

1 JOHN

**“Behold what manner of love
The Father hath bestowed upon us,**

1 John 3:1

1 JOHN

Class 5

the victory that overcometh

1 JOHN

All who believe in Jesus as the Messiah, are part of God's family. Therefore:

- They are children of God
- They are brethren
- They are a united family in fellowship with the Father and the Son
 - WHEN we love God and keep his commandments – 5:2
- God's love is unconditional....salvation is conditional
 - We love one another unconditionally, but our fellowship with one another is conditional

His commandments are not grievous

- Whoever is born of God overcomes the world
 - Our faith gives us the victory that overcomes the world

1 JOHN

1Jn 2:3 And hereby **we do know that we know him**, if we keep his commandments.

1Jn 2:4 He that saith, **I know him, and keepeth not** his commandments, **is a liar**, and the truth is not in him.

1Jn 3:22 And **whatsoever we ask, we receive** of him, because we keep his commandments, and do those things that are pleasing in his sight.

1Jn 3:24 And he that keepeth his commandments **dwelleth in him, and he in him**. And hereby we know that **he abideth in us**, by the Spirit which he hath given us.

1Jn 5:2 By this we know that **we love the children of God**, when we love God, and keep his commandments.

1Jn 5:3 For **this is the love of God**, that we keep his commandments: and his commandments **are not grievous**.

1 JOHN

Jn 14:15 **If ye love me**, keep my commandments.

Jn 14:21 He that hath my commandments, and keepeth them, **he it is that loveth me**: and he that loveth me **shall be loved of my Father**, and **I will love him, and will manifest myself to him**.

Jn 15:10 If ye keep my commandments, **ye shall abide in my love**; even as I have kept my Father's commandments, and abide in his love.

1 JOHN

1Jn 2:5 But whoso keepeth his word, in him verily is the **love of God** perfected: hereby know we that we are in him.

1Jn 3:1 Behold, what manner of **love the Father hath bestowed** upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1Jn 3:16 Hereby perceive we the **love of God**, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

1Jn 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth **the love of God** in him?

1Jn 4:7 Beloved, let us love one another: for **love is of God**; and every one that loveth is born of God, and knoweth God.

1Jn 4:9 In this was manifested the **love of God** toward us, because that God sent his only begotten Son into the world, that we might live through him.

1Jn 5:2 By this we know that we **love the children of God, when we love God**, and keep his commandments.

1Jn 5:3 For this is the **love of God**, that we keep his commandments: and his commandments are not grievous.

1 JOHN

THE THREE WITNESSES

“They first appear in the fourth-century treatise written (probably) by a Spanish Christian named Priscillian; they occur in not a single Greek manuscript of the New Testament before the fifteenth century and did not even find their way into the text of the Latin Vulgate version until about 800 A.D.; they were omitted from the first printed edition of the Greek New Testament of Erasmus (1516), but against his own better judgment were later incorporated into the third edition (1552); thence they found a place in other early printed versions including the “Textus receptus” of Stephens (1550) on which the AB is based. Plumber sums up the situation in the tense observation which leaves nothing more to be said: “If there is one thing that is certain in textual criticism, it is that this passage is not genuine. The Revisers have only performed an imperative duty in excluding it from both text and margin”

[The Epistles of John, Neville Smart]

“The received text reads, “For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth,” This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.”

[Diaglott, pg 803]

1 JOHN

Here John appears to be correcting the heresy of Cerinthus (gnostic approx. 50-100AD) who taught that the “Christ-spirit” merely came upon the man Jesus at his baptism (by water) but left him before he died.

- John is emphasizing Jesus is indeed the Christ in the water (baptism), blood (death), Spirit (resurrection). Context 1Jn 5:6 “The Spirit that beareth witness”

1 JOHN

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