

**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 4

In your group read 1 John chapter 4 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 4
VERSES 1-3**

.....> **READ THE FOLLOWING:** ¹Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ²Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit of antichrist*, whereof ye have heard that it should come; and even now already is it in the world. (King James Version)

4 Dear friends, do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God. For there are many false prophets in the world. ²This is the way to find out if they have the Spirit of God: If a prophet acknowledges that Jesus Christ became a human being, that person has the Spirit of God. ³If a prophet does not acknowledge Jesus, that person is not from God. Such a person has the spirit of the Antichrist. You have heard that he is going to come into the world, and he is already here. (New Living Translation)

4 My dear friends, many false prophets have gone out into the world. So do not believe every spirit, but test the spirits to see if they are from God. ²This is how you can know God's Spirit: Every spirit who confesses that Jesus Christ came to earth as a human is from God. ³And every spirit who refuses to say this about Jesus is not from God. It is the spirit of the enemy of Christ, which you have heard is coming, and now he is already in the world. (New Century Version)

My dear friends, don't believe everything you hear. Carefully weigh and examine what people tell you. Not everyone who talks about God comes from God. There are a lot of lying preachers loose in the world. Here's how you test for the genuine Spirit of God. Everyone who confesses openly his faith in Jesus Christ – the Son of God, who came as an actual flesh-and-blood person – comes from God and belongs to God. And everyone who refuses to confess faith in Jesus has nothing in common with God. This is the spirit of antichrist that you heard was coming. Well, here it is, sooner than we thought! (verses 1-3) **(The Message)**

1 It is not every spirit, my dear people, that you can trust; test them, to see if they come from God; there are many false prophets, now, in the world. **2** You can tell the spirits that come from God by this: every spirit which acknowledges that Jesus the Christ has come in the flesh is from God; **3** but any spirit which will not say this of Jesus is not from God, but is the spirit of Antichrist, whose coming you were warned about. Well, now he is here, in the world. **(Jerusalem Bible)**

But do not trust any and every spirit, my friends; test the spirits, to see whether they are from God, for among those who have gone out into the world there are many prophets falsely inspired. This is how we may recognize the Spirit of God: every spirit which acknowledges that Jesus Christ has come in the flesh is from God, and every spirit which does not thus acknowledge Jesus is not from God. This is what is meant by 'Antichrist'; you have been told that he was to come, and here he is, in the world already! (verses 1-3) **(New English Bible)**

Dear friends, do not trust every inspiration, but test each inspiration, to see whether it proceeds from God; because many false Prophets have gone out into the world. This is the way by which to know the inspiration of God – All inspiration that acknowledges Jesus Christ as come in our human nature is from God; while all inspiration that does not acknowledge Jesus is not inspiration from God. It is the inspiration of the Anti-Christ; you have heard that it was to come, and it is now already in the world. (verses 1-3) **(The Twentieth Century New Testament)**

Beloved, you must not trust every impulse that claims to be spiritual, but you must test every such influence to see whether it really comes from God. Many false prophets have emerged in our modern world. This is how you can distinguish the Spirit of God: every ecstatic utterance that proclaims Jesus to be the Messiah in actual flesh and blood is of God, and every such utterance that denies the statement is not of God. This latter is the spirit of Antichrist, about whose coming you have heard. It is now already here in the world. (verses 1-3) **(The New Testament Letters)**

1 My dear *friends*, many false prophets are now in the world. So, don't believe every spirit. Test the spirits to see whether they are from God. **2** This is how you can recognize God's Spirit: One Spirit says, "I believe that Jesus is the Christ. Jesus came to earth and became a human being." That Spirit is from God. **3** Another spirit refuses to say this about Jesus. That spirit is not from God. This is the spirit of the enemy of Christ. You have heard he was coming and now he is already in the world! **(The Simple English Bible)**

1 My dear friends, many false prophets have gone out into the world. So don't believe everyone who claims to be speaking for God. But test the spirits to see whether these preachers really do have the Spirit of God. **2** Here's how you can recognize those who have God's Spirit: Every spirit that acknowledges that Jesus is the Christ who

came to earth in human form, is God's Spirit. **3** But any spirit that refuses to acknowledge that Jesus is God's Son in human form, is not from God. Instead, it is the spirit of the great enemy of Christ. You have been warned that Antichrist is coming, and his spirit is even now already in the world. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 **VERSES 4-6**

::::::::::> READ THE FOLLOWING: ⁴Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. ⁵They are of the world: therefore speak they of the world, and the world heareth them. ⁶We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. **(King James Version)**

⁴But you belong to God, my dear children. You have already won your fight with these false prophets, because the Spirit who lives in you is greater than the spirit who lives in the world. ⁵These people belong to this world, so they speak from the world's viewpoint, and the world listens to them. ⁶But we belong to God; that is why those who know God listen to us. If they do not belong to God, they do not listen to us. That is how we know if someone has the Spirit of truth or the spirit of deception. **(New Living Translation)**

⁴My dear children, you belong to God and have defeated them; because God's Spirit, who is in you, is greater than the devil, who is in the world. ⁵And they belong to the world, so what they say is from the world, and the world listens to them. ⁶But we belong to God, and those who know God listen to us. But those who are not from God do not listen to us. That is how we know the Spirit that is true and the spirit that is false. **(New Century Version)**

My dear children, you come from God and belong to God. You have already won a big victory over those false teachers, for the Spirit in you is far stronger than anything in the world. These people belong to the Christ-denying world. They talk the world's language and the world eats it up. But we come from God and belong to God. Anyone who knows God, understands us and listens. The person who has nothing to do with God will, of course, not listen to us. This is another test for telling the Spirit of Truth from the spirit of deception. (verses 4-6) **(The Message)**

⁴Dear young friends, you belong to God and have already won your fight with those who are against Christ because there is someone in your hearts who is stronger than any evil teacher in this wicked world. ⁵These men belong to this world, so, quite naturally, they are concerned about worldly affairs and the world pays attention to them. ⁶But we are children of God; that is why only those who have walked and talked with God will listen to us. Others won't. That is another way to know whether a message is really from God; for if it is, the world won't listen to it. **(The Living Bible)**

But you, my children, are of God's family, and you have the mastery over these false prophets, because he who inspires you is greater than he who inspires the godless world. They are of that world, and so therefore is their teaching; that is why the world listens to them. But we belong to God, and a man who knows God listens to us,

while he who does not belong to God refuses us a hearing. That is how we distinguish the spirit of truth from the spirit of error. (verses 4-6) **(New English Bible)**

4 Dear children, you belong to God. You have not accepted the teachings of the false prophets. That's because the one who is in you is more powerful than the one who is in the world. **5** False prophets belong to the world. So they speak from the world's point of view. The world listens to them. **6** We belong to God. And those who know God listen to us. That's how we can tell the difference between the Spirit of truth and the spirit of lies. **(New International Reader's Version)**

4 My little children, you belong to God. You have conquered the *false prophets*, because the One who is in you is greater than the one who is in the people of the world. **5** Those *false prophets* belong to the world. The things they say are also from the world. The world listens to what they say. **6** We are from God. The people who know God listen to us, but the people who are not from God don't listen to us. That is how we can recognize the Spirit who is true and the spirit who is false. **(The Simple English Bible)**

4 Little children, you are of God [you belong to Him] and have [already] defeated *and* overcome them [the agents of the antichrist], because He Who lives in you is greater (mightier) than he who is in the world. **5** They proceed from the world *and* are of the world; therefore it is out of the world [its whole economy morally considered] that they speak, and the world listens (pays attention) to them. **6** We are [children] of God. Whoever is learning to know God [progressively to perceive, recognize, and understand God by observation and experience, and to get an ever-clearer knowledge of Him] listens to us; and he who is not of God does not listen *or* pay attention to us. By this we know (recognize) the Spirit of Truth and the spirit of error. **(The Amplified New Testament)**

4 But you belong to God, my dear children, and you have won your fight against them, because the One who is living in you is far greater than the one living in the people of the world. **5** Those false preachers belong to the world. And what they say is influenced by their love affair with the world. So the people who love the world gladly listen to them. **6** But we belong to God. And those who know and love God pay attention to what we say. But those who don't belong to God have no desire to listen to our message. That's how we can recognize those who have the Spirit of Truth and those who are controlled by the spirit of error. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 VERSES 7-8

::::::::::> **READ THE FOLLOWING:** ⁷Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. ⁸He that loveth not knoweth not God; for God is love. **(King James Version)**

⁷ Dear friends, we should love each other, because love comes from God. Everyone who loves has become God's child and knows God. ⁸ Whoever does not love does not know God, because God is love. **(New Century Version)**

My beloved friends, let us continue to love each other since love comes from God. Everyone who loves is born of God and experiences a relationship with God. The

person who refuses to love doesn't know the first thing about God, because God *is* love – so you can't know him if you don't love. (verses 7-8) **(The Message)**

⁷Dear friends, let us practice loving each other, for love comes from God and those who are loving and kind show that they are the children of God, and that they are getting to know him better. ⁸But if a person isn't loving and kind, it shows that he doesn't know God—for God is love. **(The Living Bible)**

To you whom I love I say, let us go on loving one another, for love comes from God. Every man who truly loves is God's son and knows him. But the man who does not love cannot know him at all, for God is love. (verses 7-8) **(Phillips Translation)**

⁷ My dear friends, let us love one another, because the source of love is God. Everyone who loves is a child of God and knows God, ⁸ but the unloving know nothing of God, for God is love. **(Revised English Bible)**

Dear friends, let us love one another, because Love comes from God; and everyone who loves has received the new Life from God and knows God. He who does not love has not learnt to know God; for God is Love. (verses 7-8) **(The Twentieth Century New Testament)**

⁷ Beloved, let us love one another, for love is (springs) from God; and he who loves [his fellowmen] is begotten (born) of God and is coming [progressively] to know *and* understand God [to perceive and recognize and get a better and clearer knowledge of Him]. ⁸ He who does not love has not become acquainted with God [does not and never did know Him], for God is love. **(The Amplified New Testament)**

⁷ My dear friends, let us practice loving one another, because true love originates with God. And everyone who is truly loving and kind has been born of God and knows Him. ⁸ Anyone who doesn't show kindness and love doesn't know God, because God's innermost and most compelling nature is to sincerely love. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 VERSES 9-10

::::::::::> **READ THE FOLLOWING:** ⁹In 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. ¹⁰Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. **(King James Version)**

[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. **[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. **(New International Version)**

⁹ God showed how much he loved us by sending his only Son into the world so that we might have eternal life through him. ¹⁰ This is real love. It is not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins. **(New Living Translation)**

⁹ This is how God showed his love to us: He sent his one and only Son into the world so that we could have life through him. ¹⁰ This is what real love is: It is not our love for God; it is God's love for us in sending his Son to be the way to take away our sins. **(New Century Version)**

His love was disclosed to us in this, that he sent his only Son into the world to bring us life. The love I speak of is not our love for God, but the love he showed to us in sending his Son as the remedy for the defilement of our sins. (verses 9-10) **(New English Bible)**

9 And the way God revealed His immeasurably deep love for us was to send His incomparable Son into the world, so that we might live because of all that His Son would suffer for us. **10** Here is the very highest expression of love – not that we loved God, because we didn't – but that God's love for us was so overflowing and immeasurable, that He sent His Son to sacrifice Himself for us, so that He could be compassionate toward us and offer us forgiveness for our sins. **(The Last Days Bible) <:.....: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 **VERSES 11-12**

:.....:> READ THE FOLLOWING: ¹¹Beloved, if God so loved us, we ought also to love one another. ¹²No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (King James Version)

If God loved us as much as that, surely we, in our turn, should love each other! It is true that no human being has ever had a direct vision of God. Yet if we love each other God does actually live within us, and his love grows in us towards perfection. (verses 11-12) **(Phillips Translation)**

11 Dear friends, if this is how God loved us, then we should love one another. **12** No one has ever seen God, but if we love one another, God lives in union with us, and his love is made perfect in us. **(Today's English Version)**

11 My dear people, since God has loved us so much, we too should love one another. **12** No one has ever seen God; but as long as we love one another God will live in us and his love will be complete in us. **(Jerusalem Bible)**

11 If God thus loved us, my dear friends, we also must love one another. **12** God has never been seen by anyone, but if we love one another, he himself dwells in us; his love is brought to perfection within us. **(Revised English Bible)**

11 Dearly loved ones, since God loved us so much we must also love one another. **12** No one has ever seen God, *but* if we love one another, God lives in us and our love for Him is being perfected within us. **(The New Translation)**

11 Dear friends, if that is how God loved us, then we have an obligation to love one another. **12** No one has ever seen God. If we love one another, God remains in us, and His love has been brought to maturity in us. **(God's Word to the Nations)**

11 Beloved, if God had such love for us, we ought to love one another. **12** God no one has ever seen; but if we love one another, then God remains within us, and love for him is complete in us. **(Moffatt's Translation)**

11 Dear friends, since God loved us thus, we, surely, ought to love one another. **12** No human eyes have ever seen God; yet, if we love one another, God remains in union with us, and his love attains its perfection in us. **(The Twentieth Century New Testament)**

11 Dear friends, since this is the way God loved us, we must also love one another. **12** No one has ever seen God. But if we love one another, God is living in us,

and we have reached the point where our hearts are perfectly filled with His kind of love.
(New Testament in Everyday American English)

11 My dear friends, if God loved us with such self-denying sacrifice and such genuine concern, we most certainly should love one another in the same way! **12** No man has ever seen God. But if we practice sacrificial love and concern for one another, God is living in us, and His genuine, perfect love has been brought to perfection in us.
(The Last Days Bible) <:::::::::: STOP AND DISCUSS.

1 JOHN CHAPTER 4 **VERSES 13-15**

::::::::::> READ THE FOLLOWING: ¹³Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ¹⁴And we have seen and do testify that the Father sent the Son to be the Saviour of the world. ¹⁵Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
(King James Version)

¹³We know that we live in God and he lives in us, because he gave us his Spirit.
¹⁴We have seen and can testify that the Father sent his Son to be the Savior of the world. ¹⁵Whoever confesses that Jesus is the Son of God has God living inside, and that person lives in God. **(New Century Version)**

¹³God has given us his Spirit. That is how we know that we are one with him, just as he is one with us. ¹⁴God sent his Son to be the Savior of the world. We saw his Son and are now telling others about him. ¹⁵God stays one with everyone who openly says that Jesus is the Son of God. That's how we stay one with God **(Contemporary English Version)**

This is how we know we're living steadily and deeply in him, and he in us: He's given us life from his life, from his very own Spirit. Also, we've seen for ourselves and continue to state openly that the Father sent his Son as Savior of the world. Everyone who confesses that Jesus is God's Son participates continuously in an intimate relationship with God. (verses 13-15) **(The Message)**

¹³And he has put his own Holy Spirit into our hearts as a proof to us that we are living with him and he with us. ¹⁴And furthermore, we have seen with our own eyes and now tell all the world that God sent his Son to be their Savior. ¹⁵Anyone who believes and says that Jesus is the Son of God has God living in him, and he is living with God.
(The Living Bible)

And the guarantee of our living in him and his living in us is the share of his own Spirit which he gives us. We ourselves are eye-witnesses able and willing to testify to the fact that the Father did send the Son to save the world. Everyone who acknowledges that Jesus is the Son of God finds that God lives in him, and he lives in God. (verses 13-15) **(Phillips Translation)**

13 We know that we belong to him and he belongs to us. He has given us his Holy Spirit. **14** The Father has sent his Son to be the Savior of the world. We have seen it. We give witness to it. **15** God lives in those who agree that Jesus is the Son of God. They remain joined to God. **(New International Reader's Version)**

13 Here's how we know that we are living in Him and that He is living in us – because He has given us a portion of His Spirit. **14** And we ourselves have even seen

the Son of God. And we testify to the fact that the Father has indeed sent the Son to be the Savior of the world! **15** God very definitely continues to live within anyone who sincerely confesses to others that Jesus is the Son of God. And that person continues to live in God. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 VERSES 16-17

::::::::::> **READ THE FOLLOWING:** ¹⁶And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. ¹⁷Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. **(King James Version)**

[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. **[17]** In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. **(New International Version)**

¹⁶We know how much God loves us, and we have put our trust in him.

God is love, and all who live in love live in God, and God lives in them. ¹⁷And as we live in God, our love grows more perfect. So we will not be afraid on the day of judgment, but we can face him with confidence because we are like Christ here in this world.

(New Living Translation)

¹⁶And so we know the love that God has for us, and we trust that love.

God is love. Those who live in love live in God, and God lives in them. ¹⁷This is how love is made perfect in us: that we can be without fear on the day God judges us, because in this world we are like him. **(New Century Version)**

¹⁶and are sure that God loves us. God is love. If we keep on loving others, we will stay one in our hearts with God, and he will stay one with us. ¹⁷If we truly love others and live as Christ did in this world, we won't be worried about the day of judgment. **(Contemporary English Version)**

¹⁶We know how much God loves us because we have felt his love and because we believe him when he tells us that he loves us dearly. God is love, and anyone who lives in love is living with God and God is living in him. ¹⁷And as we live with Christ, our love grows more perfect and complete; so we will not be ashamed and embarrassed at the day of judgment, but can face him with confidence and joy because he loves us and we love him too. **(The Living Bible)**

So have we come to know and trust the love God has for us. God *is* love, and the man whose life is lived in love does, in fact, live in God, and God does, in fact, live in him. So our love for him grows more and more, filling us with complete confidence for the day when he shall judge all men – for we realize that our life in this world is actually his life lived in us. (verses 16-17) **(Phillips Translation)**

God is love, and he who lives in a condition of love lives in God, and God lives in him. Love does not complete its work with us until it has given us confidence to meet the judgment of the Last Day. Such confidence arises out of the assimilation of our character to that of Christ in this life. (verses 16-17) **(The New Testament Letters)**

16 We know the love which God has for us, and have put our trust in it. God is love, and he who lives in love is in God, and God is in him. **17** When love is made

perfect in us we may have confidence on the day of judgment, because our relationship to this world is the same as Christ's. **(The Translator's New Testament)**

16 And we have come to know and believe the love which God has for us. God is Love; whoever remains in His love remains in God and God remains in him. **17** His love has been brought to maturity when we can look ahead confidently to the Day of judgment, because we are exactly what He is in this world. **(God's Word to the Nations)**

Well, we do know, we have believed, the love God has for us. God is love, and he who remains in love remains in God, and God remains in him. Love is complete with us when we have absolute confidence about the day of judgment, since in this world we are living as He lives. **(Moffatt's Translation)**

16 So we know that God loves us. We depend on it. God is love. Those who lead a life of love show that they are joined to God. And God is joined to them. **17** So love is made complete among us. We will be bold on the day God judges us. That's because in this world we love as Jesus did. **(New International Reader's Version)**

16 We have actually known by experience, and have believed, that God does indeed love us dearly. Because the very character and essence of God is love! And whoever continues to love continues to live in God, and God lives in him. **17** If God's love has been brought to a state of perfection in us, we will be able to approach Him with confident assurance on Judgment Day, because we will have lived our life on earth as Jesus would, if He were in our place. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 VERSES 18-19

::::::::::> **READ THE FOLLOWING:** ¹⁸**There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹We love him, because he first loved us. (King James Version)**

[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. **[19]** We love because he first loved us. **(New International Version)**

¹⁸Such love has no fear because perfect love expels all fear. If we are afraid, it is for fear of judgment, and this shows that his love has not been perfected in us. ¹⁹We love each other as a result of his loving us first. **(New Living Translation)**

There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life – fear of death, fear of judgment – is one not yet fully formed in love. We, though, are going to love – love and be loved. First we were loved, now we love. He loved us first. (verses 18-19) **(The Message)**

¹⁸We need have no fear of someone who loves us perfectly; his perfect love for us eliminates all dread of what he might do to us. If we are afraid, it is for fear of what he might do to us and shows that we are not fully convinced that he really loves us. ¹⁹So you see, our love for him comes as a result of his loving us first. **(The Living Bible)**

Love contains no fear – indeed fully-developed love expels every particle of fear, for fear always contains some of the torture of feeling guilty. The man who lives in fear

has not yet had his love perfected. Yes, we love because he first loved us. (verses 18-19) **(Phillips Translation)**

18 In love there can be no fear, but fear is driven out by perfect love: because to fear is to expect punishment, and anyone who is afraid is still imperfect in love. **19** We are to love, then, because he loved us first. **(Jerusalem Bible)**

18 There is no fear *of someone* who loves *us*. On the contrary, perfect love banishes fear. One who fears is afraid of torments, and is not perfectly *sure* of being loved. **19** We love because He first loved us. **(The New Translation)**

18 Where God's love is, there is no fear. Why? Because God's perfect love takes away fear. It is God's punishment that makes a person fear. So God's love is not made perfect in the person who has fear. **19** We love because God first loved us. **(The Easy-to-Read New Testament)**

18 There is no fear of Judgment Day in the heart of one who in all sincerity loves God and his fellow men. Love that has been brought to a state of perfection drives out fear. Because the greatest fear that man has is fear of the torment of judgment in Hell. And anyone who has this legitimate fear is one who has not allowed God to make him perfect in love. **19** But because God first loved us in such marvelous ways, let us now in all sincerity truly love Him. **(The Last Days Bible) <:::::::::: STOP AND DISCUSS.**

1 JOHN CHAPTER 4 VERSES 20-21

::::::::::> **READ THE FOLLOWING:** ²⁰If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment have we from him, That he who loveth God love his brother also. **(King James Version)**

²⁰ If someone says, "I love God," but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God, whom we have not seen? ²¹ And God himself has commanded that we must love not only him but our Christian brothers and sisters, too. **(New Living Translation)**

If anyone boasts, "I love God," and goes right on hating his brother or sister, thinking nothing of it, he is a liar. If he won't love the person he can see, how can he love the God he can't see? The command we have from Christ is blunt: Loving God includes loving people. You've got to love both. (verses 20-21) **(The Message)**
<:::::::::: **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 4

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 4
VERSES 1-3**

.....> **READ THE FOLLOWING:** ¹Beloved, believe (present tense) not every spirit, but try (present tense) the spirits whether they are (present tense) of God: because many false prophets are gone out (perfect tense) into the world. ²Hereby know ye (present tense) the Spirit of God: Every spirit that confesseth (present tense) that Jesus Christ is come (perfect tense) in the flesh is (present tense) of God: ³And every spirit that confesseth (present tense) not that Jesus Christ is come (perfect tense) in the flesh is (present tense) not of God: and this is (present tense) that *spirit* of antichrist, whereof ye have heard (perfect tense) that it should come (present tense); and even now already is it (present tense) in the world. (King James Version)

(Verse 1) – “Believe not every spirit, but try the spirits.” “Believe not” is in a construction in the Greek text which forbids the continuation of an action already going on. It is, “Stop believing every spirit.” The fact is that some were being carried away

with errors (Wuest's Word Studies in Greek, p. 159). God has given us His Spirit (1 Jn. 3:24), but there are other spirits active in the world. It is important to observe that the command to believe on the Name of God's Son Jesus Christ (1 Jn. 3:23) is followed by a prohibition, "believe not every spirit." So John tells his readers to "try," that is, "test," "the spirits whether they are of God." He is urging them to apply a test to all human teachers who claim to speak under spiritual inspiration. Properly understood, a prophet is the mouthpiece of some spirit. True prophets are the mouthpiece of "the Spirit of God," "false prophets" are the mouthpiece of "the spirit of error." So behind every prophet is a spirit, and behind each spirit either God or the devil. Before we can trust any spirits, we must test them, *whether they are of God*. We may note the similar command given by Paul in 1 Thessalonians 5:21. Jesus warned His disciples of false prophets (Matt. 7:15; Mk. 13:22-23), as did Paul (Acts 20:29-30) and Peter (2 Pet. 2:1) (Tyndale NT Commentary, p. 152).

(1) All teaching must be tested against the revelation of God's truth in Scripture (Gal. 1:9). (2) It is the "spirit" of the teaching that must be tested. Does the teaching bear the same kind of spirit and emphasis as New Testament apostolic teaching? (Acts 2:42). Beware of any teaching that a person claims to have received from the Holy Spirit or an angel that cannot be supported by sound Biblical exegesis. (3) The teacher's life must be tested as to his relation to the world (1 Jn. 3:5), and to the Lordship of Christ (Rom. 10:9) (Full Life Study Bible, p. 582). If a message is truly from God, it will be consistent with Christ's teachings (See 1 Timothy 6:3-4) (Life Application Bible, p. 2281).

(Verse 2) – "Every spirit that confesseth that Jesus (lit., 'Jehovah is salvation') Christ ('the Anointed One 'king' See Luke 23:2) is come in the flesh is of God." The word "confess" is *homologeō*, from *homos*, "the same," and *legō*, "to speak," thus, "to speak the same thing as another," thus "to agree with another" on some particular thing (Wuest's Word Studies in Greek, p. 160). It is probable that the phrase should read, 'confesseth that Jesus is the Christ come in the flesh.' The confession is that the man Jesus of Nazareth is Himself none other than the incarnate Christ (Tyndale NT Commentary, p. 154). Many translations take 'Jesus Christ' as a combined name here, but the point of John's argument is that the human Jesus who lived on this earth was really the Christ, God's anointed one (The Translator's NT, p. 541). <::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4 VERSES 4-6

::::::::::> **READ THE FOLLOWING:** ⁴Ye are (present tense) of God, little children, and have overcome (perfect tense) them: because greater is he that is (present tense) in you, than he that is in the world. ⁵They are (present tense) of the world: therefore speak they (present tense) of the world, and the world heareth (present tense) them. ⁶We are (present tense) of God: he that knoweth (present tense) God heareth (present tense) us; he that is (present tense) not of God heareth (present tense) not us. Hereby know we (present tense) the spirit of truth, and the spirit of error. (King James Version)

(Verses 4-6) – In the Greek text, each of these three verses (4-6) begins with an emphatic personal pronoun – *ye* (v. 4, *hemeis*), referring to his Christian readers in general, *they* (v. 5, *autoi*), referring to the false teachers, and *we* (v. 6, *hemeis*), referring to himself as representative of the authoritative apostles (Tyndale NT Commentary, p. 157).

(Verse 4) – “**Ye are of God, little children, and have overcome them** (the false prophets): **because greater is he that is in you, than he that is in the world.**”

Protection against error or victory over it is ascribed both to an objective standard of doctrine and to the indwelling Spirit who illumines our minds to grasp and apply it (Ibid., p. 157). The readers had successfully resisted the false prophets by means of the One who is in them. Reliance on God is the secret of all victory whether over heresy or any other snare (The Bible Knowledge Commentary, p. 898).

(Verse 5) – “**They are of the world: therefore speak they of the world, and the world heareth them.**” Verses 5-6 are complementary. In them John contrasts in striking fashion not only false prophets and the true apostles (*they* and *we*), but the different audiences who listen to them, namely *the world* and *he that knoweth God*. The world recognizes and listens to a message which originates in its own circle. This explains their popularity (Tyndale NT Commentary, p. 157). False teachers speak from the viewpoint of the world. For this reason they get a good hearing from the world. It is always true that satanically inspired thought has a special appeal to worldly minds. But people who are from God listen to the apostles (Acts 2:42) (The Bible Knowledge Commentary, p. 898). The source of false doctrines is the world (Wuest’s Word Studies, p. 161).

(Verse 6) – “**We are of God: he that knoweth God heareth us** (the apostles); **he that is not of God heareth not us** (the apostles). **Hereby know we the spirit of truth, and the spirit of error.**” “**He that knoweth God**” is present tense, progressive action, speaking, not of a complete knowledge, but a progressive, experiential knowledge. The knowledge is regarded as progressive and not complete (Ibid., p. 162). “**He that knoweth God heareth us** (the apostles); **he that is not of God heareth not us.**” No private believer could presume to say: ‘whoever knows God agrees with me; only those who are not of God disagree with me.’ But this is what John says. The fact is that he is not speaking in his own name, nor even in the name of the Church, but as one of the apostles, who were conscious of the special authority bestowed upon them by Jesus Christ. Jesus had taught that His sheep hear His voice (Jn. 10:4-5, 8, 16, 26-27), that everyone who is of the truth listens to His witness to the truth (Jn. 18:37), and that ‘he who is of God hears the words of God’ (Jn. 8:47). Those who do not listen to apostolic teaching, but prefer to absorb the teaching of the world, pass judgment on themselves by not giving heed to the apostles messages (Acts 2:42) (Tyndale NT Commentary, p. 158). “**Knoweth**” and “**heareth.**” Both verbs are present, indicating progressiveness. He that is increasing in the knowledge of God continues to hear us (Wycliffe Bible Commentary, p. 1023). Beliefs and utterances which are disloyal to the person of Jesus as recorded and interpreted in the apostolic testimony are inspired, not by the Spirit of truth but by the spirit of falsehood. Right belief as to the person of Jesus is based upon the apostolic testimony, and John holds the high ground of being one of the primary witnesses appointed by God. **We** (apostles) **are from God.** He is not here contrasting the apostles with other Christians, but with the new teachers (they of verse

5). Whoever knows God listens to us (that is, listens and obeys: Luke 6:47-48). Prophets and teachers are therefore to be judged by their doctrine; and doctrine is to be judged, not by its emotional quality and strength, but by its agreement with the apostolic testimony to Jesus (The International Bible Commentary, p. 1581). In the history of the church, apostolic doctrine has always been the means by which the Holy Spirit of truth and the spirit of falsehood can be effectively distinguished. True Christianity is apostolic Christianity (Acts 2:42) (The Bible Knowledge Commentary, p. 898). False teachers are popular with the world because like the false prophets of the Old Testament, they tell people what they want to hear. John warns that Christians who faithfully teach God's Word will not win any popularity contest in the world (Life Application Bible, p. 2281). People don't want to hear the true foundations of Christianity – Repentance, faith, baptisms, laying on of hands, resurrection of the dead, and eternal judgment (Heb. 6:1-3). A false teacher will be well received by non-Christians (Ibid., p. 2281). <:::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4 VERSES 7-8

::::::::::> **READ THE FOLLOWING:** ⁷Beloved, let us love (present tense) one another: for love is (present tense) of God; and every one that loveth (present tense) is born (perfect tense) of God, and knoweth (present tense) God. ⁸He that loveth (present tense) not knoweth (aorist tense) not God; for God is (present tense) love. (King James Version)

(Verses 7-8) – The love with which children of God should love one another is the *agape* love which God is in His nature, the love which is produced by the Holy Spirit in the heart of the yielded saint, the love which was seen in action at the Cross, and the love whose constituent elements are defined for us in 1 Corinthians 13. The exhortation is in the present subjunctive which speaks of continuous action. The translation reads, “**Let us be habitually loving one another.**” Everyone who habitually loves “**is born of God.**” “**Is born**” is perfect tense in the Greek text, literally “**has been begotten with the present result that that person is a child**” of God (Wuest's Word Studies in Greek, p. 163). The divine begetting preceded the love: love is an activity of the implanted eternal life, and is therefore a proof that the life is present (International Bible Commentary, p. 1582).

The one who is not habitually loving “**knoweth not God**” for “**God is love.**” God as to His nature is love, that is, God is a loving God. It is His nature to be loving (Wuest's Word Studies, p. 164).

It is because God is love in Himself (1 Jn. 4:8, 16), has loved us in Christ (1 Jn. 4:10-11), and continues to love in and through us (1 Jn. 4:12-13), that we must love each other (Tyndale NT Commentary, p. 160). 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 (The Life Application Bible, p. 2282). <:::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4
VERSES 9-10

::::::::::> **READ THE FOLLOWING:** ⁹In this was manifested (aorist tense) the love of God toward us, because that God sent (perfect tense) his only begotten Son into the world, that we might live (aorist tense) through him. ¹⁰Herein is (present tense) love, not that we loved (aorist tense) God, but that he loved (aorist tense) us, and sent (aorist tense) his Son to be the propitiation for our sins. (King James Version)

(Verses 9-10) – The sending of God’s Son was both the revelation of His love (*In this was manifested the love of God, 1 Jn. 4:9*), and, indeed, the very essence of love itself (*Herein is love, 1 Jn. 4:10*). It is not our love that is primary, but God’s (*1 Jn. 4:10*), free, uncaused and spontaneous love. Our love is but a reflection of His and a response to it. The coming of Christ is, therefore, a concrete, historical revelation of God’s love, for love (*agape*) is self-sacrificing and the seeking of another’s positive good at one’s own cost. A greater self-giving sacrifice than God’s gift of His Son has never been, nor could be (Tyndale NT Commentary, p. 162).

(Verse 9) – “**God sent his only begotten Son into the world.**” Over half of the New Testament’s uses of this term (begotten) are by John (John 1:14, 18; 3:16, 18). John always uses it of Christ to picture His unique relationship to the Father, His pre-existence, and His distinctness from creation. The term emphasizes the uniqueness of Christ, as the only one of His kind (MacArthur Bible Commentary, p. 1964). “**Only begotten**” is the Greek word *monogenes* and means “single of its kind, only” (Thayer’s Greek Lexicon). It was used for the only child and generally meant “unique” or “incomparable.” Whether or not this implies actual begetting by God is debated by some. John does not lift the veil of mystery that lies over the eternal begetting, for he aims to awaken faith rather than give systematic knowledge. Yet eternal begetting is an implication of *monogenes* in its distinctive application to Jesus (Theological Dictionary of the NT, p. 607). What I create is the work of my own hands, what I beget is something of me that is like me. What was begotten of God was God (the Son of God) (See Hebrews 1:5-8).

“**Sent**” is *apostello*, “to send on a commission as an envoy, with credentials (the miracles), to perform certain duties,” here, to die for sinners, providing salvation. The verb is in the perfect tense speaking of a past complete action having present results. The prefixed preposition is *apo*, “off.” He has sent off the Son with the result that a salvation has been provided for sinful man (Wuest’s Word Studies in Greek, p. 164).

(Verse 10) – In the expression, “**Herein is love,**” the definite article appears before the word “**love,**” not any kind of love, but the particular love that inheres in God’s nature, divine love (*agape*) (Ibid., p. 164).

The Greek word for “**propitiation**” is *hilasmos* and means “to appease and render favorable,” in this case it was the sacrifice which fully satisfies the demands of the broken law. It was our Lord’s death on Calvary’s Cross (Ibid., p. 165). For more understanding of the word “propitiation” see our notes at 1 John 2:2. <:::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4
VERSES 11-12

.....> READ THE FOLLOWING: ¹¹Beloved, if God so loved (aorist tense) us, we ought (present tense) also to love (present tense) one another. ¹²No man hath seen (perfect tense) God at any time. If we love one another, God dwelleth (present tense) in us, and his love (present tense) is (present tense) perfected (perfect tense) in us. (King James Version)

(Verse 11) – “If God so loved us, we ought also to love one another.” “So” is the Greek word *houtos*. It refers back to the act of God sending off His Son to become the expiatory sacrifice for our sins. It was an act of infinite love and infinite sacrifice, not only on the part of the Son on the Cross, but on the part of the Father who sent the Son, for the heart of the Father was pierced when sin was laid on the son at the Cross and His holiness demanded that He abandon the Son (Zech. 12:10). In the same manner, to the same extent, John says that the saints have a moral obligation to be constantly loving one another. The infinitive “to love” is present tense in Greek, speaking of continuous action (Wuest’s Word Studies in Greek, p. 165).

(Verse 12) – “No man hath seen God at any time.” The word “God” is without the article, indicating that character, essence, or nature is stressed. “Deity in its essence” no one has ever yet seen. The particular word for “see” here is *theaomai*, “to behold, look upon, view attentively, contemplate.” The verb is in the perfect tense. The expanded translation reads, “Deity in its essence no one has ever yet beheld, with the present result that no one has the capacity of beholding Him” (Ibid., p. 166). The Old Testament theophanies were revelations of God in human disguise; they were not visions of God as He is in Himself. The vision of God lies still in the future when Christ appears (See 1 Jn. 3:2) (Tyndale NT Commentary, p. 163). The connection between this thought and the context seems to be this: Since no one has seen God ever, the only way he who is love can be seen is by his children’s loving one another and thus showing the family likeness (Wycliffe Bible Commentary, p. 1024). Although God is invisible (1 Tim. 1:17; 6:16), we manifest His nature through life-styles that reflect His love (Spirit Filled Life Bible, p. 1932). Since our love has its source in God’s love, his love reaches full expression (is made complete) when we love fellow Christians. Thus the God whom “no one has ever seen” is seen in those who love, because God lives in them (NIV Study Bible, p. 1912). God who is love still loves, and today his love is seen in our love. That is, the unseen God who was revealed in His Son, is now also revealed in His people if and when they love one another (Tyndale NT Commentary, pgs. 163-164). <.....: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4
VERSES 13-15

.....> READ THE FOLLOWING: ¹³Hereby know we (present tense) that we dwell (present tense) in him, and he in us, because he hath given (perfect tense) us of his Spirit. ¹⁴And we have seen (perfect tense) and do testify (present tense) that the Father sent (perfect tense) the Son to be the Saviour of the world.

¹⁵Whosoever shall confess (aorist tense) that Jesus is (present tense) the Son of God, God dwelleth (present tense) in him, and he in God. (King James Version)

(Verse 13) – “We dwell in Him, and He in us.” The Greek word for “dwell” is *meno*, which is used often in the Gospel narratives of one person dwelling in the home of another. The word speaks of fellowship between two or more individuals (Wuest’s Word Studies in Greek, p. 167).

(Verse 14) – “We have seen and do testify.” The first verb (seen) is in the perfect tense, showing that the seeing was an abiding experience; the second verb (do testify) is in the present tense expressing continuation. “**To see**” serves to bring out that, though man cannot see God directly, face-to-face, he can see him indirectly, in the face of Jesus who is the historic revelation of God’s character. “**The Father sent the Son to be the Saviour of the world**” means ‘to save the world.’ “**Saviour**,” or ‘one who saves,’ often form an indicating professional or habitual activity. In the ancient world the corresponding Greek word was a title of gods, and of deserving and important men, who thus were given divine honour. In the Greek version of the Old Testament (LXX) it is used of God, and in some cases of a human savior or deliver (See Judges 3:9, 15). The noun has the basic meaning ‘one who preserves (or delivers) from harm,’ such as danger, illness, death. Figuratively used it can indicate one who preserves or delivers from eternal death and its causes (Help for Translators, p. 110).

(Verse 15) – “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” “**Confess**” is the Greek word *homologeō*, and means “to speak the same thing that another speaks,” thus, “to agree with someone as to a certain proposition.” The word therefore implies a statement with which one is in agreement, that statement formulated by someone else, here, the doctrine concerning our Lord. The verb is in the aorist tense, making the act of confession a definite one, and the classification, constative aorist, speaking of the fact that that confession is a life-time confession, and represents the sustained attitude of the heart. The confession is that Jesus is the Son of God (Wuest’s Word Studies in Greek, p. 168). In this title (Son of God) the word Son is used sometimes of relationship (to his Father), and sometime of the expression of his character, that is, a manifestation of God in human form. He is and ever has been the expression of what the Father is (See John 14:9; Heb. 1:3) (Vine’s Greek Lexicon, p. 1061). In the Son one sees the Father, so that faith in him is faith in the Father (Theological Dictionary for the NT, p. 1211). <:::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4 **VERSES 16-17**

::::::::::> **READ THE FOLLOWING:** ¹⁶And we have known (perfect tense) and believed (perfect tense) the love that God hath (present tense) to us. God is (present tense) love; and he that dwelleth (present tense) in love dwelleth (present tense) in God, and God in him. ¹⁷Herein is our love made perfect (perfect tense), that we may have (present tense) boldness in the day of judgment: because as he is (present tense), so are (present tense) we in this world. (King James Version)

(Verses 16-17) – The author has already written of the unshrinking confidence which we shall have at Christ’s coming if we abide in Him now (1 Jn. 2:28), and of our present confidence before God in prayer (1 Jn. 3:21-22), which, as he says later, is an assurance not only of access but of being heard and answered (1 Jn. 5:14-15). Here, however, he reverts to the future, to *the day of judgment* which will follow the Lord’s return. That day will be one of shame and terror for the wicked, but not for the redeemed people of God (See Matthew 25:31-46; Matthew 13:36-43, 47-51) (Tyndale NT Commentary, p. 169). The reason being is that **“we know and rely on the love God has for us”** in Christ (1 John 4:16).

“The Day of judgment” (1 Jn. 4:17). Christians of New Testament times lived in expectation of the Day (that is the time) when the present world with all its evil and wickedness would be brought to an end and Jesus would return to earth to judge all mankind, inaugurate a new age of peace and enter upon his Lordship over the whole world. The idea of the two ages had its origins in the Old Testament. In the New Testament it is called the ‘day of judgment’ (Matt. 10:15; 11:22), sometimes the ‘Day of God’ (2 Pet. 3:12), sometimes the ‘Day of the Lord’ (1 Th. 5:2; 2 Th. 2:2; 2 Pet. 3:10), and sometimes it is referred to simply as ‘the Day’ (Hebrews 10:25). It is always a solemn word, for it is the Day which marks the end of the present evil age and the coming of a new era of blessedness when Christ will rule for ever (The Translator’s New Testament, p. 560). **We may have boldness in that Day because as he is, so are we in this world** (1 Jn. 4:17). Jesus was God’s Son, we also are God’s sons. Jesus was the object of God’s gracious love, we are the object of God’s gracious love (Rom. 1:7; 1 Jn. 4:16). Jesus called God his Father, so may we call God our Father, Jesus called the Father my God, and we call the Father our God (See John 20:17). As Jesus is, so are we in this world, so we may know and rely on the love God has for us (vv. 16-17).
<::::::::::: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4 **VERSES 18-19**

::::::::::> **READ THE FOLLOWING:** ¹⁸There is (present tense) no fear in love; but perfect love casteth (present tense) out fear: because fear hath (present tense) torment. He that feareth (present tense) is not made perfect (perfect tense) in love. ¹⁹We love (present tense) him, because he first loved (aorist tense) us.
(King James Version)

(Verse 18) – **“Fear”** refers here to man’s fear of the judgment, or of God as judge (Help for Translators, p. 113). Fear introduces the category of punishment, which is quite alien to God’s forgiven children. Once assured that we are ‘as he is’ (God’s children, objects of His grace, accepted in the Beloved One, etc.)(1 Jn. 4:17), we cease to be afraid of Him. It is evident, therefore, the *he that feareth is not made perfect in love* (1 Jn. 4:18) (Tyndale NT Commentary, p. 170).

(Verse 19) – **“We love Him, because He first loved us.”** The fact that God loves us perfectly makes it impossible for us to fear or to be afraid (Help for Translators, p. 113). The thought is that the amazing love of God in Christ is the inspiration of all the love that stirs in our hearts. It awakens within us an answering love – a grateful love for Him, manifesting itself in love for our brethren (1 Jn. 4:11) (Wuest’s, p. 170). Our great

characteristic if we are Christians, is not that we fear, but that we love. God's love was primary; all true love is a response to His initiative (Tyndale NT Commentary, p. 170). God loved us first; that is why we love Him and the brothers. <:~::~: **STOP, DISCUSS OR COMMENT.**

1 JOHN CHAPTER 4 VERSES 20-21

:~::~:> **READ THE FOLLOWING:** ²⁰If a man say (aorist tense), I love (present tense) God, and hateth (present tense) his brother, he is (present tense) a liar: for he that loveth (present tense) not his brother whom he hath seen (perfect tense), how can (present tense) he love (present tense) God whom he hath not seen (perfect tense)? ²¹And this commandment have we (present tense) from him, That he who loveth (present tense) God love (present tense) his brother also. (King James Version)

(Verses 20-21) – Anyone who claims to love God, yet hates his brother makes a false claim: **he is a liar**. John often pointed up false claims by using the word “**lair**”: (See 1 John 1:6, 10; 2:4, 22; 4:20; 5:10) (The Bible Knowledge Commentary, p. 900). However loudly we may affirm ourselves to be Christian, our habitual sin, denial of Christ and selfish hatred expose us as the liars we are. Only holiness, faith and love can prove the truth of our claim to know, possess and love God (Tyndale NT Commentary, p. 170).

It is easier to love a person one sees than a person one does not see. John argues that one who does not do the easier thing, namely, loving one's visible brother, will surely not be able to do the more difficult thing, loving the invisible God (Help for Translators, p. 114). Jesus Himself taught the twofold commandment (Love for God and love for man). It was He who united Deuteronomy 6:4 and Leviticus 19:18. Man may not separate what Jesus has joined. If we love God we shall keep His commandments (1 Jn. 2:5; 5:3), and His commandment is to love our God and our neighbor. It is easy to say we love God when that love doesn't cost us anything more than weekly attendance at religious services. But the real test of our love for God is how we treat the people right in front of us – our family members and fellow believers (The Life Application Bible, p. 2283). <:~::~: **STOP, DISCUSS OR COMMENT.**

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**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 4)

Discover the answers by going to the appropriate Scriptures.

- 1. Read 1 John 4:1.** Do not believe everyone who claims to speak for God. For there are many: a. good preachers around. b. false prophets in the world. c. solid Christian churches in the world.
- 2. Read 1 John 4:1.** All Christian preaching and teaching needs to be tested. True or False.
- 3. Read 1 John 4:2.** Everyone who confesses openly his faith in Jesus Christ – the Son of God, who came as an actual flesh-and-blood person – comes from God and belongs to God. True or False.
- 4. Read 1 John 4:3.** Any spirit that refuses to acknowledge that Jesus is God's Son in human form, is not from God. This is the spirit of: a. Buddha. b. Elijah. c. antichrist.
- 5. Read 1 John 4:4.** You have already won your fight with those who are against Christ because there is someone in your hearts who is stronger than any false teacher in this wicked world. True or False.
- 6. Read 1 John 4:5.** What false teachers say is from the world, and the people who love the world gladly listen to them. True or False.
- 7. Read 1 John 4:6.** Those who know and love God pay attention to what the apostles say. But those who don't belong to God have no desire to listen to the apostle's teaching, that is, the doctrine of Christ. True or False.
- 8. Read 1 John 4:7.** True love comes from, that is originates with: a. man. b. Satan. c. God.

- 9. Read 1 John 4:8.** Anyone who doesn't love doesn't know God, because God's innermost and most compelling nature is to sincerely love. True or False.
- 10. Read 1 John 4:9.** God showed how much he loved us by sending his only begotten Son into the world so that we might have eternal life through Him. True or False.
- 11. Read 1 John 4:10.** This is the very highest expression of love: a. a warm feeling I get around certain persons. b. a gift given to a friend at Christmas. c. God sending his Son as an atoning sacrifice for our sins.
- 12. Read 1 John 4:11.** If God loved us with such self-denying sacrifice and such genuine concern, we most certainly should: a. attend church on Sunday. b. give to the poor. c. love one another in the same way!
- 13. Read 1 John 4:12.** No one has ever seen God. But if we practice sacrificial love and concern for others, God is living in us and can be seen in us. True or False.
- 14. Read 1 John 4:13.** The guarantee of our living in Him and His living in us is the share of his very own Spirit. True or False.
- 15. Read 1 John 4:14.** We tell all the world that God sent his Son to be: a. their Savior. b. their example. c. their rabbi.
- 16. Read 1 John 4:15.** God very definitely continues to live within anyone who sincerely confesses to others that Jesus is the Son of God. True or False.
- 17. Read 1 John 4:16.** As Christians we know the love which God has for us, and have put our trust in it. True or False.
- 18. Read 1 John 4:17.** As we live with Christ, our love grows more perfect and complete; so we will not be ashamed and embarrassed at the day of judgment, but can face Him with confidence and joy because He loves us and we love Him too. True or False.
- 19. Read 1 John 4:18.** There is no fear of someone who loves us (God). On the contrary, perfect love banishes fear. True or False.
- 20. Read 1 John 4:19.** Our love for God comes as a result of His loving us first. True or False.
- 21. Read 1 John 4:20.** If anyone boasts, "I love God," and goes right on hating his brother or sister, thinking nothing of it, he is: a. behaving badly. b. a liar. c. acting out his frustration.

22. Read 1 John 4:21. The command we have from Christ is blunt: Loving God includes: a. reading the Bible. b. memorizing 100 Bible verses. c. loving people.

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