

A Three Step Approach
To Understanding

THE FIRST EPISTLE OF JOHN

STEP ONE:

STEP ONE: Read the verses from the various translations and stop and discuss them among your group.

I JOHN CHAPTER 5

In your group read 1 John chapter 5 aloud. As a group discuss the general content of the chapter.

INSTRUCTIONS FOR THE GROUP: *Read and Discuss each verse and translation.*

1 JOHN CHAPTER 5
VERSES 1-3

::::::::::> **READ THE FOLLOWING:** ¹Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. ²By this we know that we love the children of God, when we love God, and keep his commandments. ³For this is the love of God, that we keep his commandments: and his commandments are not grievous. **(King James Version)**

1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. **2** By this we know that we love the children of God, when we love God and observe His commandments. **3** For this is the love of God, that we keep His commandments; and His commandments are not burdensome. **(New American Standard Version)**

1 Everyone who believes that Jesus is the Christ is a child of God. And everyone who loves the Father loves his children, too. **2** We know we love God's children if we love God and obey his commandments. **3** Loving God means keeping his commandments, and really, that isn't difficult. **(New Living Translation)**

1 If we believe that Jesus is truly Christ, we are God's children. Everyone who loves the Father will also love his children. **2** If we love and obey God, we know that we will love his children. **3** We show our love for God by obeying his commandments, and they are not hard to follow. **(Contemporary English Version)**

Every person who believes that Jesus is, in fact, the Messiah, is God-begotten. If we love the One who conceives the child, we'll surely love the child who was conceived. The reality test on whether or not we love God's children is this: Do we love God? Do we keep his commands? The proof that we love God comes when we keep his commandments and they are not at all troublesome. (verses 1-3) **(The Message)**

1 If you believe that Jesus is the Christ—that he is God’s Son and your Savior—then you are a child of God. And all who love the Father love his children too. **2** So you can find out how much you love God’s children—your brothers and sisters in the Lord—by how much you love and obey God. **3** Loving God means doing what he tells us to do, and really, that isn’t hard at all; **(The Living Bible)**

1 All who believe that Jesus is the Christ have been born of God, and all who love the Father love His children too. **2** If we love God and obey His commands, then we notice that we love His children too. **3** It is by obeying God’s commands that we *show our* love for God. And His commands are not difficult to keep, **(The New Translation)**

1 Everyone who believes that Jesus is the Christ [Messiah] has been given birth by God. And everyone who loves the One who gave birth loves the person who has been given birth by God. **2** We know that we love God’s children when we love God and do what He commands us to do. **3** For loving God means that we carry out His commandments. And His commands are not burdensome. **(God’s Word to the Nations)**

Every one who believes that Jesus is the Christ has received the new Life from God; and every one who loves him who gave that Life loves him who has received it. By this we know that we love God’s Children – when we love God and carry out his commands. For to love God is to lay his commands to heart; and his commands are not burdensome, (verses 1-3) **(The Twentieth Century New Testament)**

1 Everyone who believes that Jesus is the Christ is born again because of what God has done. And everyone who loves the Father loves his children as well. **2** How do we know that we love God’s children? We know it when we love God and obey his commands. **3** Here is what it means to love God. It means that we obey his commands. And his commands are not hard to obey. **(New International Reader’s Version)**

1 Whoever in all sincerity believes that Jesus is the Christ is born of God, and whoever loves the Father also loves the other children born to Him. **2** When we truly love God and obey His commands, we know that the natural result will be genuine love for His other children as well. **3** In fact, the only way we can prove that we truly love God is to obey what He tells us to do and not do. And it’s not a burden to obey Him. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 4-5

::::::::::> READ THE FOLLOWING: ⁴For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. ⁵Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (King James Version)

[4] For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. **[5]** Who is it that overcomes the world? Only he who believes that Jesus is the Son of God. **(New International Version)**

⁴For every child of God defeats this evil world by trusting Christ to give the victory. ⁵And the ones who win this battle against the world are the ones who believe that Jesus is the Son of God. **(New Living Translation)**

⁴Every child of God can defeat the world, and our faith is what gives us this victory. ⁵No one can defeat the world without having faith in Jesus as the Son of God. **(Contemporary English Version)**

Every God-begotten person conquers the world's ways. The conquering power that brings the world to its knees is our faith. The person who wins out over the world's ways is simply the one who believes Jesus is the Son of God. (verses 4-5) **(The Message)**

⁴For every child of God can obey him, defeating sin and evil pleasure by trusting Christ to help him. ⁵But who could possibly fight and win this battle except by believing that Jesus is truly the Son of God? **(The Living Bible)**

⁴For everyone who has been given birth by God conquers the world, and our faith is the victorious conqueror over the world. ⁵Who is the one who conquers the world but he who believes that Jesus is the Son of God? **(God's Word to the Nations)**

Because all that has received the new Life from God conquers the world. And this is the power that has conquered the world – our faith! Who is he that conquers the world but the man who believes that Jesus is the Son of God? (verses 4-5) **(The Twentieth Century New Testament)**

⁴Why? Because every person that is a child of God has the power to win against the world. ⁵It is our faith that has won the victory against the world. So who is the person that wins against the world? Only the person who believes that Jesus is the Son of God. **(The Easy-to-Read New Testament)**

⁴Because every true child of God makes a practice of conquering the attractions and temptations of the world. And that which has given us the victory in conquering the world is our faith. ⁵So who is it that continues to conquer the temptations of the world? Only the one who is believing that Jesus is indeed the Son of God. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 6-8

::::::::::> **READ THE FOLLOWING:** ⁶This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. **(King James Version)**

⁶And Jesus Christ was revealed as God's Son by his baptism in water and by shedding his blood on the cross—not by water only, but by water and blood. And the Spirit also gives us the testimony that this is true. ⁷So we have these three witnesses—⁸the Spirit, the water, and the blood—and all three agree. **(New Living Translation)**

Jesus – the Divine Christ! He experienced a life-giving birth and a death-killing death. Not only birth from the womb, but baptismal birth of his ministry and sacrificial death. And all the while the Spirit is confirming the truth, the reality of God's presence

at Jesus' baptism and crucifixion, bring those occasions alive for us. A triple testimony: the Spirit, the Baptism, the Crucifixion. And the three in perfect agreement. (verses 6-8) **(The Message)**

⁶⁻⁸And we know he is (the Son of God), because God said so with a voice from heaven when Jesus was baptized, and again as he was facing death—yes, not only at his baptism but also as he faced death. And the Holy Spirit, forever truthful, says it too. So we have these three witnesses: the voice of the Holy Spirit in our hearts, the voice from heaven at Christ's baptism, and the voice before he died. And they all say the same thing: that Jesus Christ is the Son of God. **(The Living Bible)**

Jesus Christ – He it is who came into the world, not as a mere phantom, but with a true physical body, composed, like that of every human being, of water and blood. and the Spirit bore testimony to this real incarnation, because the Spirit is truth. There are thus three evidences in support of Jesus – the Spirit, the water, and the blood; and these are really one. (verses 6-8) **(The New Testament Letters)**

6 Jesus Christ is the one who was baptized in water and died on the cross. He wasn't just baptized in water. He also died on the cross. The Holy Spirit has given a truthful witness about him. That's because the Spirit is the truth. **7** There are three that give witness about Jesus. **8** They are the Holy Spirit, the baptism of Jesus and his death. And the three of them agree. **(New International Reader's Version)**

6 This is He Who came by (with) water and blood [His baptism and His death], Jesus Christ (the Messiah) – not by (in) the water only, but by (in) the water and the blood. And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth. **7** So there are three witnesses *in heaven: the Father, the Word and the Holy Spirit, and these three are One*; **8** *and there are three witnesses on the earth: the Spirit, the water, and the blood; and these three agree [are in unison; their testimony coincides].* **(The Amplified New Testament)**

6 Jesus Christ is the One who was endorsed by the Father at His water baptism, and again just shortly before He shed His blood for us on the cross. He came not only with the endorsement of His Father at His water baptism, but with both the water and the blood endorsements. And it is the Holy Spirit who now continues to bear witness about Him – because the Holy Spirit is the very embodiment of truth. **7** So there are three that bear witness to the truth: **8** the Holy Spirit, the voice of God at Jesus' baptism, and God's voice just before Jesus died. And they all say the same thing. **(The Last Days Bible)** <::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 9-12

::::::::::> **READ THE FOLLOWING:** ⁹If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. ¹⁰He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son. ¹²He that hath the Son hath life; *and* he that hath not the Son of God hath not life. **(King James Version)**

[9] We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. **[10]** Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has 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]** He who has the Son has life; he who does not have the Son of God does not have life. **(New International Version)**

⁹We believe people when they say something is true. But what God says is more important, and he has told us the truth about his own Son. ¹⁰Anyone who believes in the Son of God has the truth that God told us. Anyone who does not believe makes God a liar, because that person does not believe what God told us about his Son. ¹¹This is what God told us: God has given us eternal life, and this life is in his Son. ¹²Whoever has the Son has life, but whoever does not have the Son of God does not have life. **(New Century Version)**

⁹We believe what people tell us. But we can trust what God says even more, and God is the one who has spoken about his Son. ¹⁰If we have faith in God's Son, we have believed what God has said. But if we don't believe what God has said about his Son, it is the same as calling God a liar. ¹¹God has also said that he gave us eternal life and that this life comes to us from his Son. ¹²And so, if we have God's Son, we have this life. But if we don't have the Son, we don't have this life. **(Contemporary English Version)**

If we take human testimony at face value, how much more should we be reassured when God gives testimony as he does here, testifying concerning his Son. Whoever believes in the Son of God inwardly confirms God's testimony. Whoever refuses to believe in effect calls God a liar, refusing to believe God's own testimony regarding his Son. This is the testimony in essence: God gave us eternal life; the life is in his Son. So, whoever has the Son, has life; whoever rejects the Son, rejects life. (verses 9-12) **(The Message)**

⁹We believe men who witness in our courts, and so surely we can believe whatever God declares. And God declares that Jesus is his Son. ¹⁰All who believe this know in their hearts that it is true. If anyone doesn't believe this, he is actually calling God a liar because he doesn't believe what God has said about his Son. ¹¹And what is it that God has said? That he has given us eternal life and that this life is in his Son. ¹²So whoever has God's Son has life; whoever does not have his Son, does not have life. **(The Living Bible)**

If we accept human testimony, God's own testimony concerning his own Son carries far more weight. The man who really believes in the Son of God will find God's testimony in his own heart. The man who will not believe God is making him out to be a liar, because he is refusing to accept the testimony that God has given concerning his own Son. This is, that God has given men eternal life and this real life is to be found only in his Son. It follows naturally that any man who has Christ has this life; and if he has not, then he does not possess this life at all. (verses 9-12) **(Phillips Translation)**

9 We accept human testimony, but surely the testimony of God is stronger, and the testimony of God is the witness he has borne to his Son. **10** He who believes in the Son of God has the testimony in his own heart, but he who does not believe God makes him out to be a liar by refusing to accept God's witness to his Son. **11** This is the

witness: God has given us eternal life, and this life is found in his Son. **12** He who possesses the Son possesses life; he who does not possess the Son of God does not possess life. **(Revised English Bible)**

9 We accept the witness of people. But the witness of God is more important because it is God who gives it. He has given witness about his Son. **10** Those who believe in the Son of God have accepted that witness in their hearts. Those who do not believe God's witness are calling him a liar. That's because they have not believed his witness about his Son. **11** Here is God's witness. He has given us eternal life. That life is found in his Son. **12** Those who belong to the Son have life. Those who do not belong to the Son of God do not have life. **(New International Reader's Version)**

9 Ordinarily, we believe what people tell us, but we should realize that what God tells us is of far greater importance and far more certain than anything anyone else can tell us. And God had clearly told us that Jesus is His Son! **10** Anyone who believes that Jesus is the Son of God, has the witness of the Spirit within himself that it is true. But anyone who refuses to believe what God has said about His Son is actually calling God a liar, by refusing to believe the testimony He has given about His Son. **11** This is what God has said about His Son: that thru Him He has given us the means of obtaining everlasting life, and that this life can only be obtained thru His Son. **12** Anyone who has sincerely invited God's Son into his life has everlasting life. But anyone who doesn't have the Son of God in his life doesn't have eternal life. **(The Last Days Bible)**
<::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 13-15

::::::::::> **READ THE FOLLOWING:** ¹³These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ¹⁴And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: ¹⁵And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. **(King James Version)**

[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. [14] This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. [15] And if we know that he hears us--whatever we ask--we know that we have what we asked of him. **(New International Version)**

¹³All of you have faith in the Son of God, and I have written to let you know that you have eternal life. ¹⁴We are certain that God will hear our prayers when we ask for what pleases him. ¹⁵And if we know that God listens when we pray, we are sure that our prayers have already been answered. **(Contemporary English Version)**

¹³These 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, and that you may *continue to* believe in the name of the Son of God. ¹⁴Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. **(The New King James Version)**

This letter is to assure you that you have eternal life. It is addressed to those who give their allegiance to the Son of God. We can approach God with confidence for this reason: if we make requests which accord with his will he listens to us; and if we know that our requests are heard, we know also that the things we ask for are ours. (verses 13-15) **(New English Bible)**

I have written to you in this strain in order to assure you that you are in possession of eternal life – you who believe in the revealed Person of the Son of God. I have such confidence with regard to Him as to be assured that if we ask anything in accordance with His will He will listen to us. And if we know that He will listen to us whatever we ask, we know that we shall obtain the favours we ask of Him. (verses 13-15) **(The New Testament Letters) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 16-17

::::::::::> **READ THE FOLLOWING:** ¹⁶If any man see his brother sin a sin *which is not unto death*, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. ¹⁷All unrighteousness is sin: and there is a sin not unto death. **(King James Version)**

¹⁶If you see a Christian brother or sister sinning in a way that does not lead to death, you should pray, and God will give that person life. But there is a sin that leads to death, and I am not saying you should pray for those who commit it. ¹⁷Every wrong is sin, but not all sin leads to death. **(New Living Translation)**

¹⁶If anyone sees a brother or sister sinning (sin that does not lead to eternal death), that person should pray, and God will give the sinner life. I am talking about people whose sin does not lead to eternal death. There is sin that leads to death. I do not mean that a person should pray about that sin. ¹⁷Doing wrong is always sin, but there is sin that does not lead to eternal death. **(New Century Version)**

For instance, if we see a Christian believer sinning (clearly I'm not talking about those who make a practice of sin in a way that is "fatal," leading to eternal death), we ask for God's help and he gladly gives it, gives life to the sinner whose sin is not fatal. There is such a thing as a fatal sin, and I'm not urging you to pray about that. Everything we do wrong is sin, but not all sin is fatal. (verses 16-17) **(The Message)**

¹⁶If you see a Christian sinning in a way that does not end in death, you should ask God to forgive him, and God will give him life unless he has sinned that one fatal sin. But there is that one sin which ends in death, and if he has done that, there is no use praying for him. ¹⁷Every wrong is a sin, of course. I'm not talking about these ordinary sins; I am speaking of that one that ends in death. **(The Living Bible)**

¹⁶If you see your brother or sister committing what is not a mortal sin, you will ask, and God will give life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that. ¹⁷All wrongdoing is sin, but there is sin that is not mortal. **(The New Revised Standard Version)**

16 If anyone sees a fellow-Christian committing a sin which is not a deadly sin, he should intercede for him, and God will grant him life – that is, to those who are not guilty of deadly sin. There is such a thing as deadly sin, and I do not suggest that he

should pray about that. **17** Although all wrongdoing is sin, not all sin is deadly sin. **(The Revised English Bible)**

If for instance a man sees his brother committing some not very grievous sin, he can ask and God will grant him life for those who do not sin very grievously. There is a kind of sin that is fatal. I do not suggest that he should pray for that. All wrong-doing is sin, but there is a kind of sin that is not fatal. (verses 16-17) **(The New Testament Letters)**

16 If anyone sees his brother commit a sin, not fatal, he will petition and will obtain life for him, presuming it is no mortal sinning. **17** There is a sin that means death; I advise no prayer for that. Every wrong is sin, and there is sin which does not involve death. **(The Berkeley Version)**

16 Suppose a person sees his *Christian* brother sinning a sin which does not lead to *eternal* death. He should pray to God for that brother. Then God will give life to that brother. *I am talking about* people whose sin does not lead to *eternal* death. There is a sin which leads to death. I don't mean that a person should pray about that sin. **17** Doing wrong is always sin, but there is a sin which does not lead to *eternal* death. **(The Simple English Bible)**

16 If anyone sees his brother [believer] committing a sin that does not [lead to] death (the extinguishing of life), he will pray and [God] will give him life [yes, He will grant life to all those whose sin is not one leading to death]. There is a sin [that leads] to death; I do not say that one should pray for that. **17** All wrongdoing is sin, and there is sin which does not [involve] death [that may be repented of and forgiven]. **(The Amplified New Testament)**

16 Suppose a person sees his brother or sister in Christ sinning (sin that does not lead to eternal death). That person should pray for his brother or sister who is sinning. Then God will give the brother or sister life. I am talking about people whose sin does not lead to eternal death. There is sin that leads to death. I don't mean that a person should pray about that sin. **17** Doing wrong is always sin. But there is sin that does not lead to eternal death. **(The Easy-to-Read New Testament) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSE 18

::::::::::> **READ THE FOLLOWING:** ¹⁸**We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. (King James Version)**

¹⁸We know that whoever is born of God does not sin; but he who has been born of God keeps himself (NU – Text reads *him.*), and the wicked one does not touch him. **(New King James Version)**

18 We know that everyone who is born of God abstains from sin: the Son of God preserves him and the Evil One cannot get hold of him. **(The New Testament Letters)**

18 We know that no one who has been given birth by God goes on sinning, but the One born of God keeps a close watch on him (Or, “the person born of God keeps a close watch on himself”), and the Evil One does not touch him. **(God's Word to the Nations)**

[18] We know that no one who has received the new Life from God lives in sin. No, he who has received the new Life from God keeps the thought of God in his heart, and then the Evil One does not touch him. **(The Twentieth Century New Testament)**

18 We know that no one who is born of God makes a practice of sinning. But a person who is truly born of God continues to be watchful in order to keep himself from sinning. As long as he does that, the evil one isn't able to touch him. **(The Last Days Bible)** <::::::::::: **STOP AND DISCUSS.**

1 JOHN CHAPTER 5 VERSES 19-21

:::::::::::> **READ THE FOLLOWING:** ¹⁹ *And we know that we are of God, and the whole world lieth in wickedness.* ²⁰ *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* ²¹ *Little children, keep yourselves from idols. Amen. (King James Version)*

¹⁹ We know that we are children of God and that the world around us is under the power and control of the evil one. ²⁰ And we know that the Son of God has come, and he has given us understanding so that we can know the true God. And now we are in God because we are in his Son, Jesus Christ. He is the only true God, and he is eternal life. ²¹ Dear children, keep away from anything that might take God's place in your hearts. **(New Living Translation)**

¹⁹ We know that we belong to God, but the Evil One controls the whole world. ²⁰ We also know that the Son of God has come and has given us understanding so that we can know the True One. And our lives are in the True One and in his Son, Jesus Christ. He is the true God and the eternal life. ²¹ So, dear children, keep yourselves away from gods. **(New Century Version)**

¹⁹ We are certain that we come from God and that the rest of the world is under the power of the devil. ²⁰ We know that Jesus Christ the Son of God has come and has shown us the true God. And because of Jesus, we now belong to the true God who gives eternal life. ²¹ Children, you must stay away from idols. **(Contemporary English Version)**

19 We know that we belong to God even though the whole world is under the rule of the Evil One. **20** We know that the Son of God has come and has given us understanding, so that we know the true God. We live in union with the true God—in union with his Son Jesus Christ. This is the true God, and this is eternal life. **21** My children, keep yourselves safe from false gods! **(Today's English Version)**

19 We know that whereas the whole world lies under the dominance of the wicked one, we belong to God. **20** And we know that the Son of God has come and has given us insight to know the true One. And we are in union with the true One, with His Son Jesus Christ. He is the true God and life eternal. **21** Dear children, keep yourselves from idols. **(Berkeley Version)**

[19] We realize that we come from God, while all the world is under the influence of the Evil One. **[20]** We realize, too, that the Son of God has come among us, and has given us the discernment to know the True God; and we are in union with the True God by our union with his Son, Jesus Christ. He is the True God and he is Immortal Life. **[21]**

My Children, guard yourselves against false ideas of God. **(The Twentieth Century New Testament)**

19 Though the evil one is everywhere in the whole world, we know we belong to God. **20** We know that the Son of God has come. He has given us understanding. Now, we may know the true God and our lives are in that true God – and in His Son, Jesus Christ. He is the true God, and he is eternal life. **21** So, little children, keep yourselves away from false gods. **(The Simple English Bible)**

19 We know we are children of God, even though all the rest of the whole world is under the control of Satan. **20** We also know that the Son of God has come and has given us an understanding of all that we need to know about the One who is the only true God. And we are now in Him who is the true God, and in His Son Jesus Christ. He is indeed the true God, and our eternal life is in Him. **21** My little children, keep yourselves from worshiping anything that might take God's place in your minds and hearts. So be it! Sincerely in Christ, John **(The Last Days Bible)**

¹⁹ We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one. ²⁰ And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding *and* insight [progressively] to perceive (recognize) *and* come to know better *and* more clearly Him Who is true; and we are in Him Who is true—in His Son Jesus Christ (the Messiah). This [Man] is the true God and Life eternal. ²¹ Little children, keep yourselves from idols (false gods)—[from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life]. *Amen (so let it be).* **(The Amplified New Testament) <:::::::::: STOP AND DISCUSS.**

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**A Three Step Approach
To Understanding**

THE FIRST EPISTLE OF JOHN

***STEP TWO:
INSIGHTS FROM THE GREEK***

STEP TWO: Insights from the Greek goes behind the English language by reading from Greek Lexicons (Dictionaries), and looking at the Greek tenses as well as some short commentary. After reading then discuss among your group.

1 JOHN CHAPTER 5

A KEY TO UNDERSTAND GREEK TENSES

PRESENT TENSE: A present tense in Greek conveys continuous or habitual action.

AORIST TENSE: An aorist tense means the action is viewed as a complete whole or one-time action.

PERFECT TENSE: A completed action that has lingering effects.

FUTURE TENSE: Indicates a contemplated event which has not yet occurred.

**1 JOHN CHAPTER 5
VERSES 1-3**

.....> **READ THE FOLLOWING:** ¹Whosoever believeth (present tense) that Jesus is (present tense) the Christ is born (perfect tense) of God: and every one that loveth (present tense) him that begat (aorist tense) loveth (present tense) him also that is begotten (perfect tense) of him. ²By this we know (present tense) that we love (present tense) the children of God, when we love (present tense) God, and keep (present tense) his commandments. ³For this is (present tense) the love of God, that we keep (present tense) his commandments: and his commandments are (present tense) not grievous. (King James Version)

(Verses 1-2) – “Whosoever believeth.” The term “believeth” conveys the idea of continuing faith, making the point that the mark of genuine believers is that they continue in faith throughout their life. Saving belief is not simply intellectual acceptance, but whole-hearted dedication to Jesus the Christ is permanent (MacArthur Bible Commentary, p. 1965). “Jesus is the Christ.” False teachers denied that Jesus of

Nazareth was the Christ. John makes faith in Him an essential test of being begotten of God (Wycliffe Bible Commentary, p. 1026). The church is a community of people who believe in Jesus the Christ as God's promised Messiah (anointed King) and our Savior. The church gives evidence of this belief by obeying God's commands (1 Jn. 5:2-3) (Disciple's Study Bible, p. 1620). The core meaning of "**faith**" (*pistis* in Greek) is a personal relationship established by trust and trustworthiness. For a Christian to say, "I believe in Jesus," is not so much a statement affirming certain beliefs *about* Jesus as it is an affirmation of trust. It is a confession that the Person, Jesus the Christ, about whom I learn in the Bible, has become more than a historical figure to me. I have recognized Him as a real and living Person, and I have not drawn back in fear. Instead, I have confidently placed all I am and all I hope to be in His hands. Faith is abandoning ourselves and our efforts and resting in Jesus' promise of forgiveness and transformation (The Teacher's Commentary, p. 1059). Acts 16:31 defines "**belief**" in the following way: "Believe in the Lord Jesus *Christ* [give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping] and you will be saved..." (Amplified NT).

When a disciple named Philip went down to the city of Samaria, he preached Christ to them (the word "Christ" means "anointed" to rule, the anointed King. See Acts 17:3, 7). When people believed Philip's preaching concerning the kingdom of God (accepting God's rule and reign in their lives), and the person of Jesus the Christ, they were baptized, both men and women (Acts 8:5, 12). It was in this way that they were acknowledging their repentance from sin and allegiance to Jesus as "King" of their lives. The word "Lord" has a similar meaning as "King" (Rom. 10:9).

(Verse 3) – "For this is the love of God, that we keep his commandments." In the expression "the love of God," we have the objective genitive, in which the noun in the genitive case (God), receives the action of the noun of action (love). Thus, we are to understand that John means "the love for God." That is, the saint's love for God is shown by his keeping His commandments. This should be the motivating factor in our keeping God's Word, our love for Him. This love is *agape*, that divine love produced by the Holy Spirit. Love for God makes the keeping of His commandments a delight (Wuest's Word Studies in Greek, p. 173). A person who obeys God's commands is doing what is right, both toward God and toward his fellow believers and is thus loving both God and them (The Bible Knowledge Commentary, p. 901). The one born of God by faith is enabled by the Holy Spirit to obey (NIV Study Bible, p. 1912). We can obey only as we place faith in Christ and not ourselves (Disciple's Study Bible, p. 1620).
 <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5 **VERSES 4-5**

::::::::::> **READ THE FOLLOWING:** ⁴For whatsoever is born (perfect tense) of God overcometh (present tense) the world: and this is (present tense) the victory that overcometh (aorist tense) the world, *even* our faith. ⁵Who is (present tense) he that overcometh (present tense) the world, but he that believeth (present tense) that Jesus is (present tense) the Son of God? (King James Version)

(Verse 4) – “Whatsoever is born of God overcometh the world.”

“**Whatsoever**” is the Greek word *pas* and means “every, all.” It is neuter in gender, the comprehensive, categorical neuter, expressing the universality of the principle, and refers to persons, those persons born of God. “**Born**” is again perfect in tense, referring to a past completed act of regeneration with the present result that that regenerated individual has been made a partaker of the divine nature and as such is a child of God (2 Peter 1:4; John 1:12). “**Overcometh**” is *nikao*, “to carry off the victory, come off victorious.” The verb implies a battle. Here the forces of the world-system of evil, the flesh (totally depraved nature), the devil, and the pernicious age-system with which the saint is surrounded, are all engaged in a battle against the saint, carrying on an incessant warfare, the purpose of which is to ruin his Christian life and testimony. The verb is in the present tense, “is constantly overcoming the world.” It is a habit of life with the saint to gain victory over the world. To go down in defeat is the exception, not the rule. “**The victory that overcometh the world is our faith.**” “**Our faith**” conquers the world by clinging to Christ, and “who is he who is constantly conquering the world, the one who believes that Jesus is the Son of God.” A heart relationship and trust in the Son of God (Jesus the Christ) gains the victory over the world (Wuest’s Word Studies in Greek, p. 174).

(Verse 5) – “Who is he that overcometh the world, ...he that believeth that Jesus is the Son of God.” The title “**Son of God**” is freely used in the gospels to describe Jesus the Christ. We find it on the lips of His followers (Matthew 14:33). In Matthew and Luke this position is associated with the Virgin Birth (See Matt. 1:23; Luke 1:35). Mark and John assert heavenly origin without entering into the question of the manner (Mark 1:1; John 1:14). This title seems to be closely associated with the categories of king, son of David, and Christ. It is a favorite expression in Paul’s epistles (Rom. 1:3-4) and this corresponds to the theme of his preaching in Acts 9:20. “Son of God” asserts deity, but no more surely than the title “Lord.” (Zondervan Pictorial Encyclopedia of the Bible, Vol. 1). “Son of God” was a favorite creedal affirmation of the Early Church, which rapidly became part of an early baptismal confession of faith (See Acts 8:37). “Son of God,” is a positive fulfillment and expression of all that God has promised and revealed Himself to be. From the “Johannine” idea in Luke 10:22, knowledge of the Son is also knowledge of the Father. The task of the Son is to show the Father’s glory (John 1:14) and to make the Father known (John 1:18); the essence of sonship is the revelation of the Father. John 19:7 is confirmation by the Jews that Jesus “made himself the Son of God”; they regarded it as a blasphemy worthy of death, so that they understood sonship in terms of deity. This occurs in a section of John rich in “King theology” (John 18:33-19:22). It is likely therefore that John has in mind the Messianic King of Psalm 2, who is hailed as the Son of God. The whole purpose of John’s gospel as stated in John 20:31, is to create faith, “that Jesus is the Christ, the Son of God” (the primitive baptismal confession). From first to last, John associates sonship with messiahship. Sonship thus has a soteriological (salvation) goal (John 3:16; 5:25) (Ibid. Vol. 5, p. 480). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5
VERSES 6-8

.....> READ THE FOLLOWING: ⁶This is (present tense) he that came (aorist tense) by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is (present tense) the Spirit that beareth witness (present tense), because the Spirit is (present tense) truth. ⁷For there are (present tense) three that bear record (present tense) in heaven, the Father, the Word, and the Holy Ghost: and these three are (present tense) one. ⁸And there are (present tense) three that bear witness (present tense) in earth, the Spirit, and the water, and the blood: and these three agree (present tense) in one. (King James Version)

(Verse 6) - “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.” There are numerous theories as to what is meant by *water and blood*. Our understanding is that these words mean: Jesus both began and ended His ministry on earth by confirmations from God that He was indeed the Son of God. This happened at His baptism by *water* (Matthew 3:16-17) and just before He shed His *blood* for our sins (Luke 9:28-35; John 12:27-33). This entire section, thru verse 11, deals with the testimony of God concerning Jesus Christ (The Last Days Bible, p. 424). Robertson says, “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)” (Wuest’s, p. 175).

(Verse 7) – “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” The King James Version has a insertion at this point, referring to the three heavenly and the three earthly witnesses. This is not found in any of the old Greek manuscripts or the Early Fathers, though it is in most of the Latin manuscripts. When Erasmus produced the first printed Greek Testament, he omitted the passage because he could not find it in any of his Greek manuscripts. There were complaints, and the complainants undertook to produce a Greek manuscript which included the words. This they did and so Erasmus made the addition and it became part of the standard text for many years (The Translator’s NT, p. 542).

“There are three that bear record.” The Old Testament required “the testimony of two or three witnesses” to establish the truth of a particular matter (Deut. 17:6; 19:15; cf. John 8:17-18; 1 Tim. 5:19) (MacArthur Study Bible, p. 1973).

(Verse 8) – “And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” The expression “these three agree in one” is literally in the Greek text, “are to the one thing”; that is in the words of Vincent, “they converge upon the one truth, Jesus Christ, the Son of God, come in the flesh.” Alford translates, “Concur in the one, contribute to one and the same result, namely, the truth that Jesus is the Christ, and that we have life in Him” (Wuest’s Word Studies in Greek, p. 176). <.....: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5
VERSES 9-12

::::::::::> READ THE FOLLOWING: ⁹If we receive (present tense) the witness of men, the witness of God is (present tense) greater: for this is (present tense) the witness of God which he hath testified (perfect tense) of his Son. ¹⁰He that believeth (present tense) on the Son of God hath (present tense) the witness in himself: he that believeth (present tense) not God hath made (perfect tense) him a liar; because he believeth (perfect tense) not the record that God gave (perfect tense) of his Son. ¹¹And this is (present tense) the record, that God hath given (aorist tense) to us eternal life, and this life is (present tense) in his Son. ¹²He that hath (present tense) the Son hath (present tense) life; *and* he that hath (present tense) not the Son of God hath (present tense) not life. (King James Version)

(Verses 9-10) – ⁹If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. ¹⁰He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. “ The purpose of testimony to Christ is to evoke faith in Christ (Jn. 1:7; 20:31). The results of belief and disbelief are starkly contrasted. The believer “hath the witness in himself,” or ‘in his own heart’ (NEB). The unbeliever, on the other hand, who ‘has not believed’, forfeits the possibility of receiving life (Tyndale NT Commentary, p. 182).

(Verses 11-12) – ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son. ¹²He that hath the Son hath life; *and* he that hath not the Son of God hath not life.” Eternal life is a free gift which God gives to those who believe in His Son, and the gift of life, the experience of fellowship with God through Christ which is eternal life (Jn. 17:3), is God’s final testimony to His Son (1 Jn. 5:20). “He that hath the Son hath life; and he that hath not the Son of God hath not life.” The alternative is clear and uncompromising. We cannot escape its logic. Eternal life is in His Son and may be found nowhere else. It is as impossible to have life without having Christ. This gift of life in Christ is a present possession. True, it is further described as “eternal,” (Gk. *aiōnios*), which means literally “belonging to the age”, that is, the age to come. But since the age to come has broken into this present age, the life of the age to come, namely “eternal life”, can be received and enjoyed here and now. God has borne witness to His Son that men may believe in Him and so ‘have’ Him, and having Him may have life (Ibid., p. 183-184). Today, as in John’s day, we need to communicate to a hopeless world not the acceptable illusion people desire, but the reality they need. Jesus, God’s Son, is the only way to God (The Teacher’s Commentary, p. 1060). <:::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5
VERSES 13-15

::::::::::> READ THE FOLLOWING: ¹³These things have I written (aorist tense) unto you that believe (present tense) on the name of the Son of God; that ye may know (perfect tense) that ye have (present tense) eternal life, and that ye may believe (present tense) on the name of the Son of God. ¹⁴And this is (present

tense) the confidence that we have (present tense) in him, that, if we ask (present tense) any thing according to his will, he heareth (present tense) us: ¹⁵And if we know (perfect tense) that he hear (present tense) us, whatsoever we ask (present tense), we know (perfect tense) that we have (present tense) the petitions that we desired (perfect tense) of him. (King James Version)

(Verse 13) – “These things have I written unto you that believe (present tense) on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe (present tense) on the name of the Son of God.” John’s purpose in writing this letter is that we may believe and continue to believe in the Person of God’s Son. The present tense used shows that the believing is to be a continuous action. Also John wants us to know that we have (now) this eternal life that is in God’s Son.

(Verses 13-14) – In our prayers we must submit to God and pray that His will may be done in our lives (Jn. 14:13). We know God’s will in many instances because it is revealed in Scripture. At other times it becomes clear only as we earnestly seek His will. Once we know His will about any given issue, then we can ask in confidence and faith. When we do this, we know that He hears us and that His purposes for us will be accomplished (Full Life Study Bible, p. 585). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5 **VERSES 16-17**

::::::::::> **READ THE FOLLOWING:** ¹⁶If any man see (aorist tense) his brother sin (present tense) a sin *which is* not unto death, he shall ask (future tense), and he shall give (future tense) him life for them that sin (present tense) not unto death. There is (present tense) a sin unto death: I do not say (present tense) that he shall pray (aorist tense) for it. ¹⁷All unrighteousness is (present tense) sin: and there is (present tense) a sin not unto death. (King James Version)

(Verses 16) – “If any man see his brother.” “Brother” is the Greek word *adelphos*. This word is often used in the ordinary sense of blood-relationship. It is also frequently used in the New Testament (as is ‘sister’ also) to denote a fellow-Christian, a member of the ‘family’ or brotherhood of believers (The Translator’s NT, p. 557).

(Verses 16-17) – The *International Bible Commentary* states, “This is a difficult matter of ‘sin that leads- or that does not lead to death.’ Under the Old Covenant, sin which was deliberate and presumptuous, knowing the Lord’s will and of set purpose flouting that will and reviling the Lord, was mortal: no sacrifice would avail (Numbers 15:27-31 – These verses show a sin unto death and a sin not unto death). Similarly, in the New Testament, willful refection of the witness of God (that He is the Son of God – 1 Jn. 5:9), and open-eyed apostasy from Christ (Heb. 6:4-6; See Heb.10:26-29) if persisted in, will carry the offender over the line beyond which repentance and therefore forgiveness is impossible (Matt. 12:31; Heb. 6:4-6).” *The Life Application Bible* states, 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).

Believers will be saved from death by turning back to the Lord after erring from the truth (See James 5:19-20). Blasphemy against the Holy Spirit results in spiritual death (not being forgiven in this world or the age to come – Matthew 12:32), and the book of Hebrews describes the spiritual death of the person who turns against Christ (Heb. 6:4-6). John was probably referring to the people who had left the Christian fellowship and joined the false teachers antichrist doctrine. By rejecting the only way of salvation, these people were putting themselves out of reach of prayer (1 Jn. 5:16).

It appears that the Apostle John is talking about spiritual death in 1 John 5:16 because he had just been talking about eternal life (1 Jn. 5:13) and I would hardly think he would compare it to something physical. <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5 VERSE 18

:::::::::::> **READ THE FOLLOWING:** ¹⁸**We know (perfect tense) that whosoever is born (perfect tense) of God sinneth (present tense) not; but he that is begotten (aorist tense) of God keepeth (present tense) himself, and that wicked one toucheth (present tense) him not. (King James Version)**

(Verse 18) – “We know that whosoever is born of God sinneth (present tense) not.” The idea of this verse is that a genuine believer does not practice sin. The reason being is that he has been begotten of God and shares the nature of his Father. He continually turns from sin and the wicked one cannot touch him.

“He that is begotten of God keepeth himself, and that wicked one toucheth him not.” The eastern Greek manuscripts substitutes the word “him” for the majority western manuscripts that use the word “himself.” The Greek word *heautou* is translated the majority of times in our English versions as “himself.” <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 5 VERSES 19-21

:::::::::::> **READ THE FOLLOWING:** ¹⁹**And we know (perfect tense) that we are (present tense) of God, and the whole world lieth (present tense) in wickedness. ²⁰And we know (perfect tense) that the Son of God is come, and hath given (perfect tense) us an understanding, that we may know (present tense) him that is true, and we are (present tense) in him that is true, even in his Son Jesus Christ. This is (present tense) the true God, and eternal life. ²¹Little children, keep (aorist tense) yourselves from idols. Amen. (King James Version)**

(Verses 19-21) – Only two types of people exist in the world according to John: children of God and children of Satan. One belongs either to God or to the evil world system that is Satan’s domain (MacArthur Study Bible, p. 1974). The Son of God has come to give us understanding of the true God. So keep yourselves from idols. False beliefs and practices are idols from which the readers must protect themselves as well as anything that would take God’s rightful place of worship. <::::::::::: **STOP, DISCUSS OR COMMENT.**

**A Three Step Approach
To Understanding**

THE FIRST EPISTLE OF JOHN

STEP THREE:

STEP THREE: Questions are provided that will take you directly to the Scriptures to again discuss what you have already seen and understood.

QUESTIONS & ANSWERS

(1 John Chapter 5)

Discover the answers by going to the appropriate Scriptures.

- 1. Read 1 John 5:1.** If you believe that Jesus is the Christ (Messiah, anointed King) – that he is God’s Son and your Savior – then you are a child of God. True or False
- 2. Read 1 John 5:1.** All who love God the Father love His children too. True or False
- 3. Read 1 John 5:2.** The reality test on whether or not we love God’s children is this:
a. we smile when we see them. b. we pray for them at Christmas. c. we love God and prove it by keeping His commands.
- 4. Read 1 John 5:3.** It is by obeying God’s commands that we show: a. we are not under grace. b. we are legalist. c. our love for God.
- 5. Read 1 John 5:4.** Every child of God defeats this evil world by trusting Christ to give the victory. True or False
- 6. Read 1 John 5:5.** The one who wins the battle against the world is the one who believes: a. what will be will be. b. that Jesus is the Son of God. c. in predestination.
- 7. Read 1 John 5:6.** We know that Jesus is the Son of God because God said so with a voice from heaven when Jesus was baptized, and again as He was facing death. True or False
- 8. Read 1 John 5:7-8.** We have three witnesses: the voice of the Holy Spirit in our hearts, the voice from heaven at Christ’s baptism, and the voice before he died. And they all say the same thing: that Jesus Christ is the Son of God. True or False
- 9. Read 1 John 5:9.** We believe men who witness in our courts, and so surely we can believe whatever God declares. God declares that Jesus is His Son. True or False

10. Read 1 John 5:10. If we have faith in God's Son, we have believed what God has said. But if we don't believe what God has said about His Son, it is the same as calling God a liar. True or False

11. Read 1 John 5:11-12. God has given us eternal life. Whoever has the Son has life. Whoever rejects the Son, rejects eternal life. True or False

12. Read 1 John 5:13. John wrote the letter of 1 John to assure the believers they now have the possession of eternal life – and that they may continue to believe in the Son of God. True or False

13. Read 1 John 5:14-15. If we make requests in accordance with His will, we know that things we ask are ours. True or False

14. Read 1 John 5:16-17. There is sin that leads to death, and sin that does not lead to death. True or False

15. Read 1 John 5:18. No one born of God makes a practice of sinning. True or False

16. Read 1 John 5:19. We belong to God but the world is under the rule of the Evil One. True or False

17. Read 1 John 5:20. The Son of God has come, and He has given us understanding so that we can know the true God. True or False

18. Read 1 John 5:21. The Apostle John tells us to keep ourselves from idols (false gods), or anything that would occupy first place in our hearts above God. True or False

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