

Is your Christianity genuine? Do you live every day by what you say you believe?

Can we be in good standing before God because we go to church every week, we do good things, or we repeated a prayer once upon a time?

How do we walk through this life? Do we walk in darkness or in light? Do we love as we should love?

Do you know, beyond a shadow of a doubt that your final destination will be to spend eternity with the King of kings and the Lord of lords? Do you know that and not just hope or think that will be the case? Is it even possible to know for sure that we have eternal life?

The study of I John will help you answer all these questions. It will help ground you in the truths of God's Word and what He has to say about eternal security. Be ready to be challenged and maybe even have your toes stepped on a bit.

DAY ONE - TWO

We are about to embark on an inductive Bible study in the book of I John. This approach to studying the Bible takes us into the Bible to see what it says about itself. That means that we need to devote much time and attention to reading, rereading, and then reading some more. We need to observe, observe, observe! It takes time, and it takes patience, but the rewards are well worth the effort.

When reading a book like I John, we need to start by taking time to overview the book as a whole, so we can see how the parts relate to the whole. We are looking for the big picture to help us bring the parts into clearer focus. Once we have the big picture, we can begin to dissect the book chapter by chapter, verse by verse.

Our purpose then this week will be to understand the big picture of the book of I John. Don't worry about it being too daunting of a task. We will break it down step by step, and before you know it, you will be able to explain to someone how this book is put together. We have an exciting study in store for us, so hold on, and let's begin to build a framework for this exceptionally practical book.

1. Always begin your study with prayer. Ask God to open your mind of understanding. Have a teachable spirit and allow God to reveal Himself to you and to help you to learn how to live as you walk in your faith.

2. The book of I John is typed out for you on the observation worksheets. It is double spaced to give you plenty of room to mark words, and there are wide margins to allow you to make notes and lists. These will be your worksheets for this study. You are going to start by taking this letter and reading it straight through, like you would if you just received it in the mail from a friend. Don't try to figure anything out. Don't look for anything special. Just read.
3. On pages 5-6 of this lesson, you will find a chart entitled "Overview of I John." On this page record your thoughts and impressions of this epistle (letter).
4. We are going to read the book again. As we do, we are going to mark every reference to the author (as well as all the pronouns - *I, we, my* - or synonyms - *servant, apostle, etc.* - that refer to him) and the recipients. After reading and marking these words, you want to go back and look at what you marked and list what you learned about the author and the recipients of the book on the "Overview of I John" chart . Just record the obvious facts, don't try to read anything into it. ALWAYS make sure that you record the chapter and verse where you found your information. The easiest way to find those facts are by asking questions of the text. Ask the 5 W's and the H. Who? What? Where? When? Why? How? These will get you started by helping you focus on what is being said.
5. What type of literature is I John? Record this on the "Overview of I John" chart.
6. We are going to read the book one more time. This time we are going to be looking for any statement the author makes about his reason or purpose for writing this letter. Record each reference on the "Overview of I John" chart. Don't forget chapter and verse.

That's it for today. I pray that this study will be a real blessing to your life. Don't get frustrated! It is worth the time and effort that you put into it, I promise!

DAY THREE

1. At this point in time you should have read through I John several times. Did you notice any words that seemed to be repeated throughout the book? These would be key words. A key word is used repeatedly throughout the letter, or if removed, would change the meaning or the message of the letter. Key words help you to determine the theme of a passage, a chapter, or a book. Let's read through I John one more time and record key words or phrases that you find. If you don't find many, don't worry about it. You will have some help later on in this lesson. Just see what you can do!
2. Now that you have identified some of those key words, we want to go back through the text and mark them. You will want to mark each different word in a specific way so you can quickly distinguish between the words. Don't forget to mark their synonyms or pronouns as well. There is no magic way to do this, no right symbol to use. You can put the word in a box, circle it, underline it, use arrows, letters, or symbols like a cross a triangle, a star. Use different colors. The idea is to be able to tell one word from another at a quick glance. You may be a person who can mark several words at a time and will only have to read through the chapter a couple of times. You may be a person who can only mark one word at a time. If that is true in your case, just think how blessed you will be for reading I John over and over again.
3. Record these key words on the "Overview of I John" chart on page 6.

DAY FOUR

1. Guess what you are going to do today? You guessed it. You are going to read through I John again. We are going to look at key words. This time, you will want to look at the list of key words that are written out for you on page 7 of this lesson. Did you find all these, or did you miss some? If you missed some, you will want to read the passage through and mark any of the words that you missed.

2. Now you get to play a little counting game. You are going to count how many times you have marked each word in each chapter. You will record this on page 7 on “Key Words of I John” chart. Total each row and see how many times that word is used in the book of I John.
3. On page 6 of this lesson, you want to write the key words next to the place for key words. Key words reveal to us the general subjects the author is communicating to his readers. Look at the key words and see if you can’t determine the general subjects the author covers. Write these subjects next to that section on page 6, and we will call it a day. Good work? Persevere. Tomorrow we will pull all this together.

DAY FIVE

1. Prayerfully read through I John one more time. Are you beginning to feel like you know this book? Is it becoming familiar to you? That is what inductive study does for you. These Scriptures will become part of you!
2. Yesterday we were working on page 6 filling in the chart on the bottom of the page. We filled in the key words which lead us to general subjects. Today we are going to see if those topics can be fit into a couple of different themes. Can they be combined in anyway so that a couple of themes become evident? If so record those on the chart on page 6.
3. Take a look at the themes and the verses that told the purpose of Paul’s writing (also found on page 6) and summarize why John wrote the book of I John. Is there one particular verse that sums up the entire book? If so record that on page 6 at the bottom along with the purpose.
4. Our last job for this week is to finish the two charts on page 8 of this lesson. We are going to start with “I John Themes and Titles.” Don’t let this intimidate you. As always do the best you can. Read each chapter one at a time. Record the main themes talked about in the chapter in the left hand column. Using those themes, can you come up with a title for that particular chapter. Record that in the right hand column. See if you can do the same thing for the book and record that on the first row of this chart. These are the same themes as we looked at before. You are not trying to come up with anything new.
5. Transfer all that information to the last chart by way of review. We will discuss segment divisions in our class time together.

Good job! You are through the hardest week of study.

Overview of I John

First thoughts or impressions:

Author:

Recipients:

Type of literature:

Authors purpose:

Key Words:



(reveal)



General subjects:



(reveal)



Major Theme:



(reveals)



Purpose for Writing:

Key Words in I John

	Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Total
Command						
Fellowship						
Abide						
Sin						
Know						
Love						
Born of God						
Write						
Light						
Darkness						
Life						
World						
Walk						
Truth						
Lie						

I John Themes and Titles

THEMES		TITLES
	Book	
	Chapter 1	
	Chapter 2	
	Chapter 3	
	Chapter 4	
	Chapter 5	

I John Book Chart

Book Title:

	Chapter Titles	Segment Divisions
Author:	1	
When Written:	2	
Key Verse:	3	
Key Words:	4	
	5	

I John is a book about life. If you want to have a life of assurance and confidence, this is the book for you. If you want to know how to live as light in the midst of darkness, I John has the answer. If you want to know how to walk in truth in a world steeped in error, I John will guide your steps. If you want to know how to love in the midst of a loveless world, I John can help to soften your heart.

I John was an important message in John's day, but it has a pertinent message for us as well. This book will show us how to practically live out our Christian walk each and every day.

DAY ONE

In order to understand the message of I John, we need to understand the situation that was facing the people of his day. Their world was not much different than our's today. Hebrews tells us that Jesus is the same yesterday, today, and forever. How true that is. On the flip side Satan's lies are the same yesterday, today, and for however long the Lord allows him to walk this earth. He might wrap them up and put different labels on his lies, but as we will see, his lies do not change.

The people of John's day were being confronted with the teaching of Gnosticism. So before we begin to dig into this lesson, we need to understand exactly what Gnosticism is and how it relates to our world today.

The term "gnosticism" comes from the Greek word which means to know. It is a philosophy which centers on a search for higher knowledge. Members of the early church were seeking enlightenment, so they were easily led astray by the false teachers of Gnosticism. Some had even left the church to form their own following, preaching a different gospel than the apostles had preached. Many who remained in the church began to question what was true, and confusion crept in.

The Gnostics taught that knowledge was not intellectual knowledge but a special kind of knowledge that the ordinary Christian was incapable of obtaining. The Gnostics thought that once you came into possession of this extraordinary knowledge, then you had "salvation."

There are two main ideas in their teachings.

1. The supremacy of knowledge. Only the "enlightened ones" claimed to have special knowledge of the truth; therefore, ordinary Christians did not or could not possess the secret of higher knowledge.

2. The separation of spirit and matter. All matter was considered evil and the source of evil. The spirit was considered to be good and could not be defiled by anything the body (matter) did.

Gnostics believed that they had a higher knowledge that went beyond that which was revealed by God through His prophets and through the Lord Jesus Christ. This belief had its origins in the Greek and Roman philosophies and Eastern (specifically Persian and Indian) religions. Christianity strove to stay true to its Judaic roots and free from heresies. However, as it began to spread through the Gentile world, attempts were made to merge Christianity with Gnosticism.

Many Gnostics allegorized the Old Testament which means that they did not hold to literal interpretation. They could not hold to the truths of Scripture because if they did, it would expose their erroneous teachings about creation, sin, and the coming restoration of all things. They could not balance in their minds how a supreme God, pure in spirit and essentially good, could create a universe of matter that they considered evil. Keeping this idea in mind, they had a true dilemma when it came to who and what Jesus Christ was. Let's see how they tried to explain Christ's deity with this view point. Different factions held to two main viewpoints.

1. Some Gnostics denied the humanity of Jesus. This group was called the Docetic Gnostics. Docetic comes from the Greek word meaning "to seem." To them it was impossible for God, who is spirit and good, to become flesh, which is matter and evil, in the person of Jesus Christ. They believed that Jesus was a phantom. He really didn't possess a body of flesh and blood but just seemed to have a body.
2. The Cerinthian Gnostics, who followed a man named Cerinthus, separated the man Jesus from the power of Christ. They believe that when Jesus was baptized that the power of Christ came and rested on the man Jesus. This power then departed before His death on the cross; therefore, it was the man Jesus that died on the cross and not Jesus Christ, God incarnate, that died.

These Gnostic heresies denied that God became man and walked on the earth in the person of Jesus Christ to bring redemption/salvation to mankind. Having eliminated Jesus Christ as the only way to God, the Gnostics believed they could make their own way to God through their search for knowledge. Faith and deeds were viewed as having no significance in salvation (justification and sanctification).

1. These were the teachings that John was confronting in his book. Do any of these teachings sound familiar today? If so, record your thoughts below.

4. Read through II and III John and see how John dealt with these issues in these books?
 - a. II John

 - b. III John

5. How do you think the three letters from John relate to our day?

DAY TWO - FOUR

For the next three days we will be taking a closer look at I John 1. For returning students you should know how to do a chapter observation and these steps are just a reminder, so dig in and enjoy. For new students to inductive study, please don't let these instructions intimidate you. The more you do this, the more you study in this manner, the easier it gets. Just do the best you can and know that when you walk away from your study, you will know more about God's Word than when you started. REMEMBER that you have three days to complete this assignment, so break it down and do some each day. If you try to do it all at one time, it might be a little overwhelming.

1. Remember to always start your time in God's Word with prayer. It is His Spirit that leads and directs us into truth. Ask Him to open your eyes so that you can see and apply truth to your life.

2. Read through I John 1. Don't look for anything specific or mark anything, just read it.
3. Read through the first chapter again at least one more time. This time look for any key words that you may have missed last week. If you missed any, mark them at this time.
4. This time as you read through the chapter you are going to be looking for the key words of God, Jesus, and the Holy Spirit or pronouns/synonyms that refer to any member of the Godhead. I mark God with a purple triangle. Purple shows royalty and the triangle represents the triune nature of God. Jesus I mark with a red cross. The Holy Spirit I mark with a purple dove (sort of a fancy "v"). You may be able to do this in one reading, or you may have to read it two or three times in order to accomplish the goal. Remember that repetition is the key to learning and understanding. Observe! Observe! Observe! That is the key to inductive Bible study.
5. Normally, you would make lists of the key words as you find them. We did not do that last week because of the sheer number of them and the amount of times they were used. This week we are going to begin to compile lists of your key words just from chapter 1. Each time we do an overview of a chapter, we will add to your lists. Here are some guidelines for building lists.
 - a. Make sure you give yourself plenty of room. I would suggest that if you are not using a computer, that you give yourself a single sided page of notebook paper, for each word including God, Jesus, and the Holy Spirit. That will be quite a few pieces of paper.
 - b. You will look for each marking of your key word. Read it in its context, and then record what you learn about the word. If you have trouble figuring out what you learn from each word, remember to ask yourself the 5 W's and H questions. Who is doing it? Why are they to do it? When is this taking place? How are they to do it? You get the picture.
 - c. You are recording the obvious facts that you observe. Don't read something into it. Focus on the obvious! In Scripture the main things are the plain things, and the plain things are the main things! This is an overview of chapter 1. We are not trying to interpret anything at this point!
 - d. As you record what you learn about each key word, make sure you note the chapter and verse number. I know that right now it is obvious that it came from chapter 1 since that is the only chapter you are looking at, but when your list is completed, you are going to have information from all five chapters, and you want to know where your insights came from.

6. Next you are going to read I John 1 looking for any key word that is repeated just in this chapter. Many times there are none, but it is always good to check. If you do run into a word that is key in just this chapter, you may want to make your list in the right hand margin of your observation worksheets instead of on a separate piece of paper.
7. Read through the chapter looking for any type of list. There are two main types of lists, and I will explain each type to you and give you an example so you know what you are looking for.

a. **Simple Lists** - These are by far the easiest lists to find. If you look at Galatians 5:19-21 you will find two lists. You will find a list of the deeds of the flesh and a list of the fruit of the Spirit. This can be noted on your observation worksheets by just putting a number above each word in the list.

b. **Topical Lists** - This is a compilation of material that relates to a single topic. In I Thessalonians 1 there are several references to the gospel. In this case, you want to put the list in the right-hand margin of your observation worksheet with a verse number next to it. So next to I Thessalonians 1:5-8 you might write something like this.

The Gospel

1. came in word (5)
2. came in power (5)
3. came in the Holy Spirit (5)
4. came in full conviction (5)
5. came by example (5)
6. received with much tribulation (6)
7. received with joy of the Holy Spirit (6)
8. was sounded forth in Macedonia, Achaia, every place (8)

8. Read through I John 1, this time looking for any contrasts, comparisons, terms of conclusions, expression of time. Here are some of the things that you can look for.

a. **CONTRASTS** - this holds one thing up and then shows you the other side. Look for words like . . .

i. but, nevertheless, however

ii. Also things like light/dark, day/night, wicked/righteous

iii. Mark this in a distinctive way. I circle these words in a big red circle and then draw an arrow to the two things that are being contrasted. You may want to write these contrasts in the margins of your observation worksheets.

- b. COMPARISONS - this is just like something else. These are things that are similar or alike. Look for words like . . .
 - i. like, as, just as
 - ii. I use a lightning bolt in the side margin of my observation worksheets and I put the one comparison on one side and what it is like on the other.

 - c. TERMS OF CONCLUSION - these indicate that the author is summarizing what he has said, drawing a conclusion to his thoughts, or the result of an action is being discussed. Look for words such as . . .
 - i. therefore, for, so that, for this reason
 - ii. I put these words in a green box and list the conclusions in the margin of my worksheets.

 - d. EXPRESSIONS OF TIME - these are going to indicate when something happened or a sequence of events that take place.
 - i. then, after this, until, when, feasts, festivals, Sabbaths, months, days
 - ii. I mark these time references with a blue clock. Since I am not an artist, I normally just do a circle with a hand pointing to the twelve o'clock position and the other one pointing to the three o'clock position.
9. There is one last assignment to wrap up these three days. This will hopefully be easy at this point since you have spent so much time observing chapter 1. In our overview of I John, we decided that the main theme of I John came from chapter 5:13 (our key verse for the book). The theme was “Know You Have Eternal Life.” Then we looked at each chapter to discover how that chapter helped us to know that we have eternal life. In this first chapter we saw that we can know that we have eternal life by “Having Fellowship with One Another.” That became our chapter title with the key verse from the chapter being I John 1:7. We want to write the chapter theme on the line at the beginning of chapter one. Make sure that you put the key verse reference (1:7) next to it.
- a. If you look between verses 4 and 5 in I John 1, you will see there is a line drawn in the left margin. This line is to indicate the division of one paragraph (or one thought) from another. So in this first chapter there are two paragraphs. You want to determine how each paragraph fits into the theme of the book and the theme of the chapter.

 - b. So if we know that we have eternal life because we have fellowship with one another, how does that first paragraph support that thought. So ask the 5 W's and H. How do we have fellowship with one another? Why can we have fellowship with one another? What happens when we have fellowship with one another?

- c. Read the first four verses and see if these verses help us to answer any of those questions. I will help you with the first paragraph and see if you can do the second one on your own. When I read verse three, I see that our fellowship with one another is made possible by our fellowship with God.
- d. I want to take this idea and turn it into a paragraph title.
 - i. I want to keep my titles short because they will be easier to remember.
 - ii. I want them to contain a key word, because those are the main ideas of the book/chapter.
 - iii. I want them to be as closely related to the actual verse as possible because that will help me to memorize the Scripture as I do this.
 - iv. I would entitle this paragraph something like, "Fellowship with Us and the Father."
 - v. Write your paragraph title on your observation work sheets in the margin to the left between verses 1-4. I write mine sideways on my paper.
- e. Now you do the second paragraph on your own. Look at where fellowship is mentioned and look at what is being contrasted. Can you somehow turn that into a paragraph title?

Congratulations. You made it. I know these three days were tough, but trust me, it does get easier with practice. The reward is worth the effort.

DAY FIVE

1. In I John 1, John contrasts walking in the light and walking in the darkness. He does the same thing in the gospel of John. Read the following Scriptures from the Gospel of John and see what he says about light and darkness. Make sure you keep the verse(s) in context by reading what comes before and after the verse(s).
 - a. John 1:4-9

b. John 3:19-21

c. John 8:12

d. John 11:9-10

e. John 12:35-36

f. I John 2:7-11

2. Compare what John has to say with what Paul says in Ephesians 5:1-13.

3. Taking into consideration all these Scriptures, write down what you think it means to walk in light or to walk in darkness.

a. walk in the light

b. walk in darkness

4. Record how God has spoken to you this week as you worked through I John 1. Be sure to include questions about interpretation, applications for your life, places where God is speaking to you about your own life. Putting these things into words helps you to process the information. This personal application is the time for God to work on your heart and your mind to renew your mind and transform you (Romans 12:1-2) into the man or woman God wants you to be.

The first week of this study we spent time figuring out the context of the book of I John. We saw why John wrote it. We found out a little about the author and recipients of the letter. We discovered words which the author used to communicate his point. These were key words. That observation gave us a framework in which this book is set.

Last week we observed chapter one. We made lists of the key words. We saw how the author put together chapter one to support his purpose of showing us how we can know we have eternal life. This week we are going to dig a little deeper into chapter one and begin to interpret what John was trying to tell his readers. Along with interpretation comes application. How do we take this teaching and apply it to our lives. Through prayer we need to allow God to take these truths and drive them deep into our hearts so that they change our lives. Keep your heart teachable and allow the Spirit of Truth to chip away at the rough edges of your life, so you can be transformed and become the man or woman that God wants you to be. In some areas we may need more than a little chipping away, we may need a complete overhaul! Pull out the jackhammers and let God go to work.

DAY ONE - TWO

As we begin to dig into chapter one, we discovered that a key word in chapter one was *fellowship*. Even though John does not use the word *fellowship*, there is another word that he uses that give the same idea. So before we go any further in chapter one, we want to take a look at chapter two to see how these ideas flow together.

Therefore, your assignment for the next two days is to do a complete observation on chapter two. Follow the same steps as you did last week for the first chapter. As you do this, see if you can discover the key word that links to fellowship.

DAY THREE - FOUR

Did you find the word that carries the idea of fellowshiping through to chapter two? Did you see the use of the word *abide*? We are going to start today with some word studies on these two words, and then you will be checking some cross references to see if you can glean what John was communicating. If you have some study tools, I encourage you to get them out and use them yourself. You may be able to find more than I am including here. If you don't have the study tools, this is to help you see the importance of these two words and their tenses.

1. Word studies

a. fellowship

- i. Strong's # 2842 - koinunia
- ii. participation in anything; a communion
- iii. used in verses 1:3, 6, 7
- iv. tenses
 1. verse 3 - **present subjunctive active** - this is a continuous repeated action no matter when it takes place
 2. verses 6-7 - **present indicative active** - asserts that something is occurring while the speaker is making the statement

b. abide

- i. Strong's #3306 - meno
- ii. to remain, dwell, endure, last, stay
- iii. used in verses 2:6, 10, 17, 24, 27, 28
- iv. tenses
 1. verse 6 - **present infinitive active** - continuous, repeated action, without any implications as to when the action takes place
 2. verses 10, 17 - present indicative (see number 2 above)
 3. verse 24
 - a. first abide - **present imperative active** - command to do something in the future which involves continuous, repeated action
 - b. second abide - **aoist subjunctive active** - simple, undefined action
 - c. third abide - **future tense**
 4. verse 27
 - a. first abide - present indicative (see number 2 above)
 - b. second abide - it is a future tense
 5. verse 28 - present imperative active - (see number 3a)

2. What you now need to do is to carefully read over the first two chapters and as you come to the words - fellowship and abide - look at the definition and tenses of these words and think through what John is trying to say.

3. Let's see what we have learned about fellowship.

- i. verse 4 - **aorist imperative active** - command that is to begin at this time, at this very moment
- ii. verse 5 - **present active participle** - continuous, repeated action
- iii. verse 6 - aorist subjunctive active - in the negative (see 3b above)
- iv. verse 7 - aorist subjunctive active - (see 3b above)
- v. verse 10 - present indicative active (see 2 above)

b. John 14:23 - an abode is a place where you abide

c. I John 2

d. I John 3:6 - present active participle (see above)

e. I John 3:24 - present indicative active (see above)

f. I John 3:14 - present indicative active (see above)

g. I John 4: 12-16

i. verse 12-15 - present indicative active (see above)

ii. verse 16 - present active participle (see above)

5. How do you think *abide* and *fellowship* relate to one another? Take time to really process this information and be able to defend what you believe. This is the foundation for John's epistle. Build it strong!

DAY FIVE

1. There is a phrase that is used several times throughout the end of chapter one and the beginning of chapter two. We need to look at that phrase. It is used six times. That phrase is "If we say" and "The one who says". Write that phrase and what follows it. I will do the first one for you.
 - a. I John 1:6 - If we say that we have fellowship but walk in darkness, we are lying and not practicing truth.
 - b. I John 1:8 -
 - c. I John 1:10 -
 - d. I John 2:4 -
 - e. I John 2:6 -
 - f. I John 2:9 -

5. Write I John 1:9 in the space below.
- a. If you haven't memorized this verse, you need to!
 - b. Why is this an important verse for every Christian to know and understand? Be very detailed in your answer. Really think through what it is saying!
 - c. Let's take a closer look at the word *confess*.
 - i. Strong's #3670 - homoiogeo
 - ii. homo (means same) - thoughtful word or speech
 - iii. to speak agreeably to the fact or truth
 - iv. this means that we say what God says about our actions
 - v. it is in the present subjunctive active tense - this is a continuous repeated action no matter when it takes place
 - d. Keeping in mind the definition above, what do you think I John 1:9 is saying?

6. You have one last assignment for today. It will take a bit of time and thought. This is where the application part of our study comes in to play. Suppose a true believer (as set forth in I John and Romans - for all you Romans students) comes to you and tells you how grieved he is because he realizes that he has sinned. Not only has he sinned, but he has committed the same sin several times. According to what you have learned, how would you instruct or counsel him? Be detailed. Use Scripture. Write out your answer step-by-step. There is plenty of space provided below and on the next page. If you need more, get more!

I John

Lesson 4, Sin - Its Consequences and Its Remedy

Since John seems to jump around a bit in his book, we need to try to follow the logic in the structure of his book. We see John making a point and then he seemingly goes on to another subject, only to come back to the first subject again. John does this with the issue of sin. He brings it up in chapter one. He mentions it some more in chapter two. When we get to chapter three, he dives in head first.

Since this is such an important point to John, and should be to us as well, we are going to take a week and try to clearly understand what John wants us to know about the issue of sin in our lives. John points out the ugliness of sin, but he also presents God's provision for sin. He helps us understand the doctrine of propitiation in that Jesus satisfied the sin debt that was held against you and me.

Allow God's Spirit to work in your life this week as we study the results of sin and the remedy for sin through Jesus Christ alone. Ask the Spirit to lead you into truth and reveal to you areas in your life that you need to change.

DAY ONE

1. Read I John 1:5-2:12. When you are done reading, answer the following questions making sure to include verse numbers indicating from where those answers came.
 - a. Are all men sinners?
 - b. What is a man who says he has no sin, or what is he doing?
 - c. If I say that I am not a sinner, whom do I contradict?
 - d. What cleanses me from sin?
 - e. Since I am a Christian and my sins are forgiven, does it really matter whether I sin or not?
 - f. Why are my sins forgiven?

I John

Lesson 4, Sin - Its Consequences and Its Remedy

- g. What role or part does Jesus Christ play in my life when I sin?
2. I John 2:1 says that if I sin, I have an “Advocate” with the Father.
- a. Give a definition of an advocate. This can be from a Biblical or secular source. I will give you a more technical definition later on, but let’s see what you can find first.

 - b. Who is my Advocate?
3. Word study on “Advocate” - I John 2:1
- a. Strong’s #3875 - parakletos
 - b. to call hither or toward, to speak to, to encourage
 - c. a helper
 - d. used by Greek writers of a legal advisor, pleader, proxy, one who comes forward on behalf of and as the representative of another
 - e. Take a couple of minutes to think through what an advocate does and how Jesus fulfilled that through His work on the cross. Record your insights.
4. John uses the same Greek word for Advocate in the Gospel of John. Here it is translated “Helper” or “Comforter.” Look up the following references and record who this is referring to and how the word is used.
- a. John 14:16

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b. John 14:26

c. John 15:26

d. John 16:7

5. Do you see any parallel in the same Greek word being used for “Advocate” and “Helper?” If so, state briefly what you observe.

6. Using the Scriptures from today write out what you see as the work of Jesus and the work of the Holy Spirit in a Christian’s life. Be as specific as you can be.

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DAY TWO

1. According to I John 2:2 and I John 4:10, who is the propitiation for your sins?
 - a. What characteristic or attribute of God provided the propitiation for your sins? In other words, why did God do what He did for you?

 - b. What does this tell you about God's thoughts toward you?

2. There are three different Greek words used for propitiation: one verb and two nouns. Let's take a look at these words and where they are used in Scripture.
 - a. One of the nouns is the word *hilasmos*. This is a means whereby sin is covered and remitted. This word is only used in I John 2:2 and I John 4:10. Write down what you learn from these verses.

 - b. The other noun form is the word *hilasterion* and that is only used two places. It is translated mercy or mercy seat. It was a place where the high priest once a year took a blood sacrifice for the sins of the people, and sprinkled that blood inside the veil in the Holy of Holies. The Lord promised to meet His people above the mercy seat, but first their sins needed to be covered. Look up each reference and record what you learn.
 - i. Romans 3:25

 - ii. Hebrews 8:12

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c. The verb form of this word is *hilaskomai*. It means to make reconciliation. It provides the satisfaction demanded by God's justice whereby the removal of sins is attained. Read the verses and record what you learn.

i. Luke 18:13

ii. Hebrews 2:17

3. Summarize everything you have learned so far about propitiation.

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DAY THREE

God is holy. Man is sinful. So how does sinful man approach a righteous and holy God? For the people of the Old Testament, God laid out a specific plan that they were to follow in order for them to be in right standing before Him. They approached God through the sacrificial system of the tabernacle and the priesthood. If you are not familiar with the tabernacle, take a couple of minutes to look over this picture.

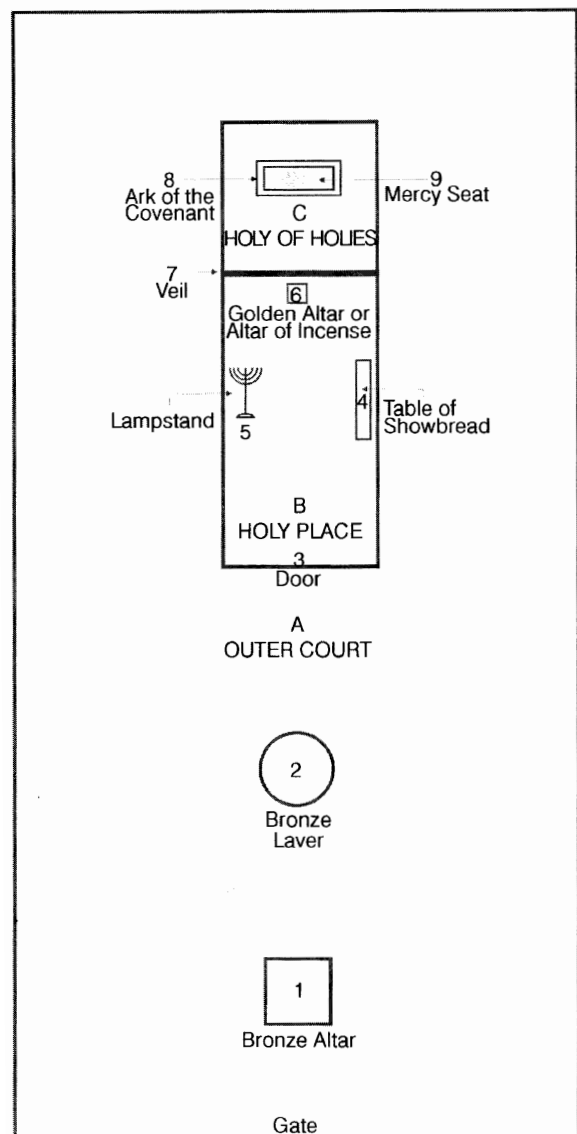
Man starts by coming to the gate or the door of the tabernacle. It is there that he brings his sacrifice - a blood sacrifice - since it is the shedding of blood that takes away sin.

The sacrifice is laid on the bronze altar by the priest who attends to the sacrifice. Before any priest can enter the Holy Place, he must first wash in the bronze laver, so he is clean before coming near to God. The priests will work in the Holy Place to keep the lampstand and the altar of incense constantly burning, and exchanging out the bread on the table of showbread weekly.

As you will notice, there is a veil separating the Holy Place from the Holy of Holies. No one went into the Holy of Holies except for the high priest who went in on the Day of Atonement to sprinkle blood on the mercy seat in the prescribed way. God met His people in here, between the cherubim above the mercy seat. No one but the high priest could come into God's presence and only on that one day of the year.

We now have a High Priest named Jesus Christ who stands in God's presence. When we come to Him, because of His blood sacrifice on the cross, we enter into the presence of God Himself. Jesus is our Intercessor, our Advocate, our High Priest, and by accepting His death on the cross, He can apply His righteousness to us which allows us to stand before a holy and just God.

THE TABERNACLE



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It is the blood that covers over our sins. When God looks at us, He sees Jesus' blood applied to us. We are entering in to His presence with blood. Let's look at what was in the Holy of Holies where the high priest would go. There was the Ark of the Covenant



that was covered in gold with two bars used to carry it. On top of the ark was the mercy seat. The mercy seat was made of pure gold and it was a single piece. There were two cherubim (angels) on the top of the ark. Their wings were spread out over the ark with the tips touching. Their faces were turned down toward the ark. God's presence would settle above the mercy seat between the wings of the cherubim. Their downturned faces are probably a representation of them bowing before God.

I think it is important to take a moment and review what was inside the Ark of the Covenant. God made a covenant with His people. God would be their God and they were to be His people. When the Law was read in the people's hearing, they all said that whatever God said they would do. Inside the ark was a reminder of all their shortfalls when it came to obeying God. First there was the tablets that had the commandments on them. Secondly, a gold jar filled with manna. The last thing to be included in the ark was Aaron's rod that budded. Many people look at those things and think that they were all positive things. They all showed God's provision for the people. Let's reason through that for a moment.

God gave them the commandments and they broke them over and over again. They failed to keep God's commandments. God gave them provision every day. For 40 years they never went hungry, but the people grumbled against God's provision. God appointed Moses (and Moses dragged Aaron into this position as well) to be the leader of the people. The people rebelled against the authority that God had placed over them, thus the showdown with the rods. The people wouldn't keep His commandments, grumbled over His provisions, and rejected God's authority. That ark was an account of the people's failures.



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But look at what God placed over those failures. He had Moses build the mercy seat. That mercy seat covered over their failures. When God met with His people, He wasn't looking down at their failures, He was looking at the mercy seat which was sprinkled with the atoning blood.

We began this discussion by looking at how Jesus has made propitiation for our sins. Let's walk through the tabernacle briefly. This is a whole study in itself, so we are just going to touch the highlights. So hang on and here we go.

We enter into God's presence through the door (gate). Jesus makes an "I Am" statement and says that He is the door (John 10:7-9). He is the only "Way" in (John 14:6). So we have to enter into God's presence through Jesus. Then we need to bring an atoning sacrifice. It needs to a perfect sacrifice, a lamb without blame. John says of Jesus, "Behold, the Lamb of God who takes away the sin of the world (John 1:29)." Then we need to be cleansed in the laver. We are cleansed by Jesus' blood and with the washing of His Word, and Jesus is the Word (Ephesians 5:26, John 1:1, 14).

As we enter into the Holy Place, we are reminded of more "I Am" statements of Jesus. He said that He is the bread of life (John 6:35-51) and He is the light of the world (John 9:5). The Golden Altar or Altar of Incense represents the sweet fragrance that our prayers are to God and when we pray we pray in Jesus' name because He is our Intercessor, our High Priest, that carries our prayers to God (I Timothy 2:5).

Hebrews tells us that the veil is His flesh that had been torn apart on our behalf to allow us to enter in to God's presence, into the Holy of Holies (Hebrews 10:19-22). His sacrifice, His blood, covers over our sin, so when we stand in God's presence, He no longer sees our sin, He sees the blood that has been applied to our lives. He sees Jesus' righteousness on us. Because of His mercy, we can stand in God's presence sinless. Jesus Christ made the propitiation for us. He paid the price. He satisfied our debt. Praise the Lord!

1. Read over this information for the tabernacle several times. Look at the pictures and make sure you understand what you are seeing.
2. Read Psalm 130:4. Keeping in mind all that you saw in today's lesson, explain what that means to you.

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3. Record any insights you may have from your study on propitiation so far.

DAY FOUR

To continue on our quest to understand propitiation, we need to understand the Day of Atonement. That was the day when the high priest was allowed to go behind the veil and enter the Holy of Holies to make atonement or covering for his sins. When this was accomplished, he would take two goats and cast lots for them. The goat on which the lot fell would become the sin offering. That goat would be put to death for the sins of the people, and its blood would then be taken inside the veil and put on the mercy seat. This would make atonement for the sins of the people for a year. The second goat was called the scapegoat or the goat of removal.

1. Read through Leviticus 16, keeping in mind all you have learned this week and referring back to the diagrams of the tabernacle when necessary.
2. Look at the following Scriptures and see how they parallel the picture God is giving us through the scapegoat.
 - a. Psalm 103:12

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b. Isaiah 38:17

c. Isaiah 43:25

d. Micah 7:18-19

e. What was the purpose of the scapegoat?

f. What is necessary to make atonement for sin? Read Leviticus 17:11 and Hebrews 9:22 to answer that question.

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3. Read Hebrews 10:1-22 and then answer these questions as thoroughly as possible. Would the blood of bulls and goats take away man's sin? What was necessary to take away man's sin? How effective is this sacrifice? What does it do for man?

DAY FIVE

Today you have two assignments and then we will call it a week. Both of these assignments are going to require you to read I John in its entirety, each time looking for something different.

1. Read through the book of I John. Watch how John develops the idea of sin through chapters one and two and then nails what sin is and what sin does in chapter three. Then see if he has anything else to say about sin in the rest of his book. Record what you observe.

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2. Read through the book of I John once again. This time you are going to watch how John develops the idea of the *world* and our relationship to it. Make sure you have marked every reference of *world* and record what you learn about the world below. We will take a closer look at this subject next week.

Many Christians today are so caught up in the things of this world that they have very little time or energy left for the things of God. Worldliness is rampant in the church today, and it is rendering the church powerless. Many true Christians live stagnant lives and their Christian growth is stifled because of the influence of the world and the power it holds over their lives.

No wonder John says that we should not love the world nor the things in it. What exactly does he mean? We began looking at this topic last week, and we will continue looking at the power and the pull that this world has on us and how that effects the Christian's relationship with God.

This is spiritual warfare, folks. That means that as we delve into what this means and how this lives out in our lives, the devil will not be happy. He will do all he can to keep you ignorant and impotent in your Christian life. Don't let Satan win this battle in your life!

DAY ONE - THREE

1. There are four different Greek words that translate "world" in the New Testament. John used the word *kosmos* in I John 2. This is the same word he used in John 3:16 which refers to the world for which Jesus died. So the word "world" is not inherently bad, so what is John trying to tell us exactly? Read and meditate on I John 2:15-17. Read through it several times allowing the context to define how John is using the word "world." Prayerfully answer the following questions.
 - a. What is it about the world that you are not to love?

 - b. Why are you not to love the world?

 - c. Record any other information or insights you have gained through this passage.

2. In order to have a clearer understanding of this passage, we need to understand the words or terms that are used. We are going to go through some simple word studies together. As always, feel free to use your own reference tools to do a deeper study if you wish.
 - a. lust
 - i. Strong's #1939 - epithumia
 - ii. the active and individual desire resulting from pathos (the diseased condition of the soul)
 - iii. a longing - especially for something forbidden
 - iv. comes from the root word #1937 - epithumeo - to set your heart upon
 - b. flesh
 - i. Strong's #4561 - sarx
 - ii. the body as opposed to the spirit
 - iii. human nature with frailties and passion
 - c. pride
 - i. Strong's #212 - alazoneia
 - ii. braggadocia, self confidence
 - iii. from the root word #213 - alazon - vagrancy, braggart
 - d. life
 - i. Strong's #979 - bios
 - ii. present state of existence
 - iii. means of livelihood - good, life, living
 - iv. means a manner of life
3. There are three things that John warns us about in I John 2:16. With what you have learned so far, do your best to define each of these. Write out how you would explain it to someone else, and give an illustration of how this would be illustrated in a person's life.
 - a. the lust of the flesh

b. the lust of the eyes

c. boastful pride of life

4. Let's look at a couple of passages that tell us more about the "world." Study each passage carefully and prayerfully. As you think through these verses record how they parallel or explain what we have been studying about the world. Make sure you stop to put the verses in context. Remember that you have three days to complete this assignment, so pace yourself.

a. Matthew 18:7-9

b. Mark 4:1-20

c. Mark 8:31-38

d. Romans 13:14

e. Galatians 5:16-26

f. Ephesians 2:1-3

g. Titus 2:11-14

h. James 1:27

i. James 4:4

j. Matthew 4:8-10

k. II Peter 1:4; 2:20

l. John 15:18-16:1

m. John 16:33

n. John 17:1-26

5. Don't let this final assignment intimidate you. I want you to go back through the last day of last week's assignment as well as all you have done these three days and wrote a synopsis of the world. You can do it as an outline, a chart, paragraphs, pictures, etc. Try to take all the information and organize it in some way that makes sense to you. This will help you to better understand it, so you can apply it to your life.

DAY FOUR

There are still two portions of I John 2 that we haven't looked at in detail. Today's assignment is to finish up looking at chapter 2.

1. Let's start by carefully reading I John 2:12-14. Read this several times. You will notice that there are three groups of people being addressed in this section.

a. In the space below list the three groups. Just write each group next to a Roman numeral, don't write anything else at this time. I left plenty of room because you will be writing more about each group through this assignment.

i.

ii.

iii.

b. Go back to each group and write why John has written to them. Write out what he says exactly both times.

c. Next we want to look at the verb tenses that John used. All three groups are addressed by saying "I am writing to you," the first time, and "I have written to you," the second. The first time John writes in present tense, the second time he writes in present perfect. Present tense means that right now he is writing these things to his audience. Present perfect means that he started to write before but

now it has been completed. Think about that and see if that adds any meaning to what John has written. If it does, add that information under each category.

- d. The word “fathers” is used of mature believers who know and have experienced God. The “young men” are those in the prime of their lives. He uses two different words for children. The first time in verse 12 is referring to a brand new believer. The second time John refers to children, he is referring to those who are immature in their faith. They still need to be taught and trained, but they are not brand new believers. If this adds any meaning to the text, add that to your three categories.
 - e. Why do you think that John addresses each group as he does? Add your thoughts to those categories.
2. Let’s move on to I John 2:18-29. Read this passage and then answer the questions below. Let me tell you a little about the word “antichrist.” The word anti means instead of or against, in opposition of. An antichrist attempts to assert the fulfillment of God’s Word in himself and seeks to establish his own throne.
- a. According to this passage and the passage in I John 4:1-6, how can you spot an “antichrist” or a “spirit of antichrist?”
 - b. In I John 2:20 and 27, John refers to an “anointing.” From the text, what do you think this “anointing” is and how does this “anointing” affect our relationship to antichrists?

3. I John 2:28 is a powerful verse. You would do well to memorize this.
 - a. Start off by writing the verse in the space below.

 - b. It is important to take a few minutes and look at some of the words from this verse.
 - i. appears
 1. Strong's # 5319 - phaneroo
 2. to make known, remove the lid, divine revelation
 3. it is used in the aorist subjunctive passive - God will cause at some point in time, Jesus to appear
 - ii. confidence
 1. Strong's #3954 - parresia
 2. freedom or frankness in speaking, freely saying all one thinks, boldness
 3. unwavering, fearless, unhesitating confidence
 - iii. shrink away . . . in shame
 1. Strong's #153 - alschunomai
 2. disgrace
 - iv. coming
 1. Strong's #3952 - parousia
 2. present, coming to a place, to be near or with
 - c. Keeping all these definitions in mind, read through the verse several times. Write down your thoughts on what John is saying this verse.

DAY FIVE

Begin working on your observation worksheet for I John 3. You will be completing this assignment on DAY ONE of next week's lesson.

What is sin? Where did it begin? Where does it abide? How does it show itself in the lives of mankind?

What is its punishment? What is its cure?

Sin is what separates us from God. Isaiah 59:2 says, “But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear.”

I John 3:8 says, “The one who practices sin is of the devil.”

Christ became sin for us so that we might become the righteousness of God in Him - II Corinthians 5:21.

We need to understand the doctrine of sin, what it is, how it is defined, how it is viewed by God, what it has done to our relationship with God, and what needs to be done to bring us back into a right relationship with God.

DAY ONE

Today you are going to finish up your observation worksheet on I John 3. This chapter tells us much about sin, and that will be our topic for this week. If you have time after completing your observations, take time to record all you learn about sin.

DAY TWO - FIVE

Where did sin begin?

I John 3:8 says, “the one who practices sin is of the devil; for the devil has sinned from the beginning.”

If we want to learn about where Satan came from and how he ended up the way he is today, there are two Scriptures we need to look at in Ezekiel and Isaiah. We see him for the first time when he shows up in the Garden of Eden to tempt Eve. Was he always that cunning deceiver or did something happen to make him that way. In the passages that we are about to study, Satan is referred to as “the anointed cherub,” “the star of the morning,” and “the king of Tyre.”

1. Read Ezekiel 28:12-19 and answer the following questions:
 - a. What was the king of Tyre's state from the day he was created until unrighteousness was found in him?

 - b. Where was he?

 - c. What happened to him according to Ezekiel 28:16-17? Why?

- iii. how he exchanged God's Word for his lie.
-
- d. What does Satan say that eating the fruit of the tree of the knowledge of good and even will do for Eve? How would this parallel the sin of Satan that resulted in his fall?
 - e. How did Adan and Eve's sin affect their relationship with God? You may need to read Genesis 2 in order to compare the relationship before and after.
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4. If you had to explain to another person exactly what Eve's sin was, how would you explain it?
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5. From what happened in Genesis 3, how would you define sin?

What is sin's punishment or effect?

1. According to Genesis 2:17, what would happen to Adam and Eve if they ate the fruit of the tree of the knowledge of good and evil? Did it happen? If so, how do you know it happened?
2. Read Romans 5:12-19 and write out how Adam's sin affected mankind.
3. What is Adam's sin called in Romans 5:19?
4. According to Romans 5:19, how are many made righteous?
5. To whom does the "One" in Romans 5:19 refer?

6. So one last question for the day. If I have been made righteous, can I continue to sin? As you answer the question use verses from I John to support your answer. (You can also look in Romans 6:1-7.)

Where does sin reside in man?

Since all men are sinners, where do you think the root of sin resides within a man? In other words, what part of man is the primary cause or source of his sin?

1. Read the following Scriptures and note the main ideas of the verses.
 - a. Genesis 6:5-6

 - b. Genesis 8:21

 - c. Proverbs 4:23

 - d. Jeremiah 17:9-10

e. Matthew 15:18-20

2. Having seen that sin's root is in man's heart, let us look at David. David recognized that in his sin the issue was his heart's attitude. After David confessed his sin with Bathsheba in Psalm 51, what did he ask God to do? Why do you think David was able to ask God to do that? In order to answer these questions, read Psalm 51:10, 17.

3. According to James 1:13-15, what gives birth to sin?

4. If we are tempted from our own lusts, then where does that sin begin?

5. Read I John 3:4-12. Pray and meditate on the following question. What enables me, a born sinner, to practice righteousness rather than sin?

6. We have now seen what enables a sinner to practice righteousness, so let's return to the subject of the heart. If my problem is my heart, if this is where sin resides, what can I do about my heart? Jeremiah and Ezekiel talk about a New Covenant which was promised to Israel and Judah and it extended to the Gentiles through the death of Jesus Christ. This is called the Covenant of Grace. The New Covenant or the Covenant of Grace is the Covenant one enters into when one received the Lord Jesus Christ and becomes a son of God (Matthew 26:26-28; Hebrews 8:6-13). Read the following Scriptures and record what happens to the heart under the New Covenant.
 - a. Jeremiah 31:33

 - b. Jeremiah 32:39-40

 - c. Ezekiel 36:26-27

7. Considering all you have learned thus far, what part does your will play in sin? Before you answer this question, you may want to look at the following Scriptures and record any pertinent insights.
 - a. Deuteronomy 30:19-20

 - b. John 5:39-40

 - c. John 7:17-18

8. From what you have learned this week, what is it that keeps a Christian from a life of habitual sin?

What is sin?

We have talked about this in class. There are many ways that we have justified our right to sin. We have excused sin as an illness. We have blamed sin on others - their actions made me sin - so it really wasn't my fault. It is an emotional weakness, so I can't help myself. This comes from believing the physiology of the day that there are no absolutes. We need to understand exactly what God has to say about sin. God's Word lays down the absolutes of life. Since He has given us these absolutes through His Word, it becomes man's responsibility to know them, to totally abide by them, and to proclaim them to others. For whether man believes God's absolutes or not, someday man will be judged by them.

1. The first thing we are going to do today is to look at the four main Hebrew words for sin in the Old Testament.
 - a. *chata* - literally means to miss the mark. It was used of an archer who missed his target. It also means to stumble and fall. It conveys the idea of coming up short morally. In the Bible this word is usually translated "sin." Other words that come from this root word are used to refer to crime, an offense, or an offender. This word refers to an act, a thought, a word, or a deed - not a condition. This word describes all that mankind does or says which falls short of God's mark or of His standard of perfection.
 - i. Read Exodus 20:1-20. Have you missed God's "mark"? What is that called?

- ii. Concentrate on Exodus 20:20 for a moment. What is it that will keep you from sinning?
-
- b. *avon* - this is the Hebrew word for sin that means perverseness or going aside from what is right or good. It tells of what is wrong or improper. It comes from the root which means crooked or bent. It conveys the idea of wrong, wicked, perverted, or evil; of getting off course and going the wrong way. It is usually translated as “iniquity” or “guilt,” and it is used in the following Scriptures. Read these verses and record what you learn about this word. You may need to read more than just the verses listed in order to keep them in their proper context.
 - i. Joshua 22:20 - What was Achan’s iniquity? If you have never heard or read Achan’s story, read Joshua 7 and think about the meaning of this word for sin. Read through Joshua 7 quickly. Please don’t get bogged down in details.

 - ii. Psalm 89:30-34 - Note how God deals with iniquity in His children. What promise does He give in this passage?

 - iii. Jeremiah 16:10-12 - What is this Scripture saying about the nature of inquiry and sin?

- c. pasha - This is the primary root word and means to break away from or to revolt or rebel. It conveys the idea of rebellion or sin against lawful authority. This word is often translated “transgression.”
 - i. Read Psalm 107:17 and note what God says about the rebellious. Be sure to check the context. What had these people rebelled against? What was the outcome of their rebellion?
 - ii. Read Ezekiel 33:11-12 and note what God says about the transgressions of the righteous and of the wicked.

- d. asham - This primary root word means to sin through error or ignorance. It shows us that sin is sin whether or not we are aware of the fact we have sinned or transgressed God’s commandments. In other words, if you break God’s law, you are guilty even if you did not know that what you did was wrong. The Scriptures teach that when you become aware of this sin, it must be made right. This word is often translated “trespass.”
 - i. Read Leviticus 5:1-5, 15-19 and note why the people had to offer the “trespass” or “guilt” offering to the Lord. You will have to check the context of these verses.

- ii. Read Proverbs 14:9 and see how fools react to sin.
-
2. Read Isaiah 53:4-6, 11-12. These verses help summarize all that we have just studied. Why do you think God hates sin in any form?

Sin and dealing with its roots

1. We looked at the Old Testament words for sin, so let's move on to New Testament. There are only two. As we move to the New Testament, has God's attitude toward sin changed? Has your attitude changed? That is what we want to explore.
 - a. hamartia - used the most in the New Testament. It means to miss the mark or to err (like we saw with *chata*)
 - i. What is hamartia? Let's look at some Scriptures to help our understanding.
 1. Romans 3:20 - How does a person become aware of sin?

 2. What does Romans 14:23 say sin is?

- ii. What is sin related to in I Corinthians 15:56?

 - iii. What does it produce according to James 1:15?

 - iv. According to James 4:17, what is sin for you?

 - v. According to I John, how is sin defined? Look up I John 3:4 and 5:17.
- b. paraptoma - this word means to side-slip or a falling aside when one should have stood upright. In other words, this refers to a turning away or a turning aside from the truth or from what is right, whether willfully or unintentionally. This word is often translated “transgression” or “trespass” in the New Testament.
- i. Read Ephesians 2:5 and Colossians 2:13. What do these verses say about those who are “in transgressions?”

 - ii. Read Ephesians 1:7. What is true about your “trespasses if you are in Christ?”

- iii. Read James 5:16 and see if this relates to anything you have seen in I John about forgiveness and sin.
-
2. Let's pull all this together. John 8:44 tells us that Satan is a liar and the father of lies. Thus it is important to see that Satan, in the temptation of Eve (as in all temptation), distorted the character of God. Satan was lying to Eve by telling her that God was withholding from them the knowledge of good and evil, the knowledge that would make them like God. In other words, he was telling them that God did not have their best interest or highest good in mind; thus, they should act independently of God and go after what they needed. Think for a moment of one of the ways in which you have been tempted recently. How was God's character distorted in your mind? Write it down. It will help you become more aware of Satan's schemes. If you understand that when you are tempted in the future, ask God to remind you of this scheme of Satan's so that Satan might not take advantage of you.
-
3. What is the difference between the outward manifestation (or fruit) of sin and sin itself? This difference is so very crucial that we will take just a minute to look at it. Sin takes on so many different manifestations that often we see just the outward (the act of sin) and fail to discern the inward (the attitude of sin). As a result, many place the emphasis on the outward sins and quickly come up with a set of "dos and don'ts," failing to recognize the source or root of these outward manifestations of sin. Jesus addressed this very problem to the scribes and Pharisees many times. The chief teaching on it is in the Sermon on the Mount. In the Sermon on the Mount, He clearly shows men that God's emphasis is on the heart, not on the outward performance or behavior. Why? Because "as a man thinks within himself, so he is" (Proverbs 23:7). Bearing this in mind, let us review. What is the difference between the outward manifestation (or fruit) of sin and sin itself?

- e. Let's look at sin another way, using the tree as an illustration. All of the branches on the tree represent manifestations of sin (the outward acts). The base of the tree represents the root that gives life to those branches. We will label that root "sin" (the inward attitude).
- i. Do you find yourself daily hacking away at branches?

 - ii. Do you find these branches growing back?

 - iii. If the root is destroyed, what happens to all of the branches? Have you ever dealt with the root?

The next time you find yourself asking God to forgive you of a particular sin, ask yourself if you have ever dealt with the root of that sin!

What have you learned about sin or about yourself this week?

Genesis 4:7 says, “. . . sin is crouching at the door; and its desire is for you . . .” That sounds like sin doesn’t it? Crouching at your door waiting to devour you. Sometimes it seems like the pull of sin, the pull of this world, is so strong. We can’t fight the power of sin on our own. We need to rely on the power that Jesus has given us through the indwelling of His Holy Spirit. Through His Spirit we can know the power to overcome sin.

DAY ONE

1. To truly understand what I John 3 is saying to you, you need to understand the verbs that are used in the passage. That will be the focus of your study today. Let’s start by reading I John chapter 3. Give it some time and some thought as you read through it.
2. On the next page is a chart of each verbs’ tense, mood, and voice. Before taking time to look at the chart, let’s go over what each one means.
 - a. Tense
 - i. Present - continuous ongoing action, habitual lifestyle
 - ii. Perfect - an action that generally happened in the past with the results continuing in the present
 - iii. Aorist - punctiliar action, usually action which occurs at one point in time. It denotes the fact of an action. It refers to completion of an action without any reference to the length of that action
 - b. Mood
 - i. Indicative - mood of certainty
 - ii. Subjunctive - mood of probability
 - c. Voice
 - i. Active - the subject of the sentence is doing the action
 - ii. Passive - the action is being done to the subject
3. Take time to look over the chart. Then read through the third chapter of I John again taking time to think about the tense, mood, and voice of the verb. When you are done there will be some questions for you to answer.

I John
Lesson 7, Chapter 3, 4

Verse	Verb	Tense	Voice	Mood
4	practices	Present	Active	
5	know	Perfect	Active	Indicative
5	appeared	Aorist	Passive	Indicative
6	abides	Present	Active	
6	sins	Present	Active	Indicative
6	sins	Present	Active	
7	practices	Present	Active	
8	practices	Present	Active	
8	has sinned	Present	Active	Indicative
8	appeared	Aorist	Passive	Indicative
8	destroy	Aorist	Active	Subjunctive
9	is born	Perfect	Passive	
9	practices	Present	Active	Indicative
9	abides	Present	Active	Indicative
9	cannot	Present	Passive	Indicative
9	sin	Present	Active	
9	is born	Perfect	Passive	Indicative
10	does (not) practice	Present	Active	
10	does (not) love	Present	Active	
11	should love	Present	Active	Subjunctive
13	hates	Present	Active	Indicative
14	have passed	Perfect	Active	Indicative
14	love	Present	Active	Indicative
14	does (not) love	Present	Active	
14	abides	Present	Active	Indicative
15	hates	Present	Active	
15	is	Present	Active	Indicative

DAY TWO

We see the word “know” used many times throughout I John. 36 times to be exact. The only word used more than that is “love.” For an author to use a word that many times, there must be something important that he is trying to communicate. Today I want you to go through all five chapters of I John and record what you can know and how you can know it on the chart below. Make sure to include Scripture references. There are a couple of times where you may find something that you can know, but it won’t specify how you can know it. Just be aware of that, so you don’t think you are missing something.

What I Can Know	How I Can Know It

DAY THREE

1. Many of us are plagued by doubt in our lives. This is true in our Christian walk as well. We doubt the reality of our Christianity, the surety of our salvation, the sincerity of your love for God, or the sincerity of His love for you. I believe that is why John so strongly makes the point that we can KNOW we have eternal life! We can KNOW God and His love for us! We can KNOW! Isn't that wonderful? Today we are going to look at I John 3:13-24. This is the first and only time that John uses "heart" in his letter. The Greek word is *kardia* (#2588) which means thoughts, reasoning, understanding, will, judgment, designs - it refers to the mind in general.
 - a. What do these verses say about the heart?

 - b. Where does doubt come from?

 - c. In what form does doubt come?

2. When your heart condemns you, according to I John 3:13-24, how do you assure your heart before God?

3. If your heart does not condemn you, according to the text, what does this freedom from condemnation bring forth?

4. The word confidence is used four times in John's first epistle. Let's define the word and then we will look at how John used that word though his letter and what you can learn from it.

a. definition

- i. Strong's #3954 - parrhesia
- ii. freedom or frankness in speaking; boldness in speaking
- iii. unwavering, fearless, unhesitating
- iv. confidence of faith in communion with God
- v. comes as a result of guilt being removed
- vi. manifests itself in undoubting confidence in prayer

b. usage

i. I John 2:28

ii. I John 3:21

iii. I John 4:17 (in the King James Version the word is translated boldness)

iv. I John 5:14

DAY FOUR - FIVE

Do you doubt God's love for you? Do you doubt your love for God or your commitment to Him? Do you doubt your love for others? I John 4 has a message for you from your Heavenly Father. For the next two days, do your observation worksheet on I John 4. Give it plenty of time and prayer and allow God to speak to your heart.

Broken relationships. Do you see them all around you? Are you part of them? There are people that are lonely, bitter, angry, hurt, depressed, dejected, defeated, self-centered. Do any of these terms fit you?

We live in a rich country, but we are spiritually poor. People are well-fed but starving inside. There are those who laugh on the outside, but they are crying out on in the inside.

People are held captive by their thoughts of inadequacy, the lusts of the flesh, the flashy trinkets of wealth, health, and power that Satan dangles before them.

We have become our own worst enemy. We have neglected the Father who loves us to chase after the things of the world offered by Satan who only wants to destroy us.

We are crying out for true, genuine love, but we are looking in all the wrong places to find it. What a wreck we have made with our lives.

There are answers that are found in God Himself. He is the love! He is the source of love! Without love, we have no life. Think about that. We are dying from want of love. God has the answer. Let's find it for ourselves and for others.

DAY ONE

1. On pages 83-84 there is a paper entitled "The Four Greek Words for Love." Take time to study each word and its definition. Then answer the following questions.
 - a. Are you "in love" with another person? How do you know you love that person? What evidences do you see? List all the different relationships you have, because it will be manifested, or shown, in a different manner in each one (spouse, parents, siblings, children, friends). There is more room on the next page.

b. According to the Greek definitions you just read, what type of love would you say you have for that person? How do you know? Again list all the different relationships, and you may have more than one type of love for some.

c. What type of love do you have for God? How do you know? How does it show in your life?

- d. Using your observation worksheets, read through the entire book of I John and note all this book teaches on the topic of love. There are many concepts that are repeated (remember that the main things are the plain things, and the plain things are the main things so they will be repeated). You are writing down the different teachings of love, not the same teaching over and over; however, if John says it more than once, I would only write the concept once and then record all the different verses where that concept is taught.

DAY TWO

The word for love that is used throughout I John 4 is agape or a form of agape love. Read through chapter four again before you move on with this lesson, bearing in mind that the love we are talking about in this chapter is agape love.

1. According to what you see in I John 4, what kind of love does God have for you? How has God manifested this love to you?

2. The main theme of I John 4 is love. There is not a more informative chapter in the Word of God dealing with this subject. Let's go back to the first mention of love in the Bible. You might be surprised to find out that it doesn't pop up until Genesis 22. Let's take a look.
 - a. Read Genesis 22.
 - b. When love is first mentioned in the Bible, what event is connected with it? Record who was involved in the event, their relationship, and what happened.

 - c. Now read John 3:16. When you finish reading it (or saying it in your head) list the parallels between these two references.

 - d. Now compare those references to what you read in I John 4 and what it teaches about love.

3. I John 4:10 tells us that we didn't love God, but that He loved us. What exactly were you like when God loved you.
 - a. Read Romans 5:1-12 and answer point by point what you were like when God first loved you.

 - b. According to Romans 5:5, what did you receive at salvation through the Holy Spirit, who was then given to you?

DAY THREE

Yesterday we saw that we were helpless sinners, enemies of God, yet He loved us and gave us His Son to die for our sins. Since He showed His great love toward us, how can we show our love toward Him? To put it another way, what should be our expression of love toward Him?

1. Read Mark 12:28-31.
 - a. What are the two things you are commanded to do in this passage?

- b. The word for love is agape. According to all that you have learned to this point, how can we keep the commands found in Mark 12:28-31? What practical things should we be doing?

2. God instructs us to love our neighbors as I love myself.
 - a. What do you think God means by the phrase “as yourself?”

 - b. The next question then is, “Who is my neighbor?” Read Luke 10:25-37 and answer that question.

3. In Luke 10:26-28 Jesus tells the lawyer how he can have eternal life. How does this answer compare to what you have learned about salvation and eternal life?

I John
Lesson 8, Chapter 4, 5

4. If God first loves, and if He loves us as we saw yesterday in Romans 5:6-10, what does this tell you about your relationship to other people? Prayerfully think through that question before you answer. It may be helpful to return to Romans 5:6-10 and read it before answering.

5. Is there anything within another person that should keep me from agape loving him? Explain your answer?

6. Let's move on to a couple other points that John makes in chapter 4 before moving on.
 - a. Read I John 4:1-6.
 - i. Why do you think John talks about Jesus coming in the flesh?

 - ii. Notice the contrast in verses 5 and 6. Why do you think John writes what he does in verse 6?

 - b. Read I John 4:13.
 - i. How do we know that we abide in Him and that He abides in us? The verb "has given" is in the perfect tense which means that it was an action that occurred in the past with results continuing into the present.

ii. Look up the following cross-references, noting how they support the teaching of I John 4:13.

1. Romans 5:5

2. Romans 8:9

3. Romans 8:16

4. Ephesians 1:13-14

c. The last assignment for today is to look at I John 4:17-18. What is John saying to the church and how does this relate to the immediate context of this chapter?

DAY FOUR - FIVE

We have one more chapter to go to finish this incredible little letter. Do your observation worksheet on I John 5. Take your time (you have two days) and allow God to speak to your heart as John finishes his teaching on knowing where we stand before God.

The Four Greek Words for Love

1. Storge

a. Definition

- i. Basis of this love is in our nature - born with the ability to love
- ii. Natural affection, that feeling you get when you see something cute and helpless
- iii. natural obligation
- iv. Can be shown in the love toward a husband, wife, baby, puppy
- v. It is a quiet, abiding feeling within a man that rests on something close to him and that he feels good about

b. Usage

- i. In the New Testament this love is mentioned with the prefix "a" which negates the word showing someone without love, unloving (II Timothy 3:3)
- ii. kindly affection - but it is limited because it depends on the person receiving a good feeling from the relationship

2. Eros

a. Definition

- i. Erotic, overmastering passion that seizes and absorbs the mind
- ii. Emotion based on body chemistry
- iii. A love that is based in self-satisfaction
 1. Although directed at another person it has only self in mind - "I love you because you make me happy, make me feel good"
 2. Foundation is that some characteristic in the other person pleases you - if that characteristic ceases to exist, the reason for the love would cease to exist
 3. Looks for what it can receive
 4. It gives in order to receive - if it fails to get what it wants or expects, bitterness or resentment could develop
- iv. It is a conditional love
- v. It is a good love to have in the marriage relationship; however, on its own the relationship will crumble

b. Never used in the New Testament

3. Phileo

a. Definition

- i. Companionable love, shows affection, fondness, or liking
- ii. Responds to kindness, appreciation, or love
- iii. comes from the heart in response to the pleasure one takes in a person or object
- iv. It gives as well as receives, but when strained, it can collapse in crisis
- v. higher love than eros because it has the understanding of our happiness instead of my happiness
- vi. love that is called out of one's heart by qualities in another

b. Usage

- i. Can be taught (Titus 2:4)
- ii. The person needs to be willing to be taught!
- iii. Used a number of times in the New Testament
- iv. In John 21:15-17, it is contrasted with agape love

4. Agape (agapao)

a. Definition

- i. Act of the will
- ii. Not kindled by the merit or worth of the person loved
- iii. Originates in God's nature for God is agape (love)
- iv. Delights in giving and keeps on giving when the loved one is unresponsive, unkind, unlovable, and unworthy
- v. Unconditional love
- vi. Desires only the good of the one loved, consuming passion for the well-being of others

b. Usage

- i. There are only a few known occurrences of the word for love outside the Bible. In other words, this word was not used very often in extra-biblical writings
- ii. It is used approximately 329 times in the New Testament

Many people today have been deluded, blinded, deceived by the one who disguises himself as an angel of light. Satan is prowling about like a lion seeking those he can devour. Satan is the master of deception as he sneaks in false teaching that will ultimately take our eyes off God.

DAY ONE

1. Read through I John 5. How does this chapter fit in to all that John has said in chapters one through four.

2. Read through chapter five again, and as you do this, list what you learn about the following things.
 - a. What do you learn about the one who is born of God?

 - b. What do you learn about love? How do you personally measure up?

 - c. What do you learn about the word “know” in verses 1-13. I know you have done this before, but it is vitally important to know what we know!

- d. In I John 5:4-5 it talks about overcoming the world. Overcome comes from the Greek word *nikao* which means to subdue, conquer, prevail, get victory. It comes from the word *nike* which means conquest, means of success, victory. Take a look at how John uses this word through his letter.
 - i. I John 2:13-14

 - ii. I John 4:4

 - iii. I John 5:4-5

- 3. John talks about overcoming in another book of his, the book of the Revelation. As he writes letters to the seven churches, each letter has a message to the overcomer. Read through the passages and record the 5 W's and H about the overcomer.
 - a. Revelation 2:7

 - b. Revelation 2:11

 - c. Revelation 2:17

d. Revelation 2:26-28

e. Revelation 3:5

f. Revelation 3:12

g. Revelation 3:21

h. Revelation 21:6-8

4. Now compare what you have learned with the following verses that talk about Jesus and overcoming. If His Spirit is in you, this should be a great comfort to you.

a. John 16:33

b. Revelation 17:14

DAY TWO

1. What is John's intent in I John 5:6-12? Look for the word that is repeated over and over. Think carefully over these verses and see if you can discern what John is trying to communicate.

2. I John 5:6-12 is a bit complicated. Most people would walk away from a difficult passage and just give up. As we work through this, do not get frustrated. Allow God's Word to speak for itself and pray that your hear is open to heart what He may be saying to you.
 - a. What three bear witness? (Witness means to testify, denoting confirmation)

 - b. What us the witness that God has borne of His Son?

3. Go back to the beginning of the I John study and review what you learned about Gnosticism. Let's review some of their beliefs because it will help you to appreciate what John is saying in I John 5:1-13.
 - a. How did the Gnostics think they obtained salvation?

 - b. What did they believe about love of our fellowman?

 - c. What did they think about spirit and matter?

- d. What view would Gnosticism or Docetism hold in respect to the person of Jesus Christ?

4. When John refers to the witness of the water and the blood, to what water and blood is he referring to? There are many different views. Here are three to think about.
 - a. The water and the blood refer to water baptism and the Lord's supper.
 - b. The water and the blood are a reference to that which came forth from the side of Jesus when He was pierced through at Calvary. (John 19:34)
 - c. The water is a reference to Christ's baptism and the blood a reference to Christ's death.

5. Keeping I John in its context, let's remember the point that John is trying to make. Jesus Christ (the Messiah) didn't come by water only, but with water and blood. It is the Spirit who bears witness to this, and the Spirit is truth. Also, all three are in agreement. Knowing that John was disputing the claims of the Gnostics, which idea above would you choose and why?

DAY THREE - FOUR

1. Read I John 5:13-21 and list the main points of these verses.

2. What do we learn about prayer or asking in these verses? Are there conditions on the asking and receiving?

3. There are numerous Scriptures that deal with prayer throughout the Word of God. We are going to be looking at some of those verses. Look up the Scriptures and record what you learn about asking, receiving, promises, or other teachings about prayer.
 - a. James 4:2-3

 - b. John 14:14

 - c. John 16:24

 - d. John 15:7

 - e. I John 5:14-15

4. Is there a connection between sin in a believer's life and their prayer life?

a. John 9:31

b. Proverbs 28:9, 13

c. Isaiah 59:1-8 (List the sins mentioned in this passage)

d. I Peter 3:7

e. I Peter 3:12

f. Psalm 66:18

g. I John 3:21-22

DAY FIVE

Now we come to a very difficult verse. What does John mean when he says that there is a sin leading to death? Are there unforgivable sins?

1. Do you see a relationship between I John 5:14-15 and verses 16-17?
2. Let's go over some verb tenses and moods again to help work through a couple of these verses.
 - a. I John 5:16 - "committing" and "commit sin" are both present active participles. Present tense means that they are continuous actions - a lifestyle of habitual sin.
 - b. I John 5:18
 - i. know - perfect active indicative
 - ii. is born - perfect passive
 - iii. sins - present active indicative
 - iv. was born - aorist passive
 - v. keeps - present active indicative
 - vi. does (not) touch - present passive indicative
3. Keeping all this in mind, what does John tell us regarding sin in a Christian's life.
 - a. Can a true Christian live in a state of habitual sin?
 - b. Can a Christian sin?
4. According to I John 5:16,
 - a. who is committing a sin?
 - b. are they committing sins or a sin? Is there any difference? Explain your answer.

- c. How does John use the term “brother” in his letter? To whom does it refer? Look up the following references to answer that question: I John 2:10-11; 3:10, 12, 15, 17; 4:20-21; 5:16.

 - d. What are God’s instructions regarding a sin leading to death?

 - e. Does God give us any indication as to what might be a sin leading to death in this letter?
5. Has God ever instructed a person not to pray for someone else? If so, why? Make sure that you take the time to put these verses in context.
- a. Jeremiah 7:16

 - b. Jeremiah 14:11
6. It is going to seem like we are changing topics, but we will come back to verse 16 so hang on. Does the Bible teach that a Christian can die prematurely? There is a teaching that has crept into the church that causes doubts to come into people’s minds. Can someone “die before their time?” Were they “too young” to die? We need to wrestle with these questions.
- a. Ecclesiastes 7:17

b. Acts 5:1-11

c. I Corinthians 5:1-13 (compare this with I Timothy 1:19-20)

d. Hebrews 12:9

7. Carefully read I Corinthians 11:20-34.

a. To whom is Paul speaking?

b. What is Paul warning them about doing before partaking of the Lord's Supper and why?

c. What kinds of judgment have been brought upon those who have not judged the body rightly?

d. What does Paul mean by "sleep" in I Corinthians 11:30? If you do not know, look at I Thessalonians 4:14.

e. From these verses can you tell why some were weak, some were sick, and some slept?

I John 1 _____

- 1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—
- 2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—
- 3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.
- 4 These things we write, so that our joy may be made complete.

- 5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.
- 6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;
- 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.
- 8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.
- 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.
- 10 If we say that we have not sinned, we make Him a liar and His word is not in us.

I John 2 _____

- 1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;
 - 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.
 - 3 By this we know that we have come to know Him, if we keep His commandments.
 - 4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;
 - 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:
 - 6 the one who says he abides in Him ought himself to walk in the same manner as He walked.
-
- 7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.
 - 8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.
 - 9 The one who says he is in the Light and yet hates his brother is in the darkness until now.
 - 10 The one who loves his brother abides in the Light and there is no cause for stumbling in him.

11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

12 I am writing to you, little children, because your sins have been forgiven you for His name's sake.

13 I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.

14 I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.

19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

20 But you have an anointing from the Holy One, and you all know.

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

- 22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.
- 23 Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.
- 24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 25 This is the promise which He Himself made to us: eternal life.
- 26 These things I have written to you concerning those who are trying to deceive you.
- 27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.
- 28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.
- 29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

I John 3 _____

- 1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him.
- 2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.
- 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.
- 4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.
- 5 You know that He appeared in order to take away sins; and in Him there is no sin.
- 6 No one who abides in Him sins; no one who sins has seen Him or knows Him.
- 7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;
- 8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.
- 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.
- 10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.
- 11 For this is the message which you have heard from the beginning, that we should love one another;

12 not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

13 Do not be surprised, brethren, if the world hates you.

14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

18 Little children, let us not love with word or with tongue, but in deed and truth.

19 We will know by this that we are of the truth, and will assure our heart before Him in whatever our heart condemns us; for God is greater than our heart and knows all things.

21 Beloved, if our heart does not condemn us, we have confidence before God;

22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

23 This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

I John 4 _____

- 1 Beloved, do not believe every spirit, but test the spirits to see whether they are from 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 from God;
 - 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.
 - 4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.
 - 5 They are from the world; therefore they speak as from the world, and the world listens to them.
 - 6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.
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- 7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.
 - 8 The one who does not love does not know God, for God is love.
 - 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.
 - 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.
 - 11 Beloved, if God so loved us, we also ought to love one another.

12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

14 We have seen and testify that the Father has sent the Son to be the Savior of the world.

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

16 We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world.

18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

19 We love, because He first loved us.

20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

21 And this commandment we have from Him, that the one who loves God should love his brother also.

I John 5 _____

- 1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him.
- 2 By this we know that we love the children of God, when we love God and observe 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 overcomes the world; and this is the victory that has overcome the world—our faith.
- 5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?
- 6 This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.
- 7 For there are three that testify:
- 8 the Spirit and the water and the blood; and the three are in agreement.
- 9 If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son.
- 10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son.
- 11 And the testimony is this, that God has given us eternal life, and this life is in His Son.

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

13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

14 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.

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

18 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 that 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 so 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, guard yourselves from idols.