless the individual understands that they sin, they will not repent and be saved.

3 1 John 2

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

Read 1 John 2:1-2 ... The Advocate for the Believing Sinner

2:1 “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; John 13:33)

- This term may refer to younger children
 - Paidia παιδιά (1 John 2:14,18)
 - This term may refer to older children
 - 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 only other time 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 references the Holy Spirit with an associated term (paraklētos παράκλητος) three other times (John 14:26; 15:26; 16:7)
- 2:2 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), this verse is used to support “universal/unlimited atonement” in that Christ died for all men and 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)

Read 1 John 2:3-6 ... Those Who Know God Obey His Commandments

2:3 Assurance of salvation comes through obedience. (Luke 6:46)

- “We know that we have come to know”

(ginōskomen hoti egnōkamen -
γινώσκομεν ὅτι ἐγνώκαμεν)

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

- 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

- Various tenses of the term “to know” (epiginóskō ἐπιγινώσκω) are emphasized fourteen times in this chapter alone.

2:4 Believers will be known by their fruit. (Matthew 7:15-23; 12:33; Luke 6:43-45; 1 John 3:6,9)

2:5 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

2:6 Just as Jesus lived a selfless life of obedience to the Father, believers are called to do the same. (Philippians 2:3-13)

- 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 Greek term “to remain” (menein μένειν) means “to abide” and is frequently used in John’s writing.

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)

Read 1 John 2:7-11 ... Those Who Are In The Light Will Love Fellow Believers

2:7 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.

- 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.

2:8 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 old covenant was designed to point to a spiritual pattern of eternal truths. (Exodus 25:9, 40; 1 Chronicles 28:19; Acts 7:44)
- 2:9 The Greek term “light” (phōti φωτί) 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)
- 2:10 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.
- 2:11 “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).

Read 1 John 2:12-14 ... The Reasons That John Writes The Truth

- 2:12 “*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.
- 2:13 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.
- 2:14 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 <i>(1 John 2:12-14)</i>	
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

Read 1 John 2:15-17 ... Believers Do Not Love This Sinful World

- 2:15 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)
 - Creation shows the glory and grandeur of the Creator.
 - 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)
 - These things of the world are self-serving.
- 2:16 “*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.*”

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

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.

2:17 The world (along with the pleasures therein) are temporal and passing while the believer is focused on eternity.

- 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.
- The world will ultimately be destroyed and replaced by a new heaven and earth. (Romans 8:18-25; 2 Peter 3:7,10,12; 1 Corinthians 7:31)
- John will repeat the phrase "*the one who does...*" (ὁ ποιῶν - ὁ ποιῶν) the will (1 John 2:17) or righteousness (1 John 2:29, 3:7, 10). The are juxtaposed to "*the one who does*" evil. (1 John 3:4, 8).

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

Read 1 John 2:18-24 ... The Antichrist Denies the Lord Jesus Christ

2:18 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 for the last 2,000 years of the church age. Believers continue to live in the "last days."

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

- The singular term of "Antichrist" refers to a specific individual while the plural term of "antichrists" refers to a wicked spirit throughout the ages that opposed God's will in a number of men. (Antiochus IV Epiphanes; Romans Emperors like Nero & Domitian; Adolph Hitler, etc.)
 - The Greek term "anti-" (ἀντί) means "*against*" as well as "*instead of.*"
 - Some wicked men are against God while others claim to be divine. The false teachers that John is addressing did not claim to be Christ (the Messiah), but they were opposed to the message of Jesus Christ.

- Although the Jerusalem Temple was destroyed by Titus in 70AD, Jerusalem continued to exist as the Jewish capital until Rome's Emperor Hadrian annihilated Jerusalem following the Bar Kokhba (בַּר כּוֹכְבָּא) rebellion (132AD-136AD) when Simon bar Kokhba claimed to be the long-awaited Messiah.
- 2:19 *“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 evident that they all are not of us.”* (Matthew 7:21-23; 13:1-9)
- 2:20 Just as Jesus was anointed by God for a special ministry to work in the Spirit (pneuma πνεῦμα – dunamis δύναμις - power) of God (Acts 10:38) – all believers have been anointed by the Holy Spirit for God's calling to ministry.
- The Gnostic teachers believed that the power came in knowledge of a select few, but the truth is that spiritual power comes to all of God's children from Him.
- 2:21 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).
- 2:22 The defining characteristic of the antichrist is deceit and lies. (John 8:44)
- 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.
- 2:23 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)
- 2:24 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.

Read 1 John 2:25-29 ... His Promise of Coming Again & Eternal Life

- 2:25 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)
- 2:26 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.”
- 2:27 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. The footnotes of the Bible are not inspired.
- 2:28 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 this verse 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 (parrēsia 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.
- 2:29 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)
- The concept of being “born again” was introduced by Jesus with Nicodemus (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)
 - After a genuine meeting with the Lord Jesus Christ, the life of the believer will not be the same self-seeking, worldly life of an unbeliever. God will meet everyone & anyone where they are at – but He will not leave them there.

4 1 John 3

Read 1 John 3:1-3 ... Children of God

3:1 The Greek term “behold” (idete 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 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).
 - 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.
 - Being called the “sons of God” is an honorable and admirable title.
- 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).

3:2 *“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.”*

- 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)

3:3 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)

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

Read 1 John 3:4-10 ... Lifestyles Reveal Genuine Believers from Unbelievers

3:4 The ongoing, 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.
- Whereas 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)

3:5 Christ paid the price for man’s sin on the cross (Isaiah 53:11-12; John 1:29; Hebrews 9:28; 1 Peter 2:24).

- The term "sins" (hamartias ἁμαρτίας) is plural in the first part of the verse 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)

3:6 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.

- As a Christian, a believer will not be sinless; however, every believer will sin less.

3:7 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.
- False teachers are hypocritical in that their lifestyles do not align with what they are teaching. (1 John 2:26; Matthew 7:16)

3:8 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)

3:9 The genuine believer’s life will align to the message of God that he is teaching (Matthew 12:33). A Christian will commit periodic acts of sin; however, a genuine, born-again believer (Luke 1:55; John 8:33, 37) is not habitually dominated by sin.

- 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)

3:10 “*The children of God and the children of the devil are obvious...*”

- There are two simple criteria to designate the children of the Devil:
 - Sinful lifestyles against God’s Word
 - Those who do not love other believers

Read 1 John 3:11-16 ... The Love of Believers & the Hate of the World

3:11 The Greek term for “message” (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)

3:12 While supported by the Old Testament, this verse 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.
- Righteous deeds are hated by the wicked.

3:13 Just as 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)

3:14 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)

3:15 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.

3:16 Love is a pattern of sacrifice.

- 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 Christ-followers, so because Christ did something, a believer “ought” (opheilomen oφείλομεν) to do the same. (1 John 2:6; 4:11)

Read 1 John 3:17-22 ... Meeting Needs as God Meets the Needs of Believers

3:17 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)

3:18 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)

3:19 When a believer strives to live in love, their conscience is at peace with God. (2 Corinthians 1:12; 1 Timothy 1:19)

3:20 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).

3:21 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.”

3:22 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)

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

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

Read 1 John 3:23-24 ... Believers Are Called to Believe and to Love

3:23 God’s command is singular in that individuals have faith in the Lord Jesus Christ which will result in love for one another.

- The selfless love for others is a sign that the believer has genuinely trusted in the Lord Jesus Christ. (Matthew 22:37-40; Mark 12:28-34)
- Correct doctrine will result in God-pleasing moral and social lifestyles.

3:24 As the believer lives submissively to the Lord, the Lord fills the believer with strength to follow the Lord’s calling. (John 15:1-11; Galatians 5:22; James 2:14-26)

5 1 John 4

Read 1 John 4:1-6 ... Believers Should Test the Spirits

- 4:1 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.
- 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)
 - The spiritual world impacts the physical world – even in regards to religious speakers.
 - False prophets are attracted to the world, and many have gone out into the world.
 - Scripture repeatedly warns of false prophets. (Jeremiah 14:14; 23:21; 29:8; Matthew 7:15; 24:11,24; Acts 20:28-30; 2 Peter 2:1; 1 John 2:18-19,24; 3:7; 2 John 7)
- 4:2 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)
- The Greek phrase “*that confesses*” (homologeĩ óμολογεĩ) means “to say the same thing as.”
 - It is a compound word based on “homou” (óμou) meaning “the same” and “legó” (λέγω) meaning “to speak.”
 - It refers to public speaking with a specific testimony. (1 John 1:9; 2:23; 4:2-3, 15; 2 John 1:7)
 - 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)
 - Modern society has the opposite problem in that modern critics challenge the deity of Christ.
- 4:3 The spirit of the antichrist is in every man who proclaims that Jesus was only a “good man.” False teachers often deny a truth about Jesus, or they try to usurp the place of Jesus Christ. (Matthew 24)
- 4:4 “*He who is in you is greater than he who is in the world*” (Matthew 18:3-4).
- God the Son (Matthew 28:20; Colossians 1:27) indwells believers through His Holy Spirit. (Romans 8:9; 1 John 4:13)
 - The wicked one who is “in the world” is a reference to Satan. (John 12:31; 14:30; 16:11; 2 Corinthians 4:4; Ephesians 2:2; 1 John 5:19)

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> ”

- 4:5 The false teachers are from the realm of Satan (who is in the world). (1 John 4:4)
- The world consists of “*the lust of the flesh, the lust of the eyes, and the boastful pride of life.*” (1 John 2:15-17)
 - If the world receives the message while remaining comfortably in sin, the message is from the world. If the message encourages sin, the message is from the world.

4:6 The spirit of the teacher is revealed by the spirit of the individuals who gladly receive the message. The false teacher panders to the world.

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

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

Read 1 John 4:7-14 ... Believers Should Share God’s Love

4:7 The source of love is God, so only believers can truly love. (Galatians 5:22)

- 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 simply altruistic or emotional, but it is a purposeful action that brings glory to God. (1 Corinthians 13)

4:8 “God is love.” If anyone claims to know God, he must love others.

- Love is not God, but God is love and more.
- God’s children will resemble the attributes of the Father (as in love).

4:9 The way that God revealed (ephanerōthē ἐφανερώθη) His unconditional love (agape ἀγάπη) for His people was to sacrifice His Son.

- The Greek term for “one and only” (monogenē μονογενῆ) emphasizes the unique and tremendous sacrifice that God made. (Hebrews 11:17; John 1:14, 18; 3:18)
- Just as the only way to God is through Jesus (John 14:6; Ephesians 2:18), the only way to live is also through Him. No Jesus = No Life.
- The sacrifice of God giving His Son is astounding. (2 Corinthians 9:15; Romans 8:32)

4:10 God initiates the relationship with Himself; In His grace, God loved first and believers responded to God’s call. (1 John 4:19)

- Jesus was our "propitiation" or "expiation" of sin. (1 John 2:2) In short, both terms agree that Christ atoned for man's sin - God's justice was appeased; however, "propitiation" also adds that God's wrath was appeased. With expiation, there is no divine wrath to appease...only God's justice.
 - Mathematically, it can be depicted this way: J=Justice W=Wrath
 - Propitiation = J + W <-- ESV; KJV; NASB; Holman; ASV
 - Expiation = J <-- NIV; Living Bible

- 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)
- 4:11 *"Beloved, if God so loved us, we also ought to love one another."*
- 4:12 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 loved His people and sacrificed Jesus for them, so that they would also selflessly love others. When believers love others, it completes the purpose of God's love in being extended to others.
- 4:13 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.
- 4:14 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)

Read 1 John 4:15-21 ... God is Love

- 4:15 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 Greek term "confesses" (homologēsē ὁμολογήσῃ) means "to say the same thing as." It is a compound word based on "homou" (ὁμοῦ) meaning "the same" and "legō" (λέγω) meaning "to speak."

<i>"God Remains in Him..."</i>	
1 John 4:15	<i>"Whoever confesses that Jesus is the Son of God, God remains in him, and he in God."</i>
1 John 4:16	<i>"The one who remains in love remains in God, and God remains in him."</i>

- 4:16 The Greek term for "believed" (pēpisteukamen πεπιστεύκαμεν) is used only one other time in Scripture (also by John) and is coupled with the certainty of knowing. (John 6:69)
- The Greek term for "come to know" (egnōkamen ἐγνώκαμεν) is used by John, five of the six times in Scripture (John 6:69; 8:52; 1 John 2:3, 3:16; 4:16) with Paul using it the other time for knowing Christ. (2 Corinthians 5:16)
 - Acting in faith builds greater faith; as the believer practices faith in God, God proves Himself faithful. The believer knows Him.
 - The terms belief, trust and faith are used interchangeably through the New Testament.
 - This is similar to 1 John 4:15 in that the Holy Spirit establishes a life of love in the believer.
- 4:17 The Greek term for "perfection" (teteleiōtai τετελείωται) 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.

- John repeatedly emphasized that believers can have confidence/boldness (parrēsiān παρρησίαν) in their relationship with God. (1 John 2:28; 3:21; 4:17; 5:14)
- The hope of the believer is the return of the Lord.
 - If Christ were coming back tomorrow, would you do anything different or live differently? Believers should live as if Jesus were immediately coming back.

4:18 *“There is no fear in love; but perfect love casts out fear”*

- This may distinguish 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.

4:19 *“We love, because He first loved us.”*

- God initiates the relationship with Himself in His grace, (1 John 4:10)
- The love of God shines through the believer.

4:20 Although false teachers say that they love God (even while they hate their brothers)

- False teachers make false claims. (1 John 1:6, 8, 10; 2:4, 6, 9)
- God is seen in acts of love (1 John 4:12), so to reject love is to reject God.

4:21 The two greatest commandments are based on love for God and others (Mark 12:28-31). Believers show love for God through obedience, and they show love from God through love to others.

6 1 John 5

Read 1 John 5:1-3 ... Obedience to God Shows Love for God

5:1 The essence of Christianity is the way that one views Jesus. Jesus (humanity) is the Christ (Messiah) that was born of God (deity).

- 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).

5:2 The best way to love other believers is to love God and obey His Word.

5:3 *“For this is the love of God, that we keep His commandments.”*

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

Read 1 John 5:4-5 ... Overcoming the World

5:4 The “world” includes any individual or society that is functioning apart from God. (1 John 2:15-17)

- In all of John’s writings, this is the only occurrence of the term “faith” (pistis πίστις) being used as a noun.
- The Greek term for “victory” (nikē νίκη) that originated from a Greek goddess and is the root word for “having overcome” (nikēsasa νικήσασα).

5:5 The conquering of the world is based on faith in Jesus Christ who is the divine Son of God.

“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”

Read 1 John 5:6-9 ... God the Father Testifies that God the Son Became Human

5:6 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.

- The 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).
- Some scholars consolidate water and blood into a single act of spiritual regeneration (similar to creation when all of creation stemmed from the Spirit hovering over the water – Genesis 1:2).
 - The water would represent the Word of God which is the gospel message.
 - The blood would represent the redeeming blood of Christ’s crucifixion.
 - Both the gospel and Christ’s sacrifice converge to bring about spiritual birth. (Joel 2:28; Isaiah 44:3; Ezekiel 36:25-26)

5:7 These three could mean: 1.the Spirit (baptism) 2.the water (physical birth) 3.the blood (Christ’s crucifixion)

- These three could also symbolize: 1.the Spirit 2.the water (baptism & washing) 3.the blood (Christ’s crucifixion)
- The three testify together (John 19:34).
- The Spirit of Truth came from God the Father to testify about God the Son. (John 15:26)
- 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.

5:8 In the Old Testament, it took two or three witnesses to confirm the truth of an event. (Numbers 35:30; Deuteronomy 17:6; 19:15)

5:9 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.

Read 1 John 5:10-12 ... Eternal Life is Available Through the Lord Jesus Christ

5:10 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). This is a grave and damning charge against those who reject the witness of God the Father about His Son.

5:11 It is by God’s grace that believers can look forward to heaven with Him. (Romans 6:23; Ephesians 2:8-9).

- 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)

5:12 *“The one who has the Son has the life; the one who does not have the Son of God does not have the life.”*

Read 1 John 5:13-15 ... Confidence in the Things of God

5:13 *“These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life”*

- 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)

5:14-15 *“Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”*

- 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)
- 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.

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

Read 1 John 5:16-17 ... Sin That Does Not Lead To Death

5:16 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.

5:17 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.

- 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.

Read 1 John 5:18-21 ... Remain Faithful to the One True & Living God

5:18 Genuine believers are capable of sin, but do not make it a practice of habitual sin. (1 John 3:8)

- God protects His people from Satan.
 - The salvation of believers cannot be affected by Satan (Zechariah 3:1-5)
 - 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)

5:19 Believers are possessed by God while the world is possessed by Satan. (John 12:31; 2 Corinthians 4:4)

5:20 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).

- Jesus Christ is the true God (John 1:1) and eternal life (1 John 5:13). Jesus is fully God and fully man.

5:21 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.