

## I John 5:13-17

- Intro.** • As we begin to study the conclusion of John's epistle, can you explain the themes of the two major sections of the epistle?
- Section 1 - I John 1:5 – 3:10?
  - Section 2 - I John 3:11 – 5:12?
- 5:13** • Can you find the previous places in the epistle where John has explained his purpose for writing in a statement like “these things I have written to you...”? (9 of them)
- Is there not a close similarity between the concluding remark in John's gospel (John 20:31) and this concluding remark in John's epistle?
  - Is “believing in the name of the Son of God”...
    - assent to the historicity of Jesus?
    - acceptance of orthodox Christology?
    - a conversion affirmation of Jesus?
    - allowing for the receptivity of the nature and character of Jesus in our lives?
  - Is “knowing that you have eternal life”...
    - a psychological assurance of salvation?
    - a logical basis of preservation security?
    - a relational knowing of the ontological presence and function of the indwelling Christ?
- 5:14** • Do the previous references to “confidence” in this epistle (2:28; 3:21; 4:17) relate to this reference to “confidence”?
- Compare these other Johannine references to prayer to what John writes in this verse:
    - John 14:14-16
    - John 15:7,16
    - John 16:23-26
    - I John 3:21,22
  - Does “asking according to His will” mean...
    - finding out what God intends to do before He does it?
    - ascertaining the principles by which God works in order to ask in accord with such?
      - allowing our will to be aligned with His will, so that our desires our His desires?
  - Would it be accurate to state that “God's will is always Jesus”?
  - When God “hears us” is this...
    - auditory vibration of sound?
    - favorable receptivity to doing what is in accord with His character?
- 5:15** • Is what is said of Jesus in John 11:42 now true for Christians as well, as Jesus now lives in us?
- How can “we know that we have the requests which we have asked from Him”?
    - because “everyone who asks receives”? (cf. Matt. 7:8)
    - because “you do not have because you do not ask”? (cf. James 4:2)
    - because “the desires of the righteous are granted”? (cf. Prov. 10:24)
    - because “the effectual prayer of a righteous man availeth much”? (James 5:16)
    - because when our will is aligned with His will to express His character within His creation, then that is always what God wants to do?

- 5:16**
- Doesn't all sin lead to death? (cf. Gen. 2:17; Rom. 6:23)
  - Is John now saying that there is...
    - deadly sin and non-deadly sin?
    - major sins and minor sins?
    - mortal sins and venial sins?
    - a qualitative difference in sins?
  - Does the preposition "unto" death mean...
    - resulting in death?
    - leading unto death?
    - moving towards death?
    - promoting death?
  - What kind of "death" is John referring to?
    - physical death? (cf. Acts 5:1-11; I Cor. 5:5; 11:30)
    - spiritual death? (cf. John 5:24; I John 3:14)
    - behavioral death? (cf. Rom. 6:23; James 1:15)
  - What did John mean by "sin unto death"?
    - sins which have physical death consequences?
    - sins which lead to everlasting consequences of spiritual death?
    - sin which promotes behavior that does not express the life and character of God?
  - Did John have the false-teachers in mind when he referred to such sin?
  - Does John recognize and admit that a Christian "brother" might be observed "sinning sin" that is not "sin unto death"?
  - What does "sin not unto death" mean, then?
    - sin that is irrelevant in the sight of God?
    - sin that deserves a slap on the wrist, but not death?
    - sin that misrepresents the character of God, but does not promote the irrelevance of behavior that does not express the character of God?
  - How, then, does praying for a "brother" sinning such sin result in God's giving him life?
    - the brother's physical life will be preserved?
    - the brother will be granted spiritual life in regeneration?
    - the brother will be directed toward the expression of the life-character of God in his behavior?
  - When John writes that he does not advocate praying for those sinning "sin unto death", is he...
    - indicating that this is "unforgivable sin"? (cf. Matt. 12:32)
    - not recommending that they pray for the false-teachers? (cf. Deut. 3:26; Jere. 7:16; 11:14; 14:11; John 17:9)
    - forbidding prayer for those who have apostasized?
- 5:17**
- Why does John write, "All unrighteousness is sin"?
    - to avoid any idea that he is diminishing the gravity of sin by referring to "sin not unto death"?
    - to indicate that both "sin unto death" and "sin not unto death" involve unrighteousness?
    - to reiterate that Righteousness is the essential character of God (cf. 1:9; 2:1,29), and sin is anything contrary to God's character of Righteousness?
- Conc.**
- Explain how the historical context of the polemic between John and the false-teachers is so important to interpretation of this passage.
  - Note how the subject of "sin" will continue in the next paragraph.