

I John 5:18-21

- Intro.**
- Do these concluding words of the epistle reiterate and sum up what has been previously written in the epistle?
 - Observe the triad of “we knows” in verses 18, 19, and 20.
 - Do you think that the “we knows” are in response to the false-teachers and their nascent Gnostic thought that stressed an elitist intuitive knowledge?
- 5:18**
- Did John not seek to counter the false-teachers who said they “had no sin” (1:8) and “had never sinned” (1:10)? Is John falling into concurrence with them?
 - Did John not just affirm that a Christian brother can sin? (5:16; cf. 1:9; 2:1,2)
 - What, then, does John mean by the statement that “no one who is born of God sins”?
 - Does he mean that “no one born of God ever sins”? ...perfectionism?
 - Does he mean that “everyone born of God should not sin”? ...moralism?
 - Does he mean that “everyone having been born by receiving God’s divine life (cf. John 1:12,13; 3:3-6), and continuing to function by deriving life-character expression out of God in his/her behavior, does not sin because it is incongruous and inconsistent with the life-character being expressed in righteousness?
 - Does he mean that the very nature (cf. II Peter 1:4) and character of the Sinless One, Jesus, lives in the one who has received divine life in the spiritual birth of regeneration, and the Sinless One does not express sin in our behavior?
 - How does John’s statement here correlate with what he wrote in 3:6-9?
 - Is John’s statement here consistent with his purpose for writing expressed in 2:1?
 - To whom do the pronouns refer in the phrase, “he who was born of God keeps him”?
 - He (Jesus Christ) who was born of God keeps him (the Christian, who is born of God)?
 - he (the Christian) who was born of God keeps Him (Christ/God the Father)?
 - he (the Christian) who was born of God keeps himself?
 - Is John emphasizing the protective keeping of Christ in the life of the Christian? (cf. John 10:28; 17:12,18)
 - In what sense does “the evil one not touch” the one born of God?
 - the Christian is not tempted by the devil?
 - Satan has no right to rule in the life of a Christian?
 - “Greater is He who is in us, than he who is in the world”? (4:4)
- 5:19**
- Does John’s inclusion of himself and his readers in the phrase, “we are of God”, establish a contrast with the false-teachers who were “of the devil” (3:8), “of the antichrist” (4:3), and “of the world” (4:5)?
 - Does “we are of God” imply that...
 - our spiritual life is derived out of God in regeneration?
 - our behavioral character expression is derived out of God in sanctification?
 - By “the whole world”, does John include...
 - the whole world of humanity at large?
 - the whole world of fallen humanity?
 - the whole world-system of evil?
 - the whole world-system of which the false teachers are a part? (cf. 4:5)
 - In what manner does the whole world lie “in the evil one”?
 - in the realm or state of the evil one who is the “god of this world” (cf. II Cor. 4:4)
 - in the grasp or grip of the evil one?
 - in dependence upon the evil one?
 - ensnared or enslaved by the evil one? (cf. John 8:34-44; II Tim. 2:26)
 - spiritually incorporated, conjoined or in union with the evil one?

- 5:20**
- When John states that “the Son of God has come”, does he mean...
 - incarnationally? (cf. John 8:42)
 - redemptively? (cf. I John 3:5,8)
 - Pentecostally?
 - regeneratively?
 - experientially?
 - Does Jesus’ having come and “given us understanding” correspond with what John was referring to in 2:27?
 - Does this “understanding” refer to...
 - intuitive revelation?
 - cognitive apprehension and perception?
 - mental insight?
 - Is a contrast intended between “the True One” (who is “the Righteous One - 2:1) and “the evil one” (who is the “liar” - Jn. 8:44)?
 - Is a contrast intended between being “in the True One, in His Son, Jesus Christ” and the whole world being “in the evil one”?
 - Are these contrasting states of spiritual incorporation?
 - What is meant by the separate statement, “This is the true God and eternal life.”?
 - this spiritual incorporation is to know the true God and eternal life?
 - this knowing of the true God and His Son, Jesus Christ, is eternal life? (cf. John 17:3)
 - this One, Jesus Christ, is essentially the true God and eternal life?
- 5:21**
- Can you locate the six previous times that John has expressed his paternal concern for the readers by calling them “little children”?
 - Do Paul’s concluding remarks to Timothy in I Tim. 6:20,21 correspond to John’s concluding remark in this epistle?
 - Why does John give this imperative about avoiding idolatry when he has not addressed the subject previously in the epistle?
 - When John refers to “idols” is he referring to...
 - tangible, physical graven images or icons?
 - ideological idolatry? (cf. Ezek. 14:4; Col. 3:5)
 - Could John’s reference to “idols” be suggesting that...
 - the false-teachers were guilty of idolatry?
 - behind every idol there is demonic activity? (cf. Acts 17:22; I Cor. 10:19-21; Rev. 9:20)
 - sinful, immoral behavior is akin to idolatry? (cf. Eph. 5:5; Col. 3:5)
- Conc.**
- What is the foremost truth that you have learned from this study of I John?
 - Do you think that I John has a pertinent message for the church of our time? Explain.