

The Loft

Sunday, May 31, 2020

Today: 1 John 5

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study:

Be an Overcomer

... 1 John 5: 5

To experience life through the love & life of Jesus Christ is to be an overcomer.

Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.

2: Overview of Study:

5: 1 – 12 = Faith in the Son of God...

2: This is how we know that we love the children of God: by loving God and carrying out his commands.

3: In fact, this is love for God: to keep his commands. And his commands are not burdensome,

62: 5: 3 – 1 = “In fact, this is love for God: to keep his commands.”

62: 5: 3 – 1.1* = Q: *In fact, this is love for God: to keep his commands...* Obedience is the only proof of love.

We cannot prove our love to anyone other than by seeking to please him and bring him joy (103, Barclay – J&J).

62: 5: 3 – 2 = “And his commands are not burdensome.”

62: 5: 3 – 2.1, CS = T: The irony of the truth and God’s commands, is that they do not limit you as many feel they would – they set you free. The very things that God commands people to stay away from (sinful behavior), are the very things that lead to the destruction of their lives not the development of it... so when we read “*And his commands are not burdensome*” we are encouraged, because His motive is love.

5: Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.

9: We accept human testimony, but God’s testimony is greater because it is the testimony of God, which he has given about his Son.

10: Whoever believes in the Son of God accepts this testimony.

Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.

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

12: Whoever has the Son has life; whoever does not have the Son of God does not have life.

5: 13 – 21 = Concluding Remarks...

20: We know also 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 by being in his Son Jesus Christ. He is the true God and eternal life.

3: Questions to Consider:

1: Who, what and how we love, reveals what is most important to us – why is this important to learn? (1 Jn 5: 2-3)

2: This chapter & the book as a whole asks the question... Who do you choose to follow? Are you for God or against Him? The fruit of your life, preaches your answer...

4: Bonus:

Closing Quotes/Comments...

Q: “Very well,” says Socrates, “when we are done with guessing and when we know, shall we talk about it then?”

Who am I? What is life? What is God? Whence did I come? Whither do I go? What is truth and where is duty?

These are the questions to which men can reply only in guesses apart from Jesus Christ. But in Christ we reach the reality, which is God. The time of guessing is gone and the time of knowing has come (123, Barclay – J&J).

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

3: _____

1 John 5

Chapter Summary...

5: 1 – 12 = Faith in the Son of God...

5: 13 – 21 = Concluding Remarks...

62: 5: 0 – 0 = Scripture Connections...

... John 3: 16 – 21 =

62: 5: 0 – 1 = Overview =

62: 5: 0 – 1.1 = Overview = Q: When you are born of God, you are born to love (vv. 1-3). You will love the Father who gave you life and the Son who gave His life for you. You will also love His children, for you all belong to the same family. When you are born of God, you are born to win (vv. 4-5). Your first birth made you a sinner and a loser, but your second birth makes you a conqueror. The world wants to entice you (2: 15-17) and the devil wants to seduce you (Gen 3: 6), but Christ will give you the victory you need if you trust Him.

When you are born of God, you are born to assurance (vv. 6-13), and you can know that you have eternal life. You are also born to talk to your Father in prayer and receive from Him what you need (vv. 14-17).

When you are born of God, you are born secure, and the evil one cannot harm you (vv. 18-21). You do not keep yourself saved, for the Father does that (Jn 10: 27-30); but you keep yourself from the clutches of the wicked one. As you abide in Christ, you experience His love and care (840, Wiersbe – CCB).

5: 1 – 12 = Faith in the Son of God...

62: 5: 1-12 – 1 = Faith in the Son of God – Overview...

62: 5: 1-12 – 1.1 = Q: John presents a clear picture of Christ. What we think about Jesus Christ is central to our teaching, preaching and living. Jesus is the God-man, fully God and fully human at the same time. He came to earth to die in our place for our sins. Through faith in him we are given eternal life and the power to do his will. What is your answer to the most important question you could ever ask – who is Jesus Christ? (2284, LAB).

1: Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well.

62: 5: 1 – 1 = “Everyone who believes that Jesus is the Christ is born of God.”...

62: 5: 1 – 1.1 = Q: Belief on the part of Christians is clear proof that they have been born of God (1244, FCA).

62: 5: 1 – 1.2 = Q: The Greek has a focus that this is the brother or sister by the same father. So then we prove our love for the common Father by our conduct towards our brothers and sisters in Christ (645, Robertson – WPNT).

62: 5: 1 – 2 = “and everyone who loves the father loves his child as well.”

62: 5: 1 – 2.1 = Q: Family love is a part of nature. The child naturally loves his parents; and he just as naturally loves his brothers and sisters... “If we love a father, we also love his child.”

John transfers this to the realm of Christian thought and experience. The Christian undergoes the experience of being reborn; the father is God; and the Christian is bound to love God for all that he has done for his soul. But birth is always into a family; and the Christian is reborn into the family of God... If, then, the Christian loves God the Father who begot him, he must also love the other children whom God has begotten (102, Barclay – J&J).

2: This is how we know that we love the children of God: by loving God and carrying out his commands.

62: 5: 2 – 1 = “This is how we know that we love the children of God:”

62: 5: 2 – 1.1, CS = T: Love of God and love of man are viewed as interconnected pieces to the whole person, fully alive. Jesus, in Matthew’s Gospel answers the scribes question, by summarizing what a strong/healthy life looks like in God’s economy of life... Matthew 22: 36-40:

... Matthew 22: 36-40 = “Teacher, which is the greatest commandment in the Law?” 37 Jesus replied, “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ 38 This is the first and greatest commandment. 39 And the second is like it: ‘Love your neighbor as yourself.’ 40 All the Law and the Prophets hang on these two commandments.”

62: 5: 2 – 2 = “by loving God and carrying out his commands.”

62: 5: 2 – 2.1, CS = T: *by loving God and carrying out his commands*... To say you love, is to show you love by your actions. People will come to know that we have a love for God, by us seeking to walk in obedience to His commands. In the 1, 2, 3, 4 steps of life, as we see in 1 John 2: 3-4 we see this love & life concept summarized in two lines: (& 1 Jn 5: 3 & others below).

... 1 Jn 2: 3-4 = We know that we have come to know him if we obey his commands. 4 The man who says, “I know him, but does not do what he commands is a liar, and the truth is not in him.”

... Jn 14: 15-17, 21, 23-24 = “If you love me, you will obey what I command. 16 And I will ask the Father and he will give you another Counselor to be with you forever – 17 the Spirit of truth. The world cannot accept him nor knows him. But you know him, for he lives with you and will be in you.... 21 Whoever has my commands and obeys them, he is the one who loves me. He who love me will be loved by my Father, and I too will love him and show myself to him.”... 23 Jesus replied, “If anyone

loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. 24 He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.”

3: In fact, this is love for God: to keep his commands. And his commands are not burdensome,

62: 5: 3 – 1 = “In fact, this is love for God: to keep his commands.”

62: 5: 3 – 1.1* = Q: *In fact, this is love for God: to keep his commands...* Obedience is the only proof of love. We cannot prove our love to anyone other than by seeking to please him and bring him joy (103, Barclay – J&J).

62: 5: 3 – 2 = “And his commands are not burdensome.”

62: 5: 3 – 2.1, CS = T: The irony of the truth and God’s commands, is that they do not limit you as many feel they would – they set you free. The very things that God commands people to stay away from (sinful behavior), are the very things that lead to the destruction of their lives not the development of it... so when we read “*And his commands are not burdensome*” we are encouraged, because His motive is love.

62: 5: 3 – 2.1 = Q: Obedience to the thousands of often picayune rules and regulations promulgated by the scribes and Pharisees was indeed a heavy burden. But obedience to God does not exasperate the Christian, since God enables the believer through the Holy Spirit to respond in obedience (1244, FCA).

62: 5: 3 – 2.2 = Q: *Are not grievous...* Lit. “Not heavy,” the adjective in Matthew 23: 4 with *burdens*, with *wolves* in Acts 20: 29, of Paul’s letters in 2 Corinthians 10: 10, of the charges against Paul in Acts 25: 7. Love for God lightens his commands (645, Robertson – WPNT).

62: 5: 3 – 2.3 = Q: He certainly does not mean that obedience to God’s commands is easy to achieve. Christian love is no easy matter. It is never an easy thing to love people whom we do not like or people who hurt our feelings or injure us...

How can it be said that the tremendous demands of Jesus are not a heavy burden?

... 1: It is the way of God never to lay a commandment on any man without also giving him the strength to carry it out. With the vision comes the power; with the need for it comes the strength.

... 2: Our response to God must be the response of love; and for love no duty is too hard and no task too great.

That which we would never do for a stranger we will willingly attempt for a loved one. What would be an impossible sacrifice, if a stranger demanded it, becomes a willing gift when love needs it.

Difficult the commandments of Christ are, burdensome they are not; for Christ never laid a commandment on a man without giving him the strength to carry it; and every commandment laid upon us provides another chance to show our love.

... 3: There is something in the Christian which makes him able to conquer the world... John defines this conquering faith as the belief that Jesus is the Son of God... It means that everything that happens to us is fully understood by God and that he is in this business of living along with us. Faith in the incarnation is the conviction that God shares and God cares. Once we possess that faith certain things flow (104-105, Barclay – J&J).

4: for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.

62: 5: 4 – 1 = “for everyone born of God overcomes the world.”

62: 5: 4 – 1.1 = Q: *Overcometh the world...* Greek tense translates a continuous victory because a continuous struggle “keeps on conquering the world.” This is “the sum of all the forces antagonistic to the spiritual life (Smith) (645, Robertson – WPNT).

62: 5: 4 – 2 = “This is the victory that has overcome the world, even our faith.”

62: 5: 4 – 2.1, CS = T: Those in Christ, are victorious – because He has won the battle for all who believe/trust Him as Savior.

... Hebrews 12: 1-3 = Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. 2 Let us fix our eyes on Jesus the author and perfecter of our faith, *who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of God.* 3 Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

SN: *The right hand of God...* is the victory seat of Jesus, who conquered sin, death & is alive / The Overcomer!

62: 5: 4 – 2.1 = Q: This is the source of the overcoming power of the Christian – confidence and trust that Jesus is the Son of God (v. 5) (1244, FCA).

62: 5: 4 – 2.2 = Q: *That overcometh...* Difficult to express in English, the Greek tense here singles out an individual experience when one believed or when one met temptation with victory. Jesus won the victory over the world (John 16: 33) and God in us (1 John 4: 4) gives us the victory (646, Robertson – WPNT).

62: 5: 4 – 2.3* = Q: *This is the victory that has overcome the world, even our faith...* We have the indestructible hope of final victory. The world did its worst to Jesus...

... It hounded him and slandered him.

... It branded him heretic and friend of sinners.

... It judged him and crucified him and buried him.

... It did everything humanly possible to eliminate him – *and it failed.*

... After the Cross came the Resurrection; after the shame came the glory.

That is the Jesus who is with us, one who saw life at its grimmest, to whom life did its worst, who died, who conquered death, and who offers us a share in that victory which was his. If we believe that Jesus is the Son of God, we have with us always Christ the Victor to make us victorious (106, Barclay – J&J).

5: Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.

62: 5: 5 – 1 = “Who is it that overcomes the world?”

... Jn 14: 27 = “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

... Jn 15: 18-21 = “If the world hates you, keep in mind that it hated me first. 19 If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. 20 Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. 21 They will treat you this way because of my name, for they do not know the One who sent me.”

... * Jn 16: 33 = “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

... Rom 8: 37 = No, in all these things we are more than conquerors through him who loved us.

... 1 Jn 4: 4 = You, dear children, are from God and have overcome them, *because the one who is in you is greater than the one who is in the world.*

62: 5: 5 – 1.1*, CS = T: In the book of Revelation we see Christians described as overcomers (Rev 2: 7, 17, etc) and in the book of Hebrews in the famous Hall of Faith listing of names, it is filled with people who God chose to use to impact the world (Hebrews 11: 1-39). They faced much opposition and persecution and the truth says, “the world was not worthy of them” (11: 38). When 1 John 3: 1b says “The reason the world does not know us is that it did not know him” and John’s gospel says in 1: 9-10 “He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him.” We should not be surprised if we are overlooked by the world, but we must continue on for the One who created the world and re-created / “re-birthed” us to impact the world for His glory! Which is why some of the verses listed above (Jn 16: 33 & others) should give us hope when we might need it most.

62: 5: 5 – 1.1 = Q: This is not here a mere rhetorical question (1 Jn 2: 22), but an appeal to experience and fact. Greek tense translates, “the one who keeps on conquering the world,” (ca: 1 Cor 15: 57) (646, Robertson – WPNT).

6: This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.

62: 5: 6 – 1 = “This is the one who came by water and blood – Jesus Christ.”

62: 5: 6 – 1.1 = Q: By these two phrases, John is probably referring to Jesus’ baptism and His death. These two events are crucial in understanding who Jesus really is. The secessionists felt that Jesus, the man, became the Christ then departed prior to the death of Jesus. In contrast, the apostolic witness (as recorded in the New Testament) asserts that at His baptism, Jesus publicly identified Himself with the sins of the people (even though He Himself was without sin). By His death, Jesus took away those sins (1244, FCA).

62: 5: 6 – 1.2 = Q: This refers to the water (as at the baptism) and blood (as on the Cross). These two incidents in the Incarnation are singled out because at the baptism Jesus was formally set apart to his Messianic work by the coming of the Holy Spirit upon him and by the Father’s audible witness, and because at the Cross his work reached its culmination (“It is finished,” Jesus said). There are other theories that do not accord with the language and the facts. It is true that at the Cross both water and blood came out of the side of Jesus when pierced by the soldier, as John bore witness (John 19: 34), a complete refutation of the Docetic denial of an actual human body for Jesus and of the Cerinthian distinction between Jesus and Christ. There is thus a threefold witness to the fact of the Incarnation, but he repeats the twofold witness before giving the third, the Holy Spirit, a chief witness at Jesus’ baptism and all through his ministry (646, Robertson – WPNT).

62: 5: 6 – 1.3 = Q: In connection with Jesus *water and blood* can refer only to two events of his life. The *water* must refer to his *baptism*; the *blood* to his *Cross*. John is saying that *both* the baptism and the Cross of Jesus are essential parts of his Messiahship (107, Barclay – J&J).

62: 5: 6 – 2 = “He did not come by water only.”

62: 5: 6 – 2.1 = Q: The secessionists agreed that the baptism of Jesus was important. They felt that it was then that the heavenly Christ infused the man Jesus. (In fact, it was the Holy Spirit who descended on Jesus at His baptism). John is insistent that both the Jesus’ baptism and crucifixion are crucial in understanding Him (1245, FCA).

62: 5: 6 – 3 = “but by water and blood.”

62: 5: 6 – 3.1 = Q: *water*... At Jesus’ own baptism there was the witness of the Spirit descending upon him.

62: 5: 6 – 4 = “And it is the Spirit who testifies, because the Spirit is the truth.”

62: 5: 6 – 4.1, CS = T: *And it is the Spirit who testifies*... The Spirit is the third person of the Trinity of God, and one aspect of the Spirit’s role is to testify to the truth – because God’s testimony is completely trustworthy (1 Jn 5: 10 speaks to His truth).

62: 5: 6 – 4.2, CS = T: *because the Spirit is truth*...

... Jn 14: 15-17 = "If you love me, you will obey what I command. 16 *And I will ask the Father and he will give you another Counselor to be with you forever – 17 the Spirit of truth.* The world cannot accept him nor knows him. But you know him, for he lives with you and will be in you."

62: 5: 6 – 4.1 = Q: The Holy Spirit is the third witness, and is qualified to be such because the Spirit is, in His essence, truth Himself (1245, FCA).

7: For there are three that testify:

62: 5: 7 – 1 = "For there are three that testify:" ...

62: 5: 7 – 1.1 = Q: These are two kinds of testimony: the objective historical witnesses of the water and the blood and the subjective, experiential witness of the Spirit (Christians experience within themselves the reality of these events). These two types of witness complement one another. Believers know in their hearts the truthfulness and power of the historical facts of Jesus' life and death (1245, FCA).

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

62: 5: 8 – 1 = "the Spirit, the water and the blood:"

62: 5: 8 – 1.1 = Q: (ca: 1 John 5: 6-7) (647, Robertson – WPNT).

62: 5: 8 – 2 = "and the three are in agreement."

62: 5: 8 – 2.1 = Q: Lit. "Are for the one thing" i.e., to bring us to faith in Jesus as the Incarnate Son of God, the very purpose for which John wrote his Gospel (Jn 20: 31) (647, Robertson – WPNT).

9: We accept human testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son.

62: 5: 9 – 1 = "We accept human testimony,"

62: 5: 9 – 1.1 = Q: The phrase in Greek assumed as true (647, Robertson – WPNT).

62: 5: 9 – 2 = "but God's testimony is greater because it is the testimony of God."

62: 5: 9 – 2.1 = Q: The Gospels twice record God's clear declaration that Jesus was his Son – at Jesus' baptism (Matthew 3: 16-17) and at his transfiguration (Matthew 17: 5) (2283, LAB).

62: 5: 9 – 3 = "which he has given about his Son."

... 1 Jn 5: 11-12 = And this is the testimony: God has given us eternal life, and this life is in his Son. 12 Whoever has the Son has life; whoever does not have the Son of God does not have life.

10: Whoever believes in the Son of God accepts this testimony.

Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.

62: 5: 10 – 1 = "Whoever believes in the Son of God accepts this testimony."

... John 3: 16-19 = For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 *Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.* 19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

62: 5: 10 – 1.1 = Q: It is one thing to believe Jesus. It is another to believe in Jesus. To believe Jesus is to accept what He says as true. To believe in Jesus is to accept who He is. It involves trusting him completely and committing one's life to Him (1245, FCA).

62: 5: 10 – 2 = "Whoever does not believe God has made him out to be a liar,"

62: 5: 10 – 2.1, CS = T: To not trust God, is to trust in yourself more than you do in God... and you are calling God a liar. This is obviously, not a good position to be in... therefore, we must all do an honest evaluation of where we place our trust? Where we place our trust, impacts the stability or the instability of our life/legacy – so life & the Lord teaches, be wise! Trust God over and above trusting in yourself and your limited ability to understand all that is needing to be understood.

62: 5: 10 – 2.1 = Q: If a man refuses to accept the evidence of men who have experienced what Christ can do, the evidence of the deeds of Christ, the evidence of the Scriptures, the evidence of God's Holy Spirit, the evidence of God himself, in effect he is calling God a liar – and that is the very limit of blasphemy (112, Barclay – J&J)>.

62: 5: 10 – 3 = "because they have not believed in the testimony God has given about his Son."

62: 5: 10 – 3.1 = Q: *That God gave...* The Greek tense of "gave" has a focus on the great historic fact of the Incarnation (Jn 3: 16), but the Greek tense in 1 John 3: 1 is to emphasize the abiding presence of God's love (647, Robertson – WPNT).

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

62: 5: 11 – 1 = “And this is the testimony: God has given us eternal life.”

62: 5: 11 – 1.1, CS = T: *God has given us eternal life...* A big theme in John’s writings and in all of Scripture.

... Jn 17: 3 = “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.”

62: 5: 11 – 1.1 = Q: The Greek word that is here translated “eternal” means “that which belongs to the coming age.” But since that age has already broken into the present age, eternal life can be enjoyed even now (Jn 17: 3) (1245, FCA).

62: 5: 11 – 1.2 = Q: Whoever believes in God’s Son has eternal life. He is all you need. You don’t need to *wait* for eternal life, because it begins the moment you believe. You don’t need to *work* for it, because it is already yours. You don’t need to *worry* about it, because you have been given eternal life by God himself – and it is guaranteed (2283, LAB).

62: 5: 11 – 1.3* = Q: In God... & *God has given us eternal life....*

... In God there is peace and, therefore, eternal life means serenity.

It means a life liberated from the fears which haunt the human situation.

... In God there is *power* and, therefore, *eternal life* means *the defeat of frustration*.

It means a life filled with the power of God, and, therefore, victorious over circumstances.

... In God there is *holiness* and, therefore, *eternal life* means *the defeat of sin*.

It means a life clad with the purity of God and armed against the soiling infections of the world.

... In God there is *love* and, therefore, *eternal life* means *the end of bitterness and hatred*.

It means a life which has the love of God in its heart and the undefeatable love of man in all its feelings and in all its action.

... In God there is *life* and, therefore, *eternal life* means *the defeat of death*.

It means a life which is indestructible because it has in it the indestructibility of God himself.

... It is John’s conviction that such a life comes through Jesus Christ and in no other way. Whys should that be?

If eternal life is the life of God, it means that we can possess that life only when we know God and are enabled to approach him and rest in him.... Eternal life is the life of God and we can find that life only through Jesus Christ (113-114, Barclay – J&J)..

62: 5: 11 – 2 = “and this life is in his Son.”

... John 11: 25-26 = Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies; 26 and whoever lives and believes in me will never die. Do you believe this?”

12: Whoever has the Son has life; whoever does not have the Son of God does not have life.

62: 5: 12 – 0 = Overview of Scriptures...

... Jn 3: 36 = Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.

... 1 Thess 4: 7-8 = For God did not call us to be impure, but to live a holy life. 8 Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

... 1 Thess 5: 9 = For God did not appoint us to suffer wrath but receive salvation through our Lord Jesus Christ.

... 2 Thess 1: 8-10 = He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power 10 on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

62: 5: 12 – 1 = “Whoever has the Son has life:”...

62: 5: 12 – 1.1, CS = T: *Whoever has the Son has life...* Those who by His grace, received Jesus have life, truly alive to life!

62: 5: 12 – 2 = “whoever does not have the Son of God does not have life.”

62: 5: 12 – 2.1, CS = T: *whoever does not have the Son of God does not have life...* When you reject the author of life, you find you do not have life and the story that your life wrote, was in vain.

... Ps 127: 1 = Unless the Lord builds the house, its builders labor in vain.

5: 13 – 21 = Concluding Remarks...

13: I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

62: 5: 13 – 1 = “I write these things to you who believe in the name of the Son of God”

62: 5: 13 – 2 = “so that you may know that you have eternal life.”

62: 5: 13 – 2.1 = Q: This verse parallels John 20: 31 which is the concluding verse of that Gospel. John wrote his Gospel in order to witness about Jesus and so inspire faith in those who did not yet know Christ. By believing in Jesus, they would discover “life.” His purpose in the letter is similar, except that now his words are directed to those who have, in fact, come to believe in Jesus. His purpose is not longer to tell them how to find “life” but, instead, to assure them that they do have eternal life (1245, FCA).

62: 5: 13 – 2.2 = Q: *That ye may know...* This means “to know with settled intuitive knowledge” (647, Robertson – WPNT).

62: 5: 13 – 2.3 = Q: Some people *hope* that they will receive eternal life. John says we can *know* we have it. Our certainty is based on God’s promise that he has given us eternal life through his Son. This is true whether you feel close to God or far away

from him. Eternal life is not based on feelings, but on facts. You can *know* that you have eternal life if you believe God's truth. If you aren't sure that you are a Christian, ask yourself: "Have I honestly committed my life to him as my Savior and Lord?" If so, you know by faith that you are indeed a child of God (2283, LAB).

14: This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.

62: 5: 14 – 1 = "This is the confidence we have in approaching God:"

62: 5: 14 – 1.1 = Q: Originally this word meant "freedom of speech." It was used to describe the right of all those in a democracy to speak their mind. By this word John refers to the bold confidence Christians have – that they can approach God in prayer and freely speak their minds (1246, FCA).

62: 5: 14 – 2 = "that if we ask anything according to his will, he hears us."

62: 5: 14 – 2.1 = Q: In 3: 22 John says that a condition for answered prayer is obedient behavior. Here John adds another condition: what we ask must be in accord with God's purposes (Matt 26: 39, 42) (1246, FCA).

62: 5: 14 – 2.2 = Q: *According to his will...* This is the secret in all prayer, even in the case of Jesus himself. For the phrase, see 1 Peter 4: 19; Galatians 1: 4; Ephesians 1: 5, 11 (647, Robertson – WPNT).

62: 5: 14 – 2.3 = Q: The emphasis here is on God's will, not our will. When we communicate *with* God, we don't demand what we want, rather we discuss with him what *he* wants for us. If we align our prayers to his will, he will listen; and we can be certain that if he listens, he will give us a definite answer. Start praying with confidence! (2283, LAB).

62: 5: 14 – 2.4 = Q: *prayer...* The basis of it:

... 1: Prayer is the simple fact that God listens to our prayers. The word which John uses for *confidence* is interesting. It is *parresia*. Originally *parresia* meant *freedom of speech*, that freedom to speak boldly which exists in a true democracy. Later it came to denote any kind of confidence. With God we have freedom of speech. He is always listening, more ready to hear than we are to pray. We never need to force our way into His presence or compel him to pay attention. He is waiting for us to come.

... 2: Prayer to be answered it must be *in accordance with the will of God*.

Three times in his writings John lays down what might be called the conditions of prayer:

2.1 = He says that *obedience* is a condition of prayer. We receive whatever we ask because we keep his commandments (1 John 3: 22).

2.2 = He says that *remaining in Christ* is a condition of prayer. If we abide in him and his words abide in us, we will ask what we will and it will be done for us (Jn 15: 7). The closer we live to Christ, the more we shall pray aright; and the more we pray aright, the greater the answer we receive.

2.3 = He says that to pray *in his name* is a condition of prayer. If we ask anything in his name, he will do it (Jn 14: 14).

The ultimate test of any request is, can we say to Jesus, "Give me this for *your* sake and in *your* name?" (115, Barclay – J&J).

15: And if we know that he hears us—whatever we ask—we know that we have what we asked of him.

62: 5: 15 – 1 = "And if we know that he hears us" –

62: 5: 15 – 1.1 = Q: By this phrase John means, "He hears us favorably." To know that God hears us is to know that "we have what we have asked for" (1246, FCA).

62: 5: 15 – 1.2 = Q: C.H. Dodd writes: "Prayer rightly considered is not a device for employing the resources of omnipotence to fulfill our own desires, but a means by which our desires may be redirected according to the mind of God, and made into channels for the forces of his will" (115, Barclay – J&J).

62: 5: 15 – 2 = "whatever we ask"...

62: 5: 15 – 2.1 = Q: This means "our petitions." The Greek noun is from the verb *aiteo*, "requests," here only in John, elsewhere in NT Luke 23: 24; Philippians 4: 6 (647, Robertson – WPNT).

62: 5: 15 – 2.2* = Q: Here is something on which to ponder. We are so apt to think that prayer is asking God for what we want, whereas true prayer is asking God for what he wants. Prayer is not only talking to God, even more it is listening to him (116, Barclay – J&J).

16: If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death.

There is a sin that leads to death. I am not saying that you should pray about that.

62: 5: 16 – 1 = "If you see any brother or sister commit a sin that does not lead to death,"

62: 5: 16 – 1.1 = Q: Commentators differ widely in their thoughts about what this sin that leads to death is, and whether the death it causes is physical or spiritual. Paul wrote that some Christians had died because they took Communion "in an unworthy manner" (1 Cor 11: 27-30), and Ananias and Sapphira were struck dead when they lied to God (Acts 5: 1-11). Blasphemy against the Holy Spirit results in spiritual death (Mark 3: 29), and the book of Hebrews describes the spiritual death of the person who turns against Christ (Hebrews 6: 4-6). John was probably referring to the people who had left the Christian fellowship and joined the antichrists. By rejecting the only way to salvation, these people were putting themselves out of reach of prayer. In most cases, however, even if we knew what the terrible sin is, we would have no sure way of knowing whether a

certain person had committed it. Therefore we should continue praying for our loved ones and for our Christian brothers and sisters, leaving the judgment up to God. Note that John says, "I am not saying that he should pray about that," rather than, "You cannot pray about that." He recognized the lace of certainty (2284, LAB).

62: 5: 16 – 2 = "you should pray and God will give them life."

62: 5: 16 – 3 = "I refer to those whose sin does not lead to death."

62: 5: 16 – 3.1 = Q: There is a distinction in Hebrews 10: 26 between sinning willfully after full knowledge and sins of ignorance (Heb 5: 2). Jesus spoke of the unpardonable sin (Mark 3: 29; Matt 12: 32; Luke 12: 10), which was attributing to the devil the manifest work of the Holy Spirit. It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists (647, Robertson – WPNT).

62: 5: 16 – 4 = "There is a sin that leads to death."

62: 5: 16 – 4.1 = Q: Although John's readers probably understood what he was referring to, it is not at all clear to the modern reader just what this phrase means. A specific kind of sin is probably not in view here, but rather a lifestyle of habitual, willing, and persistent sinning (1246, FCA).

17: All wrongdoing is sin, and there is sin that does not lead to death.

62: 5: 17 – 1 = "All wrongdoing is sin."

62: 5: 17 – 1.1 = Q: Unrighteousness is one manifestation of sin as lawlessness (1 Jn 3: 4) is another. The world today takes sin too lightly, even jokingly as a mere animal inheritance. Sin is a terrible reality, but there is not cause for despair. Sin not unto death can be overcome in Christ (647, Robertson – WPNT).

62: 5: 17 – 1.2* = Q: *All wrongdoing is sin...* The Jews distinguished two kinds of sins:

... There were the sins which a man committed unwittingly or, at least, not deliberately. These were sins which a man might commit in ignorance, or when he was swept away by some over-mastering impulse, or in some moment of strong emotion when his passions were too strong for the leash of the will to hold.

... On the other hand, there were the sins of the high hand and the haughty heart, the sins which a man deliberately committed, the sins in which he defiantly took his own way in spite of the known will of God for him.

It was for the first kind of sin that sacrifice atoned;

but for the sins of the haughty heart and the high hand no sacrifice could atone (118, Barclay – J&J).

62: 5: 17 – 1.3* = Q & E/A: (The Sin Sequence...) Now these two men began by being the same man. It is the experience of every man that the first time that he does a wrong thing, he does it with shrinking and with fear; and, after he has done it, he feels grief and remorse and regret. BUT, if he allows himself again and again to flirt with temptation and to fall, on each occasion the sin becomes easier; and, if he thinks he escapes the consequences, on each occasion the self-disgust and the remorse and the regret become less and less; and in the end he reaches a state when he can sin without a tremor.

It is precisely that which is the sin which is leading to death. So long as a man in his heart of hearts sin and hates himself for sinning, so long as he *knows* that he is sinning, he is never beyond repentance, and, therefore, never beyond forgiveness; BUT once he begins to revel in sin and to make it the deliberate policy of his life, he is on the way to death., for he is on the way to a state where the idea of repentance will not, and cannot, enter his head.

The mortal sin is the state of the man who has listened to sin and refused to listen to God so often, that he loves his sin and regards it as the most profitable thing in the world (120, Barclay – J&J).

62: 5: 17 – 2 = "and there is sin that does not lead to death."

18: We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them.

62: 5: 18 – 1 = "We know that anyone born of God does not continue to sin;"

62: 5: 18 – 1.1 = Q: John concludes with a final list of assurances. The first affirmation relates to Christian behavior. The new birth results in new behavior. Sin and the child of God are incompatible (1246, FCA).

62: 5: 18 – 1.2 = Q: Greek tense translates "does not keep on sinning," (ca: 1 Jn 3: 4-10) (647, Robertson – WPNT).

62: 5: 18 – 1.3 = Q: The Christian is emancipated from the power of sin.... It does not mean that the Christian never sins; but it does mean that he is not the helpless slave of sin. As Plummer puts it: "A child of God may sin, but his normal condition is resistance to evil" (121, Barclay – J&J).

62: 5: 18 – 2 = "the One who was born of God keeps them safe."

62: 5: 18 – 2.1 = Q: The reason for the Christian's ultimate undefeatenness is that *he who has his birth from God* keeps him. That is to say, Jesus keeps him. As Wescott has it: "The Christian has an active enemy, but he has also a watchful guardian." The heathen is the man who has been defeated by sin and has accepted defeat... "A saint" as someone said, "is not a man who never falls; he is a man who gets up and goes on every time he falls" (122, Barclay – J&J).

62: 5: 18 – 3 = "and the evil one cannot harm them."

62: 5: 18 – 3.1 = Q: *ho poneros...* Probably referring to Satan, not just any evil man (ca: 1 Jn 2: 13; Matt 6: 13) (647, Robertson – WPNT).

62: 5: 18 – 3.2 = Q: *Touchest him not...* Lit. “to lay hold, grasp” rather than a mere superficial touch (ca: Col 2: 21). Here the idea is to touch to harm (648, Robertson – WPNT).

19: We know that we are children of God, and that the whole world is under the control of the evil one.

62: 5: 19 – 1 = “We know that we are children of God.”

62: 5: 19 – 1.1 = Q: The second affirmation that John makes is that they are indeed, “children of God.” They are part of the family of God and in relationship with the other children of God (1246, FCA).

62: 5: 19 – 2 = “and that the whole world is under the control of the evil one.”

62: 5: 19 – 2.1 = Q: Christians commit sins, of course, but they ask God to forgive them, and then they continue serving him. God has freed believers from their slavery to Satan, and he keeps them safe from Satan’s continued attacks. The rest of the world does not have the Christian’s freedom to obey God. Unless they come to Christ in faith, they have no choice but to obey Satan. There is no middle ground, people either belong to God and obey him, or they live under Satan’s control (2284, LAB).

20: We know also 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 by being in his Son Jesus Christ. He is the true God and eternal life.

62: 5: 20 – 1 = “We know also that the Son of God has come and has given us understanding.”

62: 5: 20 – 2 = “so that we may know him who is true.”

62: 5: 20 – 3 = “And we are in him who is true by being in his Son Jesus Christ.”

62: 5: 20 – 3.1 = Q: The third affirmation is that they really do know what is true (1246, FCA).

62: 5: 20 – 4 = “He is the true God and eternal life.”

62: 5: 20 – 4.1 = Q: This is the power or ability to know what is actually so. Specifically, Jesus gave Christians the power to perceive the one and only true God over and against false idols (v. 21) (1246, FCA).

21: Dear children, keep yourselves from idols.

62: 5: 21 – 1 = “Dear children, keep yourselves from idols.”

62: 5: 21 – 1.1 = Q: *Guard yourselves...* The reflexive pronoun accents the need of effort on their part. Idolatry was everywhere and the peril was great (648, Robertson – WPNT).

62: 5: 21 – 1.2 = Q: An idol is anything that substitutes for the true faith, anything that robs Christ of his full deity and humanity, any human idea that claims to be more authoritative than the Bible, any loyalty that replaces God at the center of our lives (2284, LAB).

62: 5: 21 – 1.3 = Q: *an idol...* In Greek the word *idol* has in it the sense of unreality. Plato used it for the illusions of this world as opposed to the unchangeable realities of eternity. When the prophets spoke of idols of the heathen, they meant that they were counterfeit gods, as opposed to the one true God. This may well mean, as Wescott has it, “Keep yourselves from all objects of false devotion” (123, Barclay – J&J).

Closing Quotes/Comments...

Q: “Very well,” says Socrates, “when we are done with guessing and when we know, shall we talk about it then?”

Who am I? What is life? What is God? Whence did I come? Whither do I go? What is truth and where is duty?

These are the questions to which men can reply only in guesses apart from Jesus Christ. But in Christ we reach the reality, which is God. The time of guessing is gone and the time of knowing has come (123, Barclay – J&J).