

The Loft

Sunday, May 24, 2020

Today: 1 John 4

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

1: Short Study:

**The Truth Trains You
His Love Matures You**

To test the spirits (1 Jn 4: 1-6) requires you know the truth well to see the lies well.
We love because he first loved us (1 John 4: 19).

2: Overview of Study:

4: 1 – 6 = Test the Spirits...

2: This is how you can recognize the Spirit of God:

Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

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.

6: We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us.

This is how we recognize the Spirit of truth and the spirit of falsehood.

4: 7 – 21 = God's Love and Ours...

7: Dear friends, let us love one another, for love comes from God.

Everyone who loves has been born of God and knows God.

62: 4: 7 – 1 = "Dear friends, let us love one another, for love comes from God."

62: 4: 7 – 1.1, CS = T: In this section, we will see a strong focus on the God as the source of love: *love comes from God:*

... 1 Jn 4: 8 = Whoever does not love does not know God, *because God is love.*

... 1 Jn 4: 9 = *This is how God showed his love among us:*

He sent his one and only Son into the world that we might live through him.

... 1 Jn 4: 10 = *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*

... 1 Jn 4: 11 = *Dear friends, since God so loved us, we also ought to love one another.*

... 1 Jn 4: 12 = *No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.*

... 1 Jn 4: 16 = *And so we know and rely on the love God has for us.*

God is love. Whoever lives in love lives in God, and God in him.

... 1 Jn 4: 18 = *There is no fear in love. But perfect love drives out fear,*

because fear has to do with punishment. The one who fears is not made perfect in love.

... 1 Jn 4: 19 = *We love because he first loved us.*

3: Questions to Consider:

1: Why is it important to take the time to learn the truth and be trained in it? Study Scripture makes us stronger in what ways?

2: Why is learning God's love so important to how we love? How does His love mature us in love, life and our life-legacy?

4: Bonus:

Study the many sections of God is love, Jesus is love, the Spirit is love all within this chapter!

19: We love because he first loved us.

62: 4: 19 – 1 = "We love because he first loved us."

62: 4: 19 – 1.1, CS = T: *We love because he first loved us...* The motivation to love comes from God, because God is love. His love for us, motivates us to love as He has loved and forgiven us. Jesus redefined love at Calvary when he died for our sins, and this level of love... The Righteous One laying down his life for the unrighteous, is a level of love that is truly sacrificial.

We love because He first loved us – one of the great one-liners and great action principles of life.

... 1 John 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

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

1: _____

2: _____

3: _____

1 John 4

Chapter Summary...

4: 1 – 6 = Test the Spirits...

4: 7 – 21 = God's Love and Ours...

62: 4: 0 – 0 = Scripture Connections...

... John 3: 16-17 = "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.

... John 3: 18-21 = 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. 20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. 21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

62: 4: 0 – 1 = Overview =

62: 4: 0 – 1.1 = Overview = Q: Love is evidence of salvation. If you are born of God through faith in Jesus Christ, you have His nature within (2 Pet 1: 4). Since "God is love" (vv. 8, 16), His children who have His nature should also manifest His love. The children should be like the Father!

Our love for others makes God's love real and visible to them (v. 12) so we can better witness to them about Christ. It also makes God real and personal to us. Merely reading in the Bible about God's love is not enough. Seek to *experience* that love in your heart by sharing it with others.

Just as truth is victorious over lies (vv. 1-6), love is victorious over fear (vv. 17-19). As you mature in your love for God, you realize that you have nothing to fear; for your Father has everything under control. You trust those you love, and faith and love will give victory over fear (839, Wiersbe – CCB).

62: 4: 0 – 2 = Heresies... (How do you spot the lies?... By knowing the truth):

62: 4: 0 – 2.1 = Heresies = Q: Most of the eyewitnesses to Jesus' ministry had died by the time John composed this letter. Some of the 2nd & 3rd generation Christians began to have doubts about what they had been taught about Jesus. Some Christians with a Greek background had a hard time believing that Jesus was human as well as divine, because in Platonic thought the spirit was all-important. The body was only a prison from which one desired to escape. Heresies developed from a uniting of this kind of Platonic thought and Christianity.

A particularly widespread false teaching, later called *Docetism & Gnosticism*...

... *Docetism* = (from a Greek word meaning "to seem"), held that Jesus was actually a spirit who only appeared to have a body. In reality he cast no shadow and left no footprints; he was God, but not man.

... *Gnosticism* = (from a Greek word meaning "knowledge"), held that all physical matter was evil, the spirit was good, and only the intellectually enlightened could enjoy the benefits of religion. Both groups found it hard to believe in a Savior who was fully human.

John answers these false teachers as an eyewitness to Jesus' life on earth. He saw Jesus, talked with him, touched him – he knew that Jesus was more than a mere spirit. In the very first sentence of his letter, John establishes that Jesus had been alive before the world began and also that he lived as a man among men and women. In other words, he was both divine and human. Through the centuries, many heretics have denied that Jesus was both God and man. In John's day people had trouble believing he was human; today more people have problems seeing him as God. But Jesus' divine-human nature is the pivotal issue of Christianity. Before you accept what religious teachers say about any topic, listen carefully to what they believe about Jesus. To deny either his divinity or his humanity is to consider him less than Christ, the Savior (2281, LAB).

4: 1 – 6 = Test the Spirits...

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

62: 4: 1 – 1 = "Dear friends, do not believe every spirit."

62: 4: 1 – 1.1 = Q: It is dangerous to accept uncritically everything that is said "in the name of God." Not everyone claiming inner revelation is hearing God's voice (1243, FCA).

62: 4: 1 – 1.2 = Q: Greek syntax translates, "Stop believing," as some were clearly carried away by the spirits of error rampant among them, both Docetic and Cerinthian Gnostics. Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic hoaxes and deception (644, Robertson – WPNT).

62: 4: 1 – 1.3 = Q: Some people believe everything they read or hear. Unfortunately, many ideas printed and taught are not true. Christians should have faith, but they should not be gullible. Verify every message you hear, even if the person who brings it says it's from God. If the message is truly from God, it will be consistent with Christ's teachings (2281, LAB).

62: 4: 1 – 2 = "but test the spirits to see whether they are from God."

62: 4: 1 – 2.1, CS = T: *test the spirits to see whether they are from God...* The truth will not contradict itself, so as we come to know the truth and walk in the truth, the spirit of truth will help us discern from the spirit of falsehood. There is some responsibility we all have to make truth a priority in our thinking, life and lifestyle – to not do this is to live a lie and lead others into the same. A life with a rich legacy is a life that lives in the truth of Jesus and helps others to do the same.

... 2 Timothy 2: 15 = Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

62: 4: 1 – 2.1 = Q: The test that John suggests by which to distinguish between spirits is doctrinal in nature. It has to do with who Jesus is. False spirits will not acknowledge that Jesus of Nazareth (a fully human man) is the incarnate Messiah (the divine Son of God) (1243, FCA).

62: 4: 1 – 2.2 = Q: *Test the spirits* – Put them to the acid test of truth as the metallurgist does his metals. If it stands the test like a coin, it is acceptable (2 Cor 10: 18), otherwise it is rejected (1 Cor 9: 27; 2 Cor 13: 5-7) (644, Robertson – WPNT).

62: 4: 1 – 2.3 = Q: There are many ways to test teachers to see if their message is truly from the Lord...

1: One is to check to see if their words match what God says in the Bible.

2: Other tests include their commitment to the body of believers (2: 19),

3: their life-style (3: 23,24),

4: and the fruit of their ministry (4: 6).

5: But the most important test of all, says John, is what they believe about Christ. Do they teach that Jesus is fully God and fully man? Our world is filled with voices claiming to speak for God. Give them these tests to see if they are indeed speaking God's truth (2281, LAB).

62: 4: 1 – 3 = "because many false prophets have gone out into the world."

62: 4: 1 – 3.1 = Q: Jesus had warned people against them (Matt 7: 15), even when they as false Christs work portents (Matt 24: 11, 24; Mark 13: 22). It is an old story (Luke 6: 26) and recurs again and again (Acts 13: 6; Rev 16: 13; 19: 20: 10) along with false teachers (644, Robertson – WPNT).

2: This is how you can recognize the Spirit of God:

Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

62: 4: 2 – 1 = "This is how you can recognize the Spirit of God:"

... 1 Jn 4: 6 = We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

62: 4: 2 – 1.1 = Q: Knowing if a prophet has the Spirit of God can be tested by the content of what he confesses publicly (1244, FCA).

62: 4: 2 – 2 = "Every spirit that acknowledges that Jesus Christ has come in the flesh is from God."

... Jn 1: 14 = The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

62: 4: 2 – 2.1 = Q: John 9: 22 (ca: 2 Jn 1: 7) describes Jesus as already come in the flesh (his actual humanity, not a phantom body as the Docetic Gnostic held). There are similar tests in the NT: by Paul for confessing the deity of Jesus Christ in 1 Corinthians 12: 3; and for the Incarnation and Resurrection of Jesus in Romans 10: 6-10 (644, Robertson – WPNT).

3: but every spirit that does not acknowledge Jesus is not from God.

This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

62: 4: 3 – 1 = "but every spirit that does not acknowledge Jesus is not from God."

62: 4: 3 – 2 = "This is the spirit of the antichrist."

62: 4: 3 – 2.1 = Q: In this context, *antichrist* doesn't refer to a political ruler but to the spirit of evil that leads men to promote a religion contrary to God's revelation. In 2: 18-27 John's concern was that believers not be led astray by those who are filled with the spirit of the antichrist (1244, FCA).

62: 4: 3 – 2.2 = Q: The antichrist will be a person who epitomizes all that is evil, and he will be readily received by an evil world. He is more fully described in 2 Thessalonians 2: 3-12 and Revelation 13. The "spirit of the antichrist" is already here (ca: note on 2: 18-23) (2281, LAB).

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: 4: 4 – 1 = “You, dear children, are from God and have overcome them.”

62: 4: 4 – 2 = “because the one who is in you is greater than the one who is in the world.”

... Luke 17: 20-21 = Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God does not come with your careful observation, 21 nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is within you.”

... 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.”

... Eph 6: 10-20 = (The Armor of God)

... Col 1: 27 = To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

5: They are from the world and therefore speak from the viewpoint of the world, and the world listens to them.

62: 4: 5 – 1 = “They are from the world and therefore speak from the viewpoint of the world.”...

62: 4: 5 – 1.1, CS = T: We are strongly encouraged in Romans 12: 1-2, once we have received God’s mercy to no longer live our lives from the viewpoint of the world – rather we are to live from the viewpoint of the One who made the world.

... Romans 12: 1-2 = Therefore, I urge you, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. 2 *Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.* Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.

62: 4: 5 – 2 = “and the world listens to them.”

6: We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us.

This is how we recognize the Spirit of truth and the spirit of falsehood.

62: 4: 6 – 1 = “We are from God, and whoever knows God listens to us.”

62: 4: 6 – 1.1 = Q: The Greek tense translates, “the one who keeps on getting acquainted with God, growing in his knowledge of God” (644, Robertson – WPNT).

62: 4: 6 – 2 = “but whoever is not from God does not listen to us.”

62: 4: 6 – 3 = “This is how we recognize the Spirit of truth”

... John 1: 14 = The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and only, who came from the Father, full of grace and truth.

... 2 Timothy 2: 15 = Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

62: 4: 6 – 4 = “and the spirit of falsehood.”

... Isa 30: 9-11, 15 = These are rebellious people, deceitful children, children unwilling to listen to the LORD’S instruction. 10 They say to the seers, “See no more visions!” and to the prophets, “Give us no more visions of what is right!”

Tell us pleasant things, prophesy illusions. 11 Leave this way, get off the path, and stop confronting us with the Holy One of Israel!” ... 15: This is what the Sovereign LORD, the Holy One of Israel, says:

“In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it.”

4: 7 – 21 = God’s Love and Ours...

7: Dear friends, let us love one another, for love comes from God.

Everyone who loves has been born of God and knows God.

62: 4: 7 – 1 = “Dear friends, let us love one another, for love comes from God.”

62: 4: 7 – 1.1, CS = T: In this section, we will see a strong focus on the God as the source of love: *love comes from God:*

... 1 Jn 4: 8 = Whoever does not love does not know God, *because God is love.*

... 1 Jn 4: 9 = *This is how God showed his love among us:*

He sent his one and only Son into the world that we might live through him.

... 1 Jn 4: 10 = *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*

... 1 Jn 4: 11 = *Dear friends, since God so loved us, we also ought to love one another.*

... 1 Jn 4: 12 = *No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.*

... 1 Jn 4: 16 = *And so we know and rely on the love God has for us.*

God is love. Whoever lives in love lives in God, and God in him.

... 1 Jn 4: 18 = *There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.*

... 1 Jn 4: 19 = *We love because he first loved us.*

62: 4: 7 – 1.1 = Q: Everyone believes that love is important, but love is usually thought of as a feeling. In reality, love is a choice and an action, as 1 Corinthians 13: 4-7 shows. God is the source of our love: he loved us enough to sacrifice his Son for us. Jesus is our example of what it means to love; everything he did in life and death was supremely loving. The Holy Spirit gives us the power to love; he lives in our hearts and makes us more and more like Christ. God's love always involves a choice and an action, and our love should be like his. How well do you display your love for God in the choices you make and the actions you take? (2282, LAB).

62: 4: 7 – 1.2 = Q: Love has its origin in God. It is from God who is love that all love takes its source. As A.E. Brooke puts it: "Human love is a reflection of something in the divine nature itself." We are never nearer to God than when we love. Clement of Alexandria said in a startling phrase that the real Christian "practices being God." He who dwells in love dwells in God (v. 16) (97, Barclay – J&J).

62: 4: 7 – 2 = "Everyone who loves has been born of God and knows God."

62: 4: 7 – 2.1 = Q: The Greek tense has a focus of persistence in loving (644, Robertson – WPNT).

8: Whoever does not love does not know God, because God is love.

62: 4: 8 – 1 = "Whoever does not love does not know God."

62: 4: 8 – 1.1 = Q: Greek tense translates "keeps on not loving" (644, Robertson – WPNT).

62: 4: 8 – 1.2 = Q: Love has a double relationship to God. It is only by knowing God that we learn to love and it is only by loving that we learn to know God.. Love comes from God, and love leads to God (97, Barclay – J&J).

62: 4: 8 – 2 = "because God is love."

62: 4: 8 – 2.1, CS = T: *God is love...* Love is both spoken and it is an action, God demonstrates both in His love for us: ... John 3: 16-17 = "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.

... 1 Jn 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

62: 4: 8 – 2.1 = * Q: John says, "God is love," not "Love is God." Our world, with its shallow and selfish view of love, has turned these words around and contaminated our understanding of love. The world thinks that love is what makes a person feel good and that it is all right to sacrifice moral principles and others' rights in order to obtain such "love." But that isn't real love; it is the exact opposite – selfishness. And God is not that kind of "love." Real love is like God, who is holy, just, and perfect. If we truly know God, we will love as he does (2282, LAB).

62: 4: 8 – 2.2 = * Q: Love explains:

- 1: why God creates – because he loves, he creates people to love;
- 2: why God cares – because he loves them, he cares for sinful people;
- 3: why we are free to choose – God wants a loving response from us;
- 4: why Christ died – his love for us caused him to seek a solution to the problem of sin; and
- 5: why we receive eternal life – God's love expresses itself to us forever (2282, LAB).

9: This is how God showed his love among us:

He sent his one and only Son into the world that we might live through him.

62: 4: 9 – 1 = "This is how God showed his love among us:"

62: 4: 9 – 1.1, CS = T: God showed his love among us by the action(s) of sending Jesus, to be the Savior of the world.

As we have mentioned in other sections of the notes, talking of love is different from actions of love – God both spoke of love, but more importantly He acted on that love by what is stated in 1 John 4: 14...

... 1 John 4: 14 = And we have seen and testify that *the Father has sent the Son to be the Savior of the world.*

... 1 John 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

62: 4: 9 – 1.1 = Q: God's love is demonstrated in Jesus Christ.

When we look at Jesus we see two things about the love of God:

... 1: *It is a love which holds nothing back.*

God was prepared to give his only Son and make a sacrifice beyond which no sacrifice can possibly go in his love for men.

... 2: *It is a totally undeserved love.*

It would be no wonder if we loved God, when we remember all the gifts he has given to us, even apart from Jesus Christ; the wonder is that he loves poor and disobedient creatures like us (97, Barclay – J&J).

62: 4: 9 – 2 = "He sent his one and only Son into the world that we might live through him."

... John 3: 16-17 = 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.

62: 4: 9 – 2.1, CS = T: *He sent his one and only Son into the world that we might live through him...* God the Father, sent His Son to be the Savior of the world, so that, those who trust in Him... *might live through him.* That transfer of trust from the self

to the Savior, allows us to live in a strength that is supernatural and “super-impactful” for the kingdom. He loves us, seeks to live through us and we have a responsibility to make every effort to let Him live through us in ways that bring Him glory. To live with the mission statement of John the Baptist, as it is recorded in John 3: 30. “He must become greater; I must become less.”

62: 4: 9 – 2.1 = Q: This section also shows a great things about Jesus:

... 1: It tells us that Jesus is *the bringer of life*. God sent him that through him we might have life.

There is a world of difference between existence and life. All men have existence but all do not have life. The very eagerness with which men seek pleasure shows that there is something missing in their lives...

Jesus gives a man an object for which to live; he gives him strength by which to live; and he gives him peace in which to live. Living with Christ turns mere existence into fullness of life (100, Barclay – J&J).

10: This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

... Rom 5: 8 = But God demonstrates his love for us in this: While we were still sinners, Christ died for us.

62: 4: 10 – 1 = “This is love:”

... 1 John 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

... 1 John 3: 23= And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

62: 4: 10 – 2 = “not that we loved God, but that he loved us”...

62: 4: 10 – 2.1 = Q: *He...* is emphatic in the phrase about love, referring to God (644, Robertson – WPNT).

62: 4: 10 – 2.2 = Q: Love has its origin in God. It is from the God who is love that all love takes its source. As A.E. Brooke puts it: “Human love is a reflection of something in the divine nature itself.” We are never nearer to God than when we love. Clement of Alexandria said in a startling phrase that the real Christian “practices being God” (97, Barclay – J&J).

62: 4: 10 – 3 = “and sent his Son as an atoning sacrifice for our sins.”

62: 4: 10 – 3.1 = Q: *as the propitiation for our sins...* (as an atoning sacrifice for our sins) – By this phrase, John describes the saving work of Jesus. The idea of atonement is tied up with the Old Testament concept of substitution and sacrifice. In the Old Testament, sin was dealt with when a person symbolically placed his sins on an animal that he had brought to the temple. This animal had to be perfect – without spot or blemish. It was then sacrificed in place of the sinful (imperfect) person. Such substitutionary sacrifices were a picture of the final sacrifice Jesus would one day make (1244, FCA).

62: 4 10 – 3.2 = Q: *Propitiation* – The Greek word is *hilasmon* (ca: 1 Jn 2: 2; Rom 3: 25) (644, Robertson – WPNT).

62: 4: 10 – 3.3 = Q: Nothing sinful or evil can exist in God’s presence. He is absolute goodness. He cannot overlook, condone, or excuse sin as though it never happened. He loves us, but his love does not make him morally lax. If we trust in Christ, however, we will not have to bear the penalty for our sins (1 Peter 2: 24). We will be acquitted (Romans 5: 18) by his atoning sacrifice (2282, LAB).

62: 4: 10 – 3.4 = Q: This section also shows a great things about Jesus: (ca: 1 John 4: 9, 14, 15)

... 2: It tells us that Jesus is *restorer of the lost relationship with God*.

God sent him to be the atoning sacrifice for sin. We do not move in a world of thought in which animal sacrifice is a reality.

But we can fully understand what sacrifice meant. When a man sinned, his relationship with God was broken; and sacrifice was an expression of penitence, designed to restore the lost relationship.

Jesus, by his life and death, made it possible for man to enter into a new relationship of peace and friendship with God. He bridged the awful gulf between man and God (100, Barclay – J&J).

11: Dear friends, since God so loved us, we also ought to love one another.

62: 4: 11 – 1 = “Dear friends, since God so loved us, we also ought to love one another.”

62: 4: 11 – 1.1, CS = T: This is a consistent theme in this book and in John’s writings as an Apostle of Jesus Christ:

... John 3: 16-17 = 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.

... 1 John 3: 16 = *This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.*

... 1 John 3: 23= And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

12: No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

62: 4: 12 – 1 = “No one has ever seen God;”

62: 4: 12 – 1.1 = Q: If no one has ever seen God, how can we ever know him? John in his Gospel said, “God the One and Only, who is at the Father’s side, has made him known” (John 1: 18). Jesus is the complete expression of God in human form and he has revealed God to us. When we love one another, the invisible God reveals himself to others through us, and his love is made complete (2282, LAB).

62: 4: 12 – 2 = “but if we love one another; God lives in us and his love is made complete in us.”

62: 4: 12 – 2.1, CS = E/A: Just as you cannot truly “see the wind”, but you can see it by what it affects/impacts – corn stalks swaying in the wind on a fall windy day. So too, just as you cannot see God physically, so too, you cannot physically because He is a Triune God, yet He can be seen through the affects/impact His Spirit has upon those who believe in Him and seek to obey His commands.... *If we love one another; God lives in us and his love is made complete in us.*

62: 4: 12 – 2.1 = Q: It has been said, “A saint is a man in whom Christ lives again” and the best demonstration of God comes not from argument but from a life of love (97, Barclay – J&J).

13: This is how we know that we live in him and he in us: He has given us of his Spirit.

62: 4: 13 – 1 = “This is how we know that we live in him and he in us:”

62: 4: 13 – 2 = “He has given us of his Spirit.”

62: 4: 13 – 2.1 = Q: When we become Christians we receive the Holy Spirit. God’s presence in our lives is proof that we really belong to him. He also gives us the power to love (Romans 5: 5; 8: 9; 2 Cor 1: 22). Rely on that power as you reach out to others. As you do so you will gain confidence (ca: Romans 8: 16) (2282, LAB).

62: 4: 13 – 2.2 = Q: One other thing emerges in this passage. It has taught us of Jesus; and it teaches us of the Spirit. In verse 13 John says it is because we have a share of the Spirit that we know that we dwell in God. It is the work of the Spirit that in the beginning makes us seek God at all; it is the work of the Spirit that makes us aware of God’s presence; and it is the work of the Spirit that gives us the certainty that we are truly at peace with God.

It is the Spirit in our hearts which makes us dare to address God as Father (Romans 8: 15-16). The Spirit is the inner witness who, as C. H. Dodd puts it, gives us the “immediate, spontaneous, unanalyzable awareness of a divine presence in our lives” (101, Barclay – J&J).

14: And we have seen and testify that the Father has sent his Son to be the Savior of the world.

62: 4: 14 – 1 = “And we have seen and testify”...

62: 4: 14 – 1.1, CS = T: We need to be reminded, that the source through whom God is writing this letter is John the last living Apostle at this point in human history. He is an eye witness to Jesus life, ministry, death and resurrection, which adds significant value to this simple yet strong statement... *And we have seen and testify....*

62: 4: 14 – 2 = “the Father has sent his Son to be the Savior of the world.”

... John 14: 6 = Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”

... Acts 4: 12 = Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.

62: 4: 14 – 2.1, CS = T: *the Father has sent his Son to be the Savior of the world...* a one-liner summary of the Gospel.

62: 4: 14 – 2.1 = Q: This section also shows a great things about Jesus: (ca: 1 John 4: 9, 14, 15)

... 3: It tells us that Jesus is *the Savior of the world*.

When he came into the world, men were conscious of nothing so much as their own weakness and helplessness.

Men, said Seneca, were looking *ad salute*, for salvation. They were desperately conscious of “their weakness in necessary things.” They wanted “a hand let down to lift them up.”

It would be quite inadequate to think of salvation as mere deliverance from the punishment of hell.

... Men need to be saved from themselves;

... they need to be saved from the habits which have become their fetters;

... they need to be saved from their temptations;

... they need to be saved from their follies and mistakes.

In every case Jesus offers men salvation; he brings that which enables them to face time and to meet eternity (101, Barclay – J&J).

15: If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God.

62: 4: 15 – 1 = “If anyone acknowledges that Jesus is the Son of God.”

... John 3: 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.

... 1 John 3: 23= And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

62: 4: 15 – 1.1 = Q: This section also shows a great things about Jesus: (ca: 1 John 4: 9, 14, 15)

... 4: It tells us that Jesus is *the Son of God*.

He alone can show men what God is like; he alone can bring to men God’s grace, love, forgiveness and strength (101, Barclay – J&J).

62: 4: 15 – 2 = “God lives in them and they in God.”

16: And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them.

62: 4: 16 – 1 = “And so we know and rely on the love God has for us.”

62: 4: 16 – 2 = “God is love.”

... 1 Jn 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

... 1 Jn 4: 8 = Whoever does not love does not know God, because God is love.

... 1 Jn 4: 10 = This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

62: 4: 16 – 2.1 = Q: Probably the greatest single statement about God in the whole Bible, that *God is love*.

It is amazing how many doors that single statement unlocks and how many questions it answers:

... 1: *It is the explanation of creation.*

If God is love, he cannot exist in lonely isolation. Love must have someone to love and someone to love it.

... 2: *It is the explanation of free-will.*

Unless love is a free response it is not love. Had God been only law he could have created a world in which men moved like automated having no more choice than a machine. But, if God had made men like that, there would have been no possibility of a personal relationship between him and them. Love is of necessity the free response of the heart; and, therefore, God, by a deliberate act of self-limitation, had to endow men with free will.

... 3: *It is the explanation of providence.*

Had God been simply mind and order and law, he might, so to speak, have created the universe, wound it up, set it going and left it... But, because God is love, his creating act is followed by his constant care.

... 4: *It is the explanation of redemption.*

If God had been only law and justice, he would simply have left men to the consequences of their sin. The moral law would operate; the soul that sinned would die; and the eternal justice would inexorably hand out its punishments. But the very fact that God is love meant that he had to seek and save that which was lost. He had to find a remedy for sin.

... 5: *It is the explanation of the life beyond.*

If God were simply creator, men might live their brief span and die for ever... But the fact that God is love makes it certain that the chances and changes of life have not the last word and that his love will readjust the balance of this life (99, Barclay – J&J).

62: 4: 16 – 3 = “Whoever lives in love lives in God, and God in them.”

17: This is how love is made complete among us so that we will have confidence on the day of judgment:

In this world we are like Jesus.

62: 4: 17 – 1 = “This is how love is made complete among us”...

62: 4: 17 – 2 = “so that we will have confidence on the day of judgment:”

... 1 Jn 3: 21-24 = Dear friends, if our hearts do not condemn us, we have confidence before God 22 and receive from him anything we ask, because we obey his commands and do what pleases him. 23 And this is his command: to believe in the name of his Son Jesus Christ, and to love one another as he commanded us. 24 Those who obey his commands live in him, and he in them. And this is how we know that he lives in us; We know it by the Spirit he gave us.

62: 4: 17 – 3 = “In this world we are like Jesus.”

62: 4: 17 – 3.1 = Q: *As he is...* That is Christ as in 1 John 2: 6; 3: 3, 5, 7, 16. Same tense (present) as in 1 John 3: 7 (645, Robertson – WPNT).

18: There is no fear in love. But perfect love drives out fear, because fear has to do with punishment.

The one who fears is not made perfect in love.

62: 4: 18 – 1 = “There is no fear in love.”

62: 4: 18 – 1.1 = Q: People cannot love and fear at the same moment. The love casts out the fear (1244, FCA).

62: 4: 18 – 1.2 = Q: *Fear...* This is a kind of dread, opposite of boldness, like a bond-slave (Rom 8: 15), not the reverence of a son (Heb 5: 7) or the obedience to a father (1 Pet 1: 17) (645, Robertson – WPNT).

62: 4: 18 – 2 = “But perfect love drives out fear.”

62: 4: 18 – 2.1, CS = T: When we discover God’s perfect love, it drives out fear. We see this in several Scripture passages:

... 1 Jn 3: 1 = How great is the love the Father has lavished on us, that we should be called children of God!

And that is what we are! The reason the world does not know us is that it did not know him.

... 1 Jn 2: 1 = My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense – Jesus Christ, the Righteous One.

... Rom 5: 1 = Therefore since we have been justified by faith, we have peace with God through our Lord Jesus Christ,...

... Rom 8: 1 = Therefore, there is now no condemnation for those who are in Christ Jesus,...

62: 4: 18 – 2.1 = Q: *Perfect love...* There is such a thing, perfect because it has been perfected (1 Jn 4: 2, 17 & James 1: 4) (645, Robertson – WPNT).

62: 4: 18 – 2.2 = Q: *Casts out fear...* So that fear does not exist in real love (ca: Jn 6: 37; 9: 34; 12: 31; 15: 6) “to turn out-of-doors,” a powerful metaphor. Perfect love harbors no suspicion and no dread (1 Cor 13) (645, Robertson – WPNT).
62: 4: 18 – 2.3 = Q: Love of God and love of man are indissolubly connected (verses, 7, 11, 20, 21). As C.H. Dodd finely puts it: “The energy of love discharges itself along lines which form a triangle, whose points are God, self and neighbor.”
If God loves us, we are bound to love each other, because it is our destiny to reproduce life of God in humanity and the life of eternity in time (98, Barclay – J&J).
62: 4: 18 – 3 = “because fear has to do with punishment.”
... John 3: 16-17 = 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.
62: 4: 18 – 3.1 = Q: This is the root of the fear, they think God is going to punish them. They forget that they are His forgiven children (1244, FCA).

19: We love because he first loved us.

62: 4: 19 – 1 = “We love because he first loved us.”

62: 4: 19 – 1.1, CS = T: *We love because he first loved us...* The motivation to love comes from God, because God is love. His love for us, motivates us to love as He has loved and forgiven us. Jesus redefined love at Calvary when he died for our sins, and this level of love... The Righteous One laying down his life for the unrighteous, is a level of love that is truly sacrificial. *We love because He first loved us* – one of the great one-liners and great action principles of life.

... 1 John 3: 16 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

62: 4: 19 – 1.1 = Q: (ca: Jn 20: 4, 8). God loved us *before* we loved him (John 3: 16). Our love is in response to his love for us, as a simple statement of what is actual (645, Robertson – WPNT).

62: 4: 19 – 1.2 = Q: Human love is a response to divine love. We love because he first loved us. It is the sight of his love which wakens in us the desire to love him as he first loved us and to love our fellow-men as he loves them (98, Barclay – J&J).

20: Whoever claims to love God yet hates a brother or sister is a liar.

For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.

62: 4: 20 – 1 = “Whoever claims to love God yet hates a brother or sister is a liar.”

... 1 Jn 1: 10 = If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

... 1 Jn 2: 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.”

... 1 Jn 3: 18 = Dear children, let us not love with words or tongue but with actions and in truth.

62: 4: 20 – 1.1 = Q: John says, with almost crude bluntness, that a man who claims to love God and hates his brother is nothing other than a liar. The only way to prove that we love God is to love the men whom God loves. The only way to prove that God is within our hearts is constantly to show the love of men within our lives (98, Barclay – J&J).

21: And he has given us this command: Anyone who loves God must also love their brother and sister.

62: 4: 21 – 1 = “And he has given us this command:”

... 1 Jn 3: 23 = And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

62: 4: 21 – 2 = “Anyone who loves God”

62: 4: 21 – 2.1 = Q: The “him” refers either to God or Christ (ca: Mark 12: 29-31; 1 Jn 2: 7) (645, Robertson – WPNT).

62: 4: 21 – 3 = “must also love their brother and sister.”