

I. **INTRODUCTION.**

- A. Scripture text: **1John 5:13-18.**
- B. There are four main parts to this section of Scripture and this lesson on it:
  - 1. The assurance of eternal life (1Jn. 5:13).
  - 2. Prayer as God Intends (1Jn. 5:14-16).
  - 3. The Sin unto Death and the Sin Not unto Death (1Jn. 5:16,17).
  - 4. John's Concluding Remarks (1Jn. 5:18-21).
- C. With this lesson we conclude our study of the letter of 1John.

II. **THE ASSURANCE OF ETERNAL LIFE.**

- A. The text (1Jn. 5:13).

*These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.*
- B. Three basic pillars of assurance that we are the children of God:
  - 1. Faith in Christ (the basis of the next two).
  - 2. We have made a break with sin.
  - 3. We have learned to love (the brethren).
- C. Notice again the emphasis on "we know." Salvation is never to be guesswork.

III. **PRAYER AS GOD INTENDS.**

- A. The text (1Jn. 5:14-16).

*And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. [15] And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him. [16] If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.*
- B. The qualities of acceptable prayer:
  - 1. Boldness--the right of a free man to speak everything he/she needs to speak (5:14a).

*And this is the confidence which we have before Him,...*
  - 2. Ask according to God's will (5:14b).

*...if we ask anything according to His will, He hears us.*
  - 3. Confidence--that God's hears what we ask (5:15).

*And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.*
- C. Then in 5:16, John gives an example of the above:
  - 1. A prayer given in accordance with God's will (5:16a).

*If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death....*
  - 2. A prayer given not in accordance with God's will (5:16b).

*There is a sin leading to death; I do not say that he should make request for this.*

IV. **THE SIN UNTO DEATH AND THE SIN NOT UNTO DEATH.**

- A. The text (1Jn. 5:16,17).

*If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this. [17] All unrighteousness is sin, and there is a sin not leading to death.*
- B. The context is about spiritual (not physical) life and death.
- C. The "sin not unto death" would be the occasional sin John has previously spoken about (1Jn. 1:7; 3:6,9).

(1Jn 1:7) but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

(1Jn 3:6,9) No one who abides in Him sins; no one who sins has seen Him or knows Him.... [9] No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

- D. The “sin unto death” is not the blasphemy against the HS (see Mt. 12:31). Jesus is no longer on the earth, and the HS is no longer working miracles, so men cannot sin in this way today.
- E. The “sin unto death” would be the continual sin that one will not repent of (1Jn. 1:6; 3:4,7).  
(1Jn 1:6) If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;  
(1Jn 3:4,7) Everyone who practices sin also practices lawlessness; and sin is lawlessness.... [7] Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous;
- F. The concept of the “sin unto death” is the same as the “willful sin” of Heb. 10:26. Any sin that a person will not repent of, or intentionally commits, will result in spiritual death.
- G. John’s context is about prayer.
  - 1. We do not need to pray that God forgives a person and keeps them in His fellowship when they have no desire in themselves to stay in fellowship with God.
  - 2. But we can pray in this case, that God will cause someone to speak to this person and encourage them to stop sinning.
  - 3. We can also pray that Xians, walking in the light, will be made aware and forgiven of their sin.
- H. John says that “all unrighteousness is sin.” There are no venial or mortal sins, that Catholicism teaches. John refutes that thinking by saying it doesn’t make any difference what sin it is (big, little, etc.), if that sin is not repented of then it can become a “sin unto death.”
- I. Conversely, any sin (big, little, etc.) can be a “sin not leading to death” because we are willing to repent of it.

## V. JOHN’S CONCLUDING REMARKS.

- A. The text (1Jn. 5:18-21).  
We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him. [19] We know that we are of God, and the whole world lies in *the power of* the evil one. [20] And we know that the Son of God has come, and has given us understanding, in order that we might 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, guard yourselves from idols.
- B. The first “born of God” (begotten) refers to the child of God, a Xian.
- C. The second “born of God” (begotten) probably refers to X.
- D. The concept is a repetition of earlier teachings. When a Xian is walking in the light, Jesus will “keep” him and he will not be in danger of the devil.
- E. The word “lies” in 5:19 is interesting. One way to look at this, is through a metaphor of walking versus lying down. The devil has power over all who have stopped walking in the light and are now laying down. Therefore the world that does not walk after X, lies (prone position) in the power of the devil.
- F. In the last two verses we see that God has given us an understanding (the anointing of 2:27), we know that Jesus is the true God and the eternal life (5:11). Since Jesus is true deity, the warning of 5:21 is to flee all erroneous concepts of God (Gnosticism, etc.).

## VI. CONCLUSION AND INVITATION.

- A. Our study of 1John has identified many wonderful teachings:
  - 1. We are to believe that Jesus has come in the flesh and walk in His light.
  - 2. Jesus is our propitiation for sin, and we are not to satisfy the lusts of eye, flesh, and pride of life.
  - 3. The lifestyle of Xians as opposed to non-Xians is to be obvious.
  - 4. We are to love the brethren and this is a sign of our conversion to Christ.
  - 5. Our faith is the victory that overcomes the world—His commands are not a burden.
- B. Respond to the invitation and make things right as to receive these spiritual blessings.
- C. Plan of salvation for non-Xians, erring Xians.