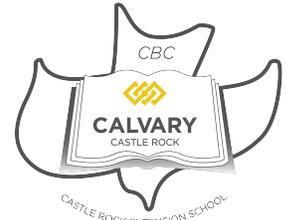


Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109
Tel: 303.663.2514 • Web: www.cbccastlerock.org



NT391 The Letters of John Fall 2016



Class #11

1 John Chapter 5:13-15 Christian Certainties

1 John Chapter 5:16-19 The Sin Unto Death

1 John 5:20-21 Conclusion

1 John Chapter 5:13-15 Christian Certainties

¶#14 Christian Certainties. 5:13-15.

Simply Stated:

13 These 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.

14 Now this is the confidence that we have in Him, 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 the petitions that we have asked of Him.

(5:13a) And I am writing specifically to you who

13 These things I have written to you who believe in the name of the Son of God,

(5:13b) For two reasons I am writing to you: #1 In order that you may have certainty
that you may know that you have eternal life,

(5:13c) And #2 being certain

and that being certain of eternal life you may continue to believe in the name of the Son of God until we arrive in His presence.

(5:14a) This certainty and continuous believing produces

14 Now this is the confidence that we have in Him,

(5:14b) This confidence in asking has boundaries

that if we ask (lesser asking the superior) anything according to His will, He hears us.

(5:15a) The certainty of believing and confidence means?

15 And if we know with certainty that He hears us,

(5:15b) Putting all of this together

whatever we ask according to His will, we know that we have the petitions that we have asked of Him.

Exposition

When look back at the teachings of 1 John as a whole, we find that the first four verses of chapter five make a great summary of what we have covered to date:

-Think of these verses without any of the negatives; without any references to the secessionists and there false, anti-Christ teachings. Think of these verses as a summary the letter thus far who are in sync and in tune with the following positive summary:

5:1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God *continuously* overcomes the world *anti-Christ system*. And this is the victory that has already overcome the world-our faith.....

We jump from these 'summary verses' to verses 11 & 12 which will lead us to the start of tonight's class at v.13

v. 11 And this is the testimony: that God has given us eternal life, and this life is in His Son.

v. 12 He who has the Son has life; he who does not have the Son of God does not have life. ...

(5:13a) And I am writing specifically to you who

13 These things I have already written to you who believe in the name of the Son of God,

-What things? Everything up to this point in 1John. Vs. 1-4 serve as a good summary

-This is the final time John says "These things I have written unto you"

-The other times in this letter:

1-1 John 1:4: **I write unto you that your joy may be full**

2-1 John 2:1: **I write unto so that you sin not**

3-1 John 2:12-14: **I write to you, Little children fathers young men** (all of you because of who you are *already* in Christ)

(5:13b) For two reasons I am writing to you: #1 In order that you may have certainty

in order that you may know from certainty **that you have (& echo) eternal life,**

(5:13c) And #2 being certain

and that being certain of eternal life you may continue to believe in the name of the Son of God until we arrive in His presence.

-With this knowledge, this continuous faith comes confidence, boldness in what area of our lives? What is our situation?

-We are here on earth, in the midst of a world antichrist system held in the grip of the wicked one

-We are aliens, sojourners, soldiers of a foreign country

-What is the most important thing we need to do if we are here and our Father is in Heaven?

-We need to be able to communicate, to Pray

-We need supplies, resources.

-We have people we are concerned about in the grip of the world system

-Our warfare is not so much to conqueror but to see people saved and rescued from the World System

-Our warfare is for our brothers and sisters and their struggles in this world

-We still have our sinful natures that are aligned with this world not Heaven

-So John goes on after he tells us that 'we must know', 'we must have assurance' of our eternal life here on

earth.

And if we are living v.13 then v. 14 naturally follows

(5:14a) This certainty and continuous believing produces

14 Now this is the confidence or boldness of speech that we have in (pros) or facing Him,

-on confidence see 1 John 3:21-23. What does confidence look like in these verses in chapter 3?

(5:14b) This confidence in asking has boundaries

v. 14 cont. ... that if we ask (*aiteo, lesser asking the superior*) anything according to His will, He hears favorably towards us.

-Conditions? See John 15:7. Must be in His name and all that THE Name implies, see John 14:13, see John 15:16

-Have you thanked Him for the prayers He did not answer or better yet the prayers He said no to?

-If His will is going to be done, why pray at all?

-**Marshall:** The point is rather that the believer must seek to submit his will to God's by saying, "Your will be done" (Mt. 6:10). It is as we freely yield ourselves to God that he is able to accomplish his will through us and our prayers. In a very real sense, therefore, the accomplishment of God's will in the world does depend on our prayers. Through prayer we make ourselves instruments of God's will, and at the same time, in a manner that lies beyond human comprehension, he is able to act powerfully to answer our prayers. When we learn to want what God wants, we have the joy of receiving his answer to our petitions.

(5:15a) The certainty of believing and confidence means?

15 And if we know with certainty that He hears us,

-Will you trust the follow thru on our Father's part if you truly believe He hears us?

-All See Mark 11:22-26

(5:15b) Putting all of this together

v. 15 cont. ... whatever we ask according to His will in 14b, we know that we have the petitions that we have asked of Him.

-‘petitions’: First of three usages is very ‘eerie’. It is used of Pilot when he granted the ‘request’ of the Jews to release Barabbas and crucify Jesus in Luke 23:24-25. The second usage is in Phil 4:6, “let your requests be made known to God”. The third and last usage is our verse.

-So the three usages for ‘request/petition’ flow like this: The request to release a sinner and crucify the sinless one enabled us, thru His crucifixion, to make our ‘requests’ known to the Father and we thru growth in our faith come to the place where we know our ‘petitions’ are heard by Him!

1 John Chapter 5:16-19 The Sin Unto Death

¶#15 The Sin Unto Death. 5:16-19

Simply Stated:

16 If anyone sees his brother sinning a sin *which does not lead to death*, he will ask, and He will give him life for those who commit sin not *leading to death*. There is sin *leading to death*. I do not say that he should pray about that.

17 All unrighteousness is sin, and there is sin not *leading to death*.

18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

19 We know that we are of God, and the whole world lies *under the sway of the wicked one*.

Thought Flow

(5:16a) What does loving our brothers look like? Asking first for their Spiritual needs

16 If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not *leading to death*.

(5:16b) But there is one sin

There is a sin leading to death.

(5:16c) And you cannot ask

I do not say that he should pray about that.

(5:17) Let's be clear here we talking about a specific sin

17 All unrighteousness is sin, and there is a sin not leading to death.

(5:18a) If you are born again than you cannot commit this very specific sin

18 We know that whoever is born of God does not *commit this specific sin*;

(5:18b) This does not mean that we can freely sin

but he who has been born of God keeps himself,

(5:18c) And by keeping himself

and the wicked one does not touch him.

(5:19) and there are two certainties regarding those born of God and those not begotten

19 We know that we are of God, and the whole world lies *under the sway or control of the wicked one*.

Exposition

(5:16a) What does loving our brothers look like? Asking first for their Spiritual needs

16 If anyone sees (*outwardly sees*) his brother sinning a sin which does not lead to death, he will ask aiteo, and He will give him life for those who commit sin not *leading to death*.

-**Kruse**: It is difficult to explain what the author means by saying that, in answer to prayer for a believer who sins, 'God will give him life'. In this letter believers already have eternal life (cf. 3:14; 5:11, 12, 13). How can it be said, then, that in answer to prayer God will give them life?

-He, anyone, another brother and sister will ask the Father, and he will give them life?

-He, anyone, another brother and sister will ask the Father, and he will give him, restore, re-flame to him

the fellowship life, *zoe*, spiritual life, He the Father will restore '*spiritual life fellowship*' to Him.

-What we do not learn here is *How* this happens. But we have help from Paul

Gal. 6:1-2: Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. **2** Bear or endure one another's (someone like you) burdens, and so fulfill the law of Christ.

-Adding John's words in *Italics* to Gal. 6:1 the whole process would read this way:

Brethren, if you see a man, his brother (sinning a sin which does not lead to death) and is overtaken in any trespass, he will ask aiteo and He will give him life for those who commit sin not leading to death, and you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear or endure one another's (someone like you) burdens, and so fulfill the law of Christ.

-Prayerfully that intervention would lead to repentance, confession, restoration of fellowship with heaven and earth, and spiritually life flowing once again

-We believe that John does not get into the details of this 'sin not unto death' because he is anxious here only to make a distinction that there are sins not unto death, but there is also a sin unto death that is not forgivable and we are not to pray for forgiveness of that sin. God will not hear that prayer.

He will hear the prayer for forgiveness of sin that is not unto death

(5:16b) But there is one sin

v. 16 cont. There is (literally) a death sin or a sin leading to or facing a sure death.

-If Christ is rejected, willing, freely, your prayer is not that God would forgive Him, but that He would change his mind about Jesus Christ, His person and His work because he or she is facing death!

-Some interpret death here as physical death, and they point to Ananias and Sapphira,

but it is interesting that in the account of their deaths for lying to the H.S. in Acts 5 that the Holy Spirit does not use the word death when referring to their deaths, but in both cases it reads 'breathed their last'

-How many of you have lied to God by lying to others?

-Some include Paul's admonition in 1 Cor. 11:29-30 to prove their case that there is a sin that leads to Physical death

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this reason many are weak and sick among you, and many sleep.

-Sleep here is physical death

-If you have and if you are still here I suggest that Ananias and Sapphira's sin was not the sin unto death that John refers to.

-Secondly John has been talking about spiritual life thru out this passage, eternal life, it does not stand to reason that he is now talking about physical death

-No this is spiritual death, eternal death, eternal separation from God

What is death?

-To separate from. 'Lives', plural in Gen. 2:7 were breathed into Adam.

-So when Adam and Eve sinned what did the death process look like?

-Three verses on death will suffice: **see** Mark 9:1, **see** John 8:52, **see** Heb. 2:9-10

What is the sin unto eternal death, sin that we are not to ask God to forgive?

-We contend that this is not new (this sin unto death) to this letter but that John has been addressing it all along

-**Marshall:** 'Sin that leads to death' is deliberate refusal to believe in Jesus Christ, to follow God's commands, and to love one's brothers. It leads to death because it includes a deliberate refusal to

believe in the One who alone can give life, Jesus Christ the Son of God come in the flesh.

-First of all these are not, ignorant, blind sinners of the world per se

-John started this identification of who they are and what their sin is: in chapter **2:18-19**

18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest (very clear about them and what they believe), that none of them were of us.

-John continues this identification in **v. 21**

21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

-And John tells us more in Chapter **4:1-3**,

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. **2** By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit that does not confess that Jesus Christ has come in the flesh is not of God.

Again in: 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

Again in: 5:1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

Again in: 1John 4:8

7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

8 He who does not love does not know God, for God is love.

Earlier in 1 John we read this commandment:

3:23 And this is His commandment: that we should *continually* believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

-There are those in the fellowship John was writing to who believed that Jesus Christ is His Son manifest in the flesh who when they listened to false teachers that have come in amongst them began to stop believing that Jesus Christ is the Son of God manifested in the flesh.

-The issue here is not forgiveness of sin per se, but believing bad, deadly doctrine about the person and work of Jesus Christ.

-Pray for a change in the doctrine; a change in the mind about who is Jesus, and that they will avail themselves of the Cross and the Resurrection.

-SO we are not to pray that this sin would be forgiven, it is the sin unto death: **'not believing that Jesus is the Christ, the Son of God come in the flesh'**

-So the issue in prayer is not forgiveness but a mind and heart correction of who Jesus Christ is.

EXAMPLE:

-Did Saul of Tarsus believe that Jesus of Nazareth existed? Yes

-Did he believe that Jesus of Nazareth was the Christ, the Messiah. No

-Was he lost forever because he certainly believed a sin unto death?

-Obviously not, before he died physically he changed his mind about who Jesus is: He called Him LORD when he met Him!

Just in case we are thinking: 'Well I have not committed the sin unto death, I'm certainly OK, John now goes back to the question of sin and the believer

(5:16c) And you cannot ask

v. 16 cont. ... I do not say that he should pray or make request about that.

-Asking for forgiveness for this 'sin unto death' is not the correct request.

-Forgiveness will not be granted

Which leads to why it will not be answered

(5:17) Let's be clear here we talking about a specific sin

17 All unrighteousness is sin, and there is a sin not leading to death.

-Even this sin unto death is a sin of unrighteousness.

-Why is unrighteousness called sin here?

-Why is it the ultimate 'unrighteous' sin?

2Cor. 5:21 For He made Him who knew no sin to be sin for us, that we might become (what we are not now) the righteousness of God in Him.

-so let's combine **John** with **Paul** and see what we have

2Cor. 5:21 For He made Him (Jesus the Christ, the Son of God come in the flesh) who knew no sin (all unrighteousness is sin, all sin therefore is unrighteousness) to be sin for us, that we might become the righteousness of God in Him.

-and summarizing this we turn to Paul in Philippians 3:9 and combine with **John**

9 and be found in Him **(Jesus the Christ, the Son of God come in the flesh)**, not having my own righteousness (*which I have none of because I am a sinner*), which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

(5:18a) If you are born again than you cannot commit this very specific sin

18 We know that whoever is born of God does not commit this specific sin;

-The only way one who is born again and lives out the evidence of the new birth is because they believe in a correct understanding of who Jesus is and what He did on the cross.

(5:18b) This does not mean that we can freely sin

v. 18 cont. ... but he who has been born of God keeps himself.

-Keeps himself in the correct doctrine.

-Keeps himself, that when he strays the anointing, the H.S. will be heeded.

-Keeps himself not just in doctrine but in doctrine that leads to a correct lifestyle: Bad doctrine that comes from bad company (whether books, videos, CDs, personal appearances), leads to bad morals.

-Keeps himself by carrying out 1 John 1:7 and 9 and deals with sin as Paul generalizes in **Eph. 2:3**

3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind,

(5:18c) And by keeping himself

v. 18 cont. and the wicked one does not touch him.

-How can the wicked one touch us?

-By playing and living in His sand box, His world system!

-See 1Tim. 1:20 and see 1Tim. 5:15

(5:19) and there are two certainties regarding those born of God and those not begotten

19 We know that we are of God, and the whole world lies under the sway or control of the wicked one.

-**Kruse:** The contrast between true believers and those of the rest of the world is that the former belong to God, while the latter are under the control of (lit. 'lie in') the evil one. In the light of the previous verse, believers are no longer under the control of the evil one because Jesus Christ keeps them safe so that the evil one cannot harm them. The teaching that the rest of the world is under the control of the evil one has its counterpart in the Gospel of John, where three times (John 12:31; 14:30; 16:11) the evangelist mentions the prince (ruler) of this world (*ho archon tou kosmou*). In the context of 1 John, those in the world include the secessionists, whom the author now regards as belonging to the world (cf. 1 John 2:18-19 and 4:1-5).

-Paul on this, **Eph. 2:1-3**. We would do well to memorize these verses:

2:1 And you *He made alive*, who were dead in trespasses and sins,

2 in which you once walked according to the course *age or era* of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

1 John 5:20-21 Conclusion

¶#16 Conclusion. 5:20-21

Simply Stated:

20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

21 Little children, keep yourselves from idols. Amen.

Thought Flow

(5:20a) and this knowledge has come to us from

20 And we know that the Son of God has come and has given us an understanding,

(5:20b) What is this understanding?

in order that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ.

(5:20c) And what is His Son Jesus Christ?

This is the true God and eternal life.

(5:21) Beware of all other substitutes that will allure you

21 Little children, keep yourselves from idols. Amen.

Exposition

(5:20a) and this knowledge has come to us from

20 And we know that the Son of God has come (*into the world as a man*) and has given us an understanding,

Kruse: The word translated 'understanding' (*dianoia*) is found only here in the Johannine writings, but the context makes its meaning clear enough: he has given us understanding **so that we may know Him who is true**.

(5:20b) What is this understanding?

v. 20 cont. ... in order that we may know Him (the Father) who is true;

.... The understanding which the Son of God gives is knowledge of God the Father himself. In John 17:3 Jesus addresses his Father as 'the only true God'. The author of 1 John refers to the God and Father of Jesus Christ

(5:20c) And what is His Son Jesus Christ?

v. 20 cont. ... and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

-The first antecedent to the noun God describes who this God is: His son Jesus Christ

-The one who is true is the one whose Son is Jesus Christ. However, what the author wants to stress is that those who believe are actually 'in him who is true', that is, in God the Father, because they are 'in his Son Jesus Christ'.

-The general concept of believers dwelling in God/in his Son is found in nine other passages in the letter (2:5, 6, 24, 28; 3:6, 24; 4:13, 15, 16).

-**Kruse:** There is no other statement like it in 1 John, though there is such a statement in the Fourth Gospel (John 1:1: 'In the beginning was the Word, and the Word was with God, and the Word was God'). Supporting such an interpretation is the fact that 'Jesus Christ' is the closest antecedent for 'he' in the context.

-**Schnackenburg:** For here the full identity of Jesus as God is recognized without reserve.... This seems to occur intentionally at the end of the letter, at the climax of the triumphant expression of faith. It is hardly an accident that it is precisely at the beginning (1:1, 18) and the end (20:28) of the Gospel of John that the light of Jesus' divinity shines forth most fully. The climactic Christological confession becomes visible here in all its clarity

(5:21) Beware of all other substitutes that will allure you

21 Little children, keep yourselves from idols. Amen.

-Jude 21 tells us to keep ourselves in the sphere where God can actively, directly love us, don't step out of that sphere in a realm that displeases Him because it hurts us!

-When we live and love outside of the love of God we have not kept ourselves from *first* loving someone or something else, besides Jesus Christ *first*.

-We have not kept ourselves from IDOLS, from replacements.

-And How do we know that we love Jesus Christ more than anyone or anything else in the world?

This is the message of 1 John:

5:1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. 2 By this we know that we love the children of God, when we love God and keep His commandments.

-Three things here:

1st-Whoever believes that Jesus is the Christ is born of God,

2nd-Whoever is a child of God loves God and automatically or as a natural consequence, loves His children

3rd-When we love God and keep His commandments we know we love His children, for that is His first commandment after loving Him: To Love one another as He loved His disciples