



- b. Rejection of the witness
  - (1) The result of rejecting the witness—"he that believeth not God hath made him a liar."
    - a) He believeth not God.
      - i) God has given His witness.
      - ii) Refusal to believe "on the Son of God" is refusal to believe God.
    - b) He hath made God a liar.
      - i) Rejecting God's witness concerning His Son is to accuse God of being a liar (Romans 1:25). The opposite is true for the person receiving the witness (John 3:33).
      - ii) God is not a liar (Numbers 23:19; 1 Samuel 15:29; Titus 1:2; Hebrews 6:18).
      - iii) When man attempts to label God as a liar, that man is proven to be the liar (Romans 3:3-4).
  - (2) The means by which the witness is rejected—"he believeth not the record that God gave of his Son."
- 2. The basis of the record (1 John 5:11)
  - a. God hath given to us eternal life.
    - (1) The reception of this life
      - a) It is a gift from God—"God hath given" (John 10:28; Romans 6:23).
      - b) It is received by faith (John 3:15).
    - (2) The beginning of this life—"hath given" (John 3:36; John 5:24; John 6:47, 54; 1 John 5:12)
    - (3) The continuance of this life—"eternal life"
    - (4) The identity of eternal life
      - a) Knowing God and His Son (John 17:1-3)
      - b) The Son of God (1 John 1:2; 1 John 5:20)
  - b. This life is in His Son (John 5:26).
- 3. The distinction caused by the response (1 John 5:12; John 3:36)
  - a. He that hath the Son hath life (John 5:24).
  - b. He that hath not the Son of God hath not life.
- 4. The purpose of the record (1 John 5:13)
  - a. The audience—"you that believe on the name of the Son of God" (1 John 2:21)
  - b. The goal
    - (1) Assurance of eternal life
    - (2) Continued and strengthened faith
    - (3) Note: The purpose of John's writings is an interesting study.
      - a) The gospel of John was written to prove Jesus as the Christ for the unbelieving so that they might believe (John 20:31).
      - b) The epistles of John were written to the saved in hopes of strengthening their faith in the One in whom they already believed (1 John 5:13).



### III. THE RESPONSIBILITIES OF THE SAVED (1 John 5:14-21)

#### A. The Responsibility of Prayer (1 John 5:14-17)

##### 1. The benefit of prayer (1 John 5:14-15)

###### a. The earthly perspective of prayer (1 John 5:14)

(1) The confidence of our prayers—“And this is the confidence that we have in him.”

a) The identity of the confidence—“this”

i) The confidence of eternal life (1 John 5:13)

ii) The confidence of answered prayer (1 John 5:14-15)

b) The beneficiary of the confidence—“we have”

c) The source of the confidence—“in him”

i) The person of the confidence (1 John 5:13; Romans 5:1-2; Ephesians 2:13; Ephesians 3:11-12; Hebrews 4:15-16)

ii) The reason for the confidence (Ephesians 2:13-18; Hebrews 4:15-16)

(2) The conforming of our prayers—“that, if we ask any thing according to his will”

a) Prayer is not meant to be a means by which the believer gets his own will.

b) Prayer is the means by which the believer submits his will to the Saviour’s and requests that the Saviour’s will be accomplished.

(3) The consent of our prayers—“he heareth us.”

a) A blessing enjoyed by Old Testament Saints (Job 34:28; Psalm 31:22; Psalm 34:17; Psalm 69:33; Proverbs 15:29; Jeremiah 29:12; Jeremiah 33:3)

b) A blessing enjoyed by the Son of God (John 11:42)

###### b. The heavenly response to prayer (1 John 5:15)

(1) The assurance of prayer—“And if we know that he hear us”

a) Many believers cease to pray when they cease to believe that God hears them.

b) The only people who are faithful in prayer are those who have a strong conviction that God hears prayer.

(2) The variety of prayer—“whatsoever we ask”

a) It is wrong to pull this phrase out of context and suggest that it means anything that is asked in prayer is granted.

b) The Bible gives stipulations to answered prayer.

i) Asking in the name of the Son (John 14:14)

ii) Faith (James 1:6-7)

iii) Obedience (1 John 3:22)

iv) Asking according to the will of God (1 John 5:14)

(3) The answer to prayer—“we know that we have the petitions that we desired of him.”

a) These are petitions that are made according to His will.



- b) This shows that prayer causes God's will to become our desire.
- 2. The effectiveness of prayer toward sin (1 John 5:16-17)
  - a. The knowledge of sin (1 John 5:16)
    - (1) A brother sees another brother sin.
    - (2) He knows the sin of his brother was not a sin unto death.
  - b. The prayer for life (1 John 5:16)
    - (1) The brother who witnessed the sin shall pray for the guilty brother's sin that it might be forgiven and the guilty turned before committing a sin unto death.
    - (2) The prayer of the brother who witnessed the sin shall give life to the guilty. Note: This is not *spiritual* life, but *physical* life.
  - c. The sin void of prayer (1 John 5:16)
    - (1) There is a sin unto death.
      - a) Examples of sins "unto death"
        - i) Moses and Aaron (Numbers 20:12)
        - ii) Ananias and Sapphira (Acts 5:1-11)
        - iii) Lord's supper (1 Corinthians 11:30)
      - b) Common thoughts as to the identity of this sin
        - i) Blasphemy against the Holy Ghost (Mark 3:28-30)
        - ii) Any great sin (i.e., murder or idolatry)
        - iii) Any sin punishable by death under the law
        - iv) Partaking of the Lord's supper unworthily (1 Corinthians 11:29-30; see Numbers 20:8-13)
        - v) A different sin for each person—one sin might be the sin that is "unto death" for one person, but may not be so for another person.
        - vi) Taking the mark of the beast in the tribulation (Revelation 14:9-10)
      - c) Common assumptions, though not taught in scripture
        - i) The sin unto death is a specific sin.
        - ii) The sin is unable to be forgiven.
      - d) What we know
        - i) It is a generic sin.
          - (a) At first glance, we might assume that it is a specific sin because the Bible says, "There is **a** sin unto death."
          - (b) However, the next verse shows that it is speaking of a category rather than a specific sin, because the Bible uses the same terminology when speaking of the sins that are not unto death.
        - ii) It was common knowledge the sin was unto death. A person had to know whether to pray or not to pray.
        - iii) The life given by prayer is physical.
    - (2) John does not say that the brother who witnessed the sin shall pray for the sin unto death.



- a) The Bible does not say that the innocent shall not pray for the guilty person.
- b) Rather, the Bible says there is no need to pray for it (forgiveness of the **sin**).
  - i) Paul admonished the Corinthians to deal with a physical fornicator in this manner (1 Corinthians 5:1-5).
  - ii) Paul dealt with Hymenaeus and Alexander after this manner when they committed spiritual fornication (1 Timothy 1:19-20).
- d. The details of sin (1 John 5:17)
  - (1) All unrighteousness is sin.
    - a) Sin is the transgression of the law (1 John 3:4). As the law is righteous (Deuteronomy 4:8; Romans 7:12), any violation of that law constitutes sin.
    - b) The thought of foolishness is sin (Proverbs 24:9).
    - c) Whatsoever is not of faith is sin (Romans 14:23).
  - (2) There is a sin not unto death.

#### B. The Responsibility of the Righteous (1 John 5:18-21)

- 1. The work of salvation (1 John 5:18-20)
  - a. Salvation changes (1 John 5:18).
    - (1) Salvation ends sin—"whosoever is born of God sinneth not."
      - a) The dilemma
        - i) Some teach that this suggests a new believer will never again sin.
        - ii) Some teach that this speaks of tribulation saints and that they will not sin if they are born of God; and if they do sin, they will lose their salvation.
      - b) The solution
        - i) Problems with the previous lines of thinking
          - (a) Each discounts the true identity of sin—If those who are truly born of God will not sin, the first thought of foolishness will be evidence they were never born of God or had lost their salvation (Proverbs 24:9).
          - (b) Each discounts God's grace—If the first sight of sin suggests loss of or absence of salvation, then God is much less gracious with His people now or in the future depending upon your interpretation.
        - ii) The only feasible answer
          - (a) This must speak of the new nature (the redeemed soul).
          - (b) The identifying part of the man is the soul (Genesis 2:7; Genesis 35:18; Galatians 2:20; Revelation 6:9; Revelation 18:13; Revelation 20:4).



- (c) The lost man has a soul that has transgressed the law of God (Micah 6:7) and has not seen God, neither has he known God (Matthew 7:23; John 10:14; 2 Timothy 2:19).
    - (d) The new birth produces a new nature that desires only to do righteous works (Romans 7:22-23; 2 Corinthians 5:17).
  - (2) Salvation preserves.
    - a) He that is begotten of God keepeth himself.
      - i) A saved person does not keep himself saved, rather, he is kept by the power of God (1 Peter 1:5).
      - ii) Though this passage can be difficult because of the phrase *keepeth himself*, the interpretation is likely twofold.
        - (a) Positionally
          - (i) When a person puts his faith in the finished work of Christ, his soul is born again and his spirit is quickened.
          - (ii) He chooses to yield his soul to the care of the Lord Jesus Christ.
        - (b) Practically
          - (i) Believers should keep themselves from meats offered to idols, blood, things strangled, and fornication (Acts 15:29).
          - (ii) Believers should keep themselves unspotted from the world (James 1:27).
          - (iii) Believers should keep themselves from idols (1 John 5:21).
          - (iv) Believers should keep themselves in the love of God (Jude 1:21).
    - b) The wicked one toucheth him not.
      - i) They are not “of that wicked one” (1 John 3:12).
      - ii) They have “overcome the wicked one” (1 John 2:13-14).
      - iii) Just as the Lord prohibited Satan from touching the physical life of Job (Job 2:6), He prohibits Satan from taking the eternal life of His saints (John 10:28).
  - b. Salvation distinguishes (1 John 5:19).
    - (1) We are “of God” (1 John 3:10; 1 John 4:2, 4, 6).
    - (2) The world lieth in wickedness.
      - a) To the unsaved, the world is pleasant and habitable, and a little good lies within each person.
      - b) To the saved, the world is wicked and everyone therein who has not trusted Christ “lieth in wickedness” and will burn for all eternity in the lake of fire.
  - c. Salvation enlightens (1 John 5:20).
    - (1) Concerning the coming of Christ
      - a) The time of His coming—“is come”



- b) The purpose of His coming
  - i) To give us an understanding
  - ii) That we may know Him that is true
    - (a) At first glance this may be thought to speak of the Son of God, but later it is identified as speaking of God the Father.
    - (b) This is confirmed by the teaching of the Lord Jesus Christ (Matthew 11:27; John 8:19; John 14:7, 9).
    - (c) This is confirmed in John's epistles (1 John 2:13, 23).
- (2) Concerning the position of the believer
  - a) We are in Him that is true (Colossians 3:3; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 John 4:15-16).
  - b) Even in His Son Jesus Christ (Romans 8:1; Romans 12:5; Romans 16:7; 1 Corinthians 1:30; 2 Corinthians 5:17; Galatians 1:22; Philippians 1:1)
- (3) Concerning the identity of the Father and Son
  - a) This is the true God—God the Father (John 17:3; 1 Thessalonians 1:9).
  - b) And eternal life—God the Son (1 John 1:2; 1 John 5:11)
- 2. The charge to the saints (1 John 5:21)
  - a. The reminder of vulnerability—"Little children"
    - (1) Used by the Lord Jesus to inform the disciples He was leaving (John 13:33)
    - (2) Used by Paul when dealing with the weakness of the Galatians (Galatians 4:19)
    - (3) Used by John to warn the saints of antichrists (1 John 2:18)
  - b. The need for circumspection—"keep yourselves from idols."
    - (1) A problem in the Old Testament (Exodus 20:3-4; 1 Corinthians 10:7)
    - (2) A problem in the church age (1 Corinthians 10:14; 2 Corinthians 6:16-17)
    - (3) A problem in the tribulation (Revelation 9:20; Revelation 13:14)
  - c. The agreement of the apostle—"Amen."
    - (1) Of all John's writings, only 3 John does not end with "Amen."
    - (2) It is a response given by people who are in agreement with what has been stated (Numbers 5:22; Deuteronomy 27:15-26; 1 Chronicles 16:36; Nehemiah 5:13; Nehemiah 8:6; Psalm 106:48).
    - (3) It cannot be said when the statement is not understood (1 Corinthians 14:16).
    - (4) It basically means one of two things:
      - a) I testify to the same thing (1 Kings 1:36).
      - b) I desire that these things would come to pass (Jeremiah 28:6).
      - c) It very likely could be connected to something that is faithful and true (Revelation 3:14).