

Study Questions on 1 John

Introduction to 1 John

1. Read through the book.
 - a. Make a list of words or ideas that seem to be repeated.
 - b. Are these repeated words concentrated in different sections of the book, or mixed throughout it?
2. Compare and contrast the opening of the book with the opening of the gospel of John.
 - a. What is the subject of the Gospel? Of the Epistle?
3. Both the gospel and this epistle close with a statement of the writer's purpose: John 20:31; 1 John 5:13. How are these related to each other?
4. What other statements of purpose can you find distributed throughout 1 John?
5. How are these other statements of purpose related to the concluding one in 5:13?
6. 1 John has many statements about how we can know that we have eternal life.
 - a. Collect as many of these "signs of life" as you can.¹
 - b. Sort them into groups. How many distinct tests can you discern?
 - c. Read over the book again. What structure for the book emerges from the order in which these tests are discussed?

1:1-2:2, Introductory Summary: Fellowship and Sin

1:1-4, The Goal: Fellowship

1. Make a list of the points of similarity or contrast between these verses and John 1:1-5.
2. To what does the neuter pronoun "that" refer in 1:1-3?
3. When did this entity exist?
 - a. Compare Dame Wisdom's description of her relation to the Lord in Proverbs 8, especially 8:30.
 - b. What do these descriptions imply about the nature of the godhead? You might think about John's statement, "God is love" (1 John 4:8, 16), and ask how God could have been love before he created anything to love.
4. Contrast John's use of his bodily organs in 1:1, 3 with Isa 33:15. What does this contrast tell us about our daily conduct?

1 The term is due to Robert Law, *The Tests of Life*. Edinburgh: T&T Clark, 1909. A pdf is available free at https://biblicalelearning.org/New_Testament_Greek/Text/Law-TestsOfLife/Law-TestsOfLife.pdf, and Amazon sells a hard copy reprint at <https://a.co/d/hPKfVEo>.

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5. What is John's purpose in revealing to his readers the life of the Lord Jesus with his Father, 1:3?
6. How does that revelation help John and his readers to have fellowship with each other?
7. 1:3 is the first time our Lord is named in the epistle, and it is associated with his titles "Son [of God]" and "Christ."
 - a. How often does 1 John refer to him without an associated title of exaltation?
 - b. How often does the gospel refer to him without such a title?
 - c. How can you explain this difference? Consider Php 2:5-11.
8. The gospel can also help us understand 1 John 1:4, how the epistle can help people have full joy.
 - a. Use your Bible software (or hint a) to find references in the gospel to joy being full.
 - b. What parallels can you find between 1 John 1:4 and these verses? Pay special attention to John 15:11 and 17:13.
9. Hints:
 - a. John 3:29; 15:9-11; 16:24; 17:13

1:5-2:2, Dealing with the Obstacle: Sin

1. John claims that the contents of 1:5 were taught him by the Lord Jesus.
 - a. Can you find the source of this teaching in John's gospel?
 - b. What are the implications of 1:5 for the purpose expressed in 1:3-4?
2. 1:6-2:2 section is a very carefully organized alternation of three sections, ABCD A'B'C'D' A''B''C''D''.
 - a. See if you can identify the four components and trace the parallels among them.
 - b. What is the connection between this section and 1:5?

:6-7, Deliberate Sin

1. From question 1 above, why is the claim in 1:6 a lie?
2. What light does John have in view in 1:7?
3. What does it mean to "walk in the light"?
 - a. Compare Ps 119:105 and John 1:4.
 - b. What connection is there between these verses? (Cf. John 1:1)
4. What assurance does 1:7 give to those who have sinned deliberately, but are now "walk[ing] in the light"?

:8-9, Discovered Sin

1. What is the difference between "have no sin" and "have not sinned" (1:10)? See how the expression in 1:8 is used in John 9:41; 15:22, 24.

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2. Look up the meaning of “confess” (1:9) in Greek? (Strong's G3657, hint a).
 - a. What does it mean to confess sin?
 - b. How might one go about doing this?
3. Consider the two adjectives applied to God in the action of forgiving our sins (faithful, just).
 - a. What does each of these mean?
 - b. Can you think of a scripture that amplifies each of them?
4. Compare the second promise in 1:9 with that in 1:7. 1 John 5:17 may help.
5. Hints
 - a. Thayer's Greek lexicon gives the basic meaning as “to say the same thing as another, i.e. to agree with, assent”

1:10-2:2, Dark Sin

1. How does the sin anticipated in 1:10 differ from that in 1:6 and 1:8?
2. How would a claim of sinlessness make God a liar? Consider Rom 3:10-18 and the OT passages that Paul quotes there, and 1 Cor 4:4.
3. Compare the condition in 2:1 with those in 1:7, 9.
 - a. What is remarkable about it?
 - b. How does the first part of 2:1 prepare for this unusual condition?
4. Use the Treasury (or hint a) to clarify the role of our Lord as our advocate.
5. Use an English dictionary to find the meaning of “propitiation.”
 - a. How does this benefit of the Lord's passion differ from the benefit described in 1:7 and 1:9? If you have Trench's *Synonyms of the NT* in your Bible software, you might enjoy reading his entry on “Redemption.”
 - b. Consider the extent of this benefit at the end of 2:2. Contrast this with the extent claimed for the benefit in 1:7 and 1:9.
6. Hints:
 - a. Rom 8:34; Heb 7:24-25; cf. Job 1; Rev 12:10.

2:3-28, The First Panel

This section introduces three statements of the form “he that saith” (2:4, 6, 9) that recall the three statements “if we say” (1:6, 8, 10) that introduced the three forms of sin in chapter 1. How are these two sets of three statements related to one another?

2:3-6, Righteousness

1. See if you can find the chiasmic organization of 2:3-5.

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- a. In these verses and elsewhere, 1 John describes our relation to God's commandments with the verb "keep" G5085, rather than the usual verb "obey" G5219. Survey other contexts where these verbs are used. What is the distinctive emphasis of "keeping" God's word? Compare Rom 7:22; contrast Heb 10:28.
 - b. Compare 2:4 with 1:6.
 - c. Is "the love of God" in 2:5 God's love for us (subjective genitive), or our love for God (objective genitive)? See if these verses suggest an answer: Exo 20:6; 1 John 5:3; John 14:15, 31.
 - d. Compare how our relation to the Lord is described in 2:5b with the expression in 2:3a.
 - i. How does 1 John 5:20 relate these expressions to one another, and to the theme of the book?
 - ii. How does the Lord explain the relation of being "in him" in John 14?
 - iii. How does Paul pick up this expression in his epistles?
 - (a). What does the expression mean in verses like 2 Cor 5:17; Rom 8:1; 16:7; Eph 1:1?
 - (b). How does 2 Cor 5:21 summarize its importance for our salvation?
 - (c). See how many references to being "in Christ" you can find in Eph 1:3-13.
2. How does John describe the relation between the believer and the Lord in 2:6, compared with 2:5b?
 - a. How does John 14:10 relate the two expressions? Use Strong's numbers (or hint a) to explore the word "dwelleth" in this verse.
 - b. How is the shift from being in Christ to abiding in Christ reflected in the shift from John 14 to John 15?
 - c. In 1 John, where does John speak of our being in Christ, and where does he speak of our abiding in Christ?
 3. Hints
 - a. "Dwelleth" in John 14:10 is the same word μένω *menō* G3306 translated "abide" in 1 John 2:6.

2:7-17, Love

1. How would you divide 2:7-17 into paragraphs, and how would you summarize each of them?
2. Note how John addresses his readers in 2:7.
 - a. How did he address them previously? (see 2:1)
 - b. What is the significance of the change? Compare Matt 23:8-9.

2:7-8, A Commandment that is both Old and New

1. This section begins with a discussion of a commandment that is both old and new.
 - a. Where does the idea of a "new commandment" originate? Compare John 13:34-35.

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- b. In what sense was the Lord's commandment in John 13 new, and in what sense was it old? Compare Lev 19:18.
 - c. Compare this language with that in 2 John 1:4-7. Which of the three signs does John have in view in 2 John 1:4-7?
2. Consider the references to light and darkness in these verses.
- a. Where in the body of 1 John (2:3-5:12) do these concepts appear? Are they associated with a specific one of the three signs of life?
 - b. What does John mean by saying, "Which thing is true in him and in you"?
 - i. Look at where light and darkness are mentioned elsewhere in 1 John (outside of the body).
 - ii. Compare 3:16; 4:7-11.
 - iii. Can you correlate this statement with the two following statements, "the darkness is passing away" and "the true light now shineth"?

2:9-11, Love the Brethren

1. Compare 2:9 with 2:4 and 1:6.
 - a. What common principle is being urged?
 - b. Compare and contrast 2:6 with the other three examples. How is it like them? How is it different?
2. 2:10 and 11 exhibit a close parallelism with each other.
 - a. Identify the matching elements
 - b. Compare the elements of each pair with one another. On the basis of this parallelism,
 - i. Who is at risk of stumbling in v. 10?
 - ii. What is the meaning of "in him" at the end of 2:10?
3. How are 2:9-11 built on John 11:9-10?

2:12-14, Encouragement

1. Is John finished at this point with the theme of Love? If not, what is the function of these verses?
2. How many groups of believers are in view here?
 - a. Is "little children" a reference to distinctively immature believers, in contrast with "Fathers" and "Young Men"? Compare 2:1, 18.
 - b. How is the difference between Fathers and Young Men reflected in 1 Tim 5:1; 1 Pet 5:1-5; Tit 2:1-8?
3. Trace the parallels within this paragraph.
 - a. What is the relation between 2:12 "your sins are forgiven you" and 2:13b "ye have known the Father"? Compare 2:3; John 17:3.

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- b. How does Exod 34:5-7 explain 2:12, “forgiven you for his name’s sake”? (Note Exod 34:5.)
 - c. What is the difference between 2:13b “ye have known the Father” and 2:13a, 14 “ye have known him that is from the beginning”?
 - i. Compare John 1:1; 1 John 1:1
 - ii. Compare Paul’s ambition in Php 3:10.
 - d. What are the distinctive characteristics of the different groups mentioned?
4. How is the statement “the word of God abideth in you” related to the theme of abiding? Compare John 15:7.

2:15-17, Do Not Love the World

1. 1 John uses the word “world” (κόσμος *kosmos* G2889) more frequently than any other NT book, and his gospel is the second most frequent user. Contrast the Revelation, which almost never uses *kosmos*, but dominates every other NT book in its use of “earth” (γῆ *gē* G1093).
 - a. Use Vine’s Expository Dictionary (available free online at <https://www.study-light.org/dictionaries/eng/ved.html>) to explore the difference in meaning between these two words.
 - b. How does 1 Pet 3:3 illustrate the distinctive meaning of *kosmos*?
2. *Kosmos* is concentrated in two other places in 1 John: 4:1-5, and 5:4-5.
 - a. With which sign of eternal life is it associated in these passages?
 - b. How is this association supported by John 12:31; 14:30; 16:11?
 - c. Though we are still in the discussion of love in 2:15-17, why might it be appropriate for John to introduce the theme of the world here?
3. What is John’s major message about the world, in 2:15a?
4. What two reasons does he give for this exhortation in 2:15b-17?
5. To a devout Jew, the exhortation to love the Father would immediately call to mind Israel’s fundamental confession of faith, the Shema, found in Deut 6:4-5.
 - a. What three things compete with the Lord for our love, according to Deut 6:5?
 - b. The third of these, translated “might” in most versions, is actually “muchness,” and means “wealth” in later Hebrew. With this clue, can you align 2:16 with Deut 6:5?
 - c. This threefold analysis of human nature pervades Scripture.
 - i. See if you can find it in Gen 3:6; Numbers 6; Deuteronomy 7; 1 Kings 10-11; Matt 4:3-9; 13:3-8.
 - ii. These texts by no means exhaust biblical references to this triad. You might enjoy reading <https://cyber-chapel.org/DoctrinalStudies/ThreeChoices/ThreeChoices.pdf>.
6. How do John 12:31 and 1 Cor 7:29-31 reinforce the second motive for not loving the world?

2:18-28, Belief

1. This section is organized as a chiasm (ABCDE-EDCBA).
 - a. See how many words or concepts you can find repeated in the section that might help you sketch out these correspondences.
 - b. In some cases, you may need to use Strong's numbers to link words that the KJV has translated differently in the two panels.
2. What two coming individuals does the chiasm contrast (2:18, 28b)?
 - a. Use the Treasury (or Hint a) to learn more about the one John calls "Antichrist" (2:18, 22; 4:3; 2 John 7).
 - b. 2:28b warns us to be ready for the Lord's return. Review Matthew 24-25 for exhortations by the Lord to be watching.
3. Use Strong's numbers (or Hint b) to find the contrast between 2:19, 27b-28a.
 - a. What is the relation between the place where some did not abide, and the place where others did?
4. Use Strong's numbers (or Hint c) to find the parallel between 2:20, 27a.
 - a. What is the symbolic meaning of anointing in the Bible? 1 Sam 16:13; Isa 61:1.
 - b. How is the anointing related to the central purpose of the book, 5:13? Compare 4:13 (and Eph 1:13-14).
 - c. What benefit does this anointing give to the believers in 2:20?
 - i. Compare the Lord's promise in John 14:26; 16:13.
 - ii. Compare 2:20 with 1 Cor 13:12; 2:27 with Heb 5:12; 2:13, 14 ("fathers") with Php 3:10-13. What basic theological contrast do these differences illustrate?
5. Consider the statement in 2:27, "ye need not that any man teach you."
 - a. How does this align with the teaching that John is offering them in his letter, or with the gift of teaching (1 Cor 12:27-30; Eph 4:11)?
 - b. To whom is this promise addressed—individual believers, or assemblies? (What is the grammatical number of "ye" and "you"?)
 - c. What is the responsibility of each local assembly, according to Acts 17:11; 1 Thes 5:19-21; 1 Cor 14:29; 1 John 4:1?
 - d. How do the apostles envision teaching happening in the local church? Eph 4:15-16; 1 Cor 14:29-31; 1 Pet 5:1-2
6. 2:21 and 26 are at the center of verses on both sides of the chiasm that talk about lying and "seducing" (deceiving).
 - a. Where have we seen this vocabulary before in the book?
 - b. What does this suggest about the source of the deception that John earlier discussed?
7. What is the central doctrine that the antichrists are denying, and that the believers hold fast, according to 2:22-25?

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8. How is this central teaching a development of our Lord's teaching in John 8? (Compare Exod 3:13-14.)
9. What does it mean to "have the Father," 2:23? The expression is unique to John's epistles (here and 2 John 9), but probably reflects some OT expressions. Consider Psa 73:26; Jer 31:33, and parallels.
10. What is an important step we can take to abide in Christ, according to 2:24?
 - a. How is this exhortation related to John 15:7?
11. Hints
 - a. Mat 24:5; 24:24; 2Th 2:3-10; Rev 11:7; 13:1-7; 16:13; 17:8.
 - b. "Continued" in 2:19 is the Greek verb μένω *menō* G3306 translated "abide" elsewhere in the book.
 - c. Both "unction" and "anointing" translate the same word, χρίσμα *chrisma* G5545.

2:29-4:6, The Second Panel

1. Read over the second panel (2:29-4:6), which discusses the same three signs of eternal life as the first panel, in the same order: righteousness (2:29-3:10), love (3:11-24), and belief (4:1-6). Can you find a key word that characterizes each of the sections (a different word for each section)?

2:29-3:10, Righteousness

1. What key word (or family of related words) marks this section?
2. Recall the "righteousness" section in the first panel (2:3-6).
 - a. Does this family of words appear there?
 - b. Is there a distinctive expression that does mark 2:3-6?
 - c. What difference in emphasis is there between the expressions in the two sections?
3. Read over this section, noting the shifts in characters mentioned, and the locations of the vocatives. How would you divide it into subsections?

2:29-3:1, The Father as the Source of Righteousness

1. What is the antecedent of "he" and "him" in 2:29?
2. What is the relation between God's righteousness and us?
 - a. Using your Bible software (or Hint a), consider the relation between God's righteousness and salvation in the OT.
 - b. Compare Jer 23:6 with Rom 3:22; Php 3:9; 1 Cor 1:30; 2 Cor 5:21.
 - c. How does Ezek 36:27 explain the last clause in 2:29?
3. 2:29b defines a relationship between doing righteousness and being born of God.
 - a. Compare 3:9. What is the difference in emphasis between these two statements?

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- b. Does 2:29 allow us to conclude that anyone whose conduct looks righteous is in fact saved? Compare Isa 64:6; Php 3:6-7.
- c. How does 3:1a explain 2:29?
4. Use Strong's numbers (or Hint b) to compare "sons of God" in 1 John with singular "son of God" in 3:8 and elsewhere. Why does John use different words in these two cases?
5. What other consequence of being God's children should we expect, according to 3:1b?
6. How does this other consequence anticipate 3:7-10?
7. Hints:
 - a. Psa. 40:10; 65:5; 71:15; 98:2; 119:123; Is. 46:13; 51:5-6, 8; 56:1; 61:10
 - b. The word "sons" in 3:1, 2, 10; 5:2 is τέκνα *tekna* G5043, while "son" in 1:3, 7; 2:22-24; 3:8, 23; 4:9-10, 14-15; 5:5, 9-13, 20 is υἱός *huios* G5207.

3:2-6, The Son as the Revelation of Righteousness

1. In view of the context, who is doing the loving implied in the vocative "beloved" in 3:2?
2. To whom does the pronoun "he, him" refer in 3:2 (4x), 3b, 5 (2x), 6 (3x)?
3. Using your Bible software (or Hint a), note the prominence of the verb "appear, manifest" (G5319) and the corresponding adjective G5318 in this section. In each case, note
 - a. Who or what is made manifest?
 - b. Is this manifestation past or future?
 - c. What happens in connection with this manifestation?
4. How does this emphasis on manifestation contrast with the secret knowledge of which the false teachers boasted? Compare Acts 26:26; John 18:20.
5. How does 2 Cor 3:18 help explain 1 John 3:2?
6. What word marks the second half of 3:2-6 as distinct from the first?
7. What two contributions of the manifestation of Christ to our righteousness are thus distinguished?
8. Use your Bible software (or Hint b) to see where the word you found in question 6 is concentrated in the book.
9. How does the earlier concentration of the term prepare us for the discussion of 3:4-6?
10. Note the plural "sins" in 3:5, and compare Matt 1:21. What aspect of our Savior's work does this anticipate?
11. How does 3:6b summarize the two contributions of Christ to our righteousness?
12. Hints:
 - a. 1 John 1:2; 2:19, 28; 3:2, 5, 8, 10; 4:9
 - b. 1 John 1:7-2:2; 2:12; 3:4-6, 8-9; 4:10; 5:16-18

3:7-10, The Devil as the Opposite of Righteousness

1. Consider the vocative that introduces this section.
 - a. In the light of 2:29-3:1, whose children are the readers?
 - b. How is the emphasis on “little” children appropriate to the warnings of this section?
2. What character comes into prominence in this section?
3. How is this character described elsewhere in 1 John? (1 John 2:13-14; 3:12; 5:18-19)
4. Use your Bible dictionary (or Hint a) to explore the meaning of the word “devil.” Why is this title particularly appropriate in this section?
5. Trace the parallels between the description of the wicked in 3:8 and the description of the righteous in 2:29.
6. Note the title that describes the Lord in 3:8b.
 - a. Use Strong’s numbers (or Hint b) to contrast it with the expression in 3:1.
 - b. How are these two expressions distributed throughout the book?
 - c. Why is this title introduced at this point?
7. Compare 3:8b with 3:5.
 - a. What do they have in common?
 - b. What are the “works of the devil” that the Son of God was manifested to destroy?
 - i. Use Strong’s numbers (or Hint c) to find where else these “works” or “deeds” are described.
 - ii. Compare John 8:41, 44. What else are these “works” called?
 - iii. How are these works defined in Gal 5:16-21?
 - iv. What is the relation between the purpose in 3:5 and the purpose in 3:8?
8. How does 3:9 help tie this entire “righteousness” section together?
9. How does 3:10 serve as a transition between the sign of righteousness (2:29-3:10) and the next sign (3:11-24)?
10. Hints:
 - a. The word means “accuser” or “slanderer,” as does the Hebrew equivalent Satan, and describes the one who accuses man to God, Job 1:6-11; Job 2:1-5; Rev 12:9, Rev 12:10, and God to man, Genesis 3.
 - b. 1 John uses “Son [of God]” (υἱὸς *huios* G5207), as here, only of our Lord, distinct from “sons [of God]” (τέκνον *teknon* G5043). *Huios* appears in 1 John 1:3, 7; 2:22-24; 3:8, 23; 4:9-10, 14-15; 5:5, 9-13, 20.
 - c. “The works [ἔργον *ergon* G2041] of the devil” are referred to elsewhere only in John 8:41, “the deeds [ἔργον *ergon* G2041] of your father,” whom he identifies as “the devil” in 8:44.

3:11-24, Love

1. What sets this discussion of the sign of love off from the sign of righteousness in 2:29-3:10 and the sign of belief in 4:1-6? Look at shifts in vocabulary.
2. Try to discern the internal divisions of the section. Look for
 - a. Parallels with earlier sections of the book
 - b. Parallel structures, for example, comparison of two or more people, events, or ideas
 - c. Localized keywords that mark a coherent subsection.

11, Summary

1. Use Strong's numbers (or Hint a) to find where else the word "message" appears in 1 John, and in the NT. What is the connection between the references to the "message" in 1 John?
2. Where in 1 John have we previously read of a commandment "from the beginning"?
3. How does this parallel reinforce our understanding of the structure of John's argument?
4. Hints:
 - a. ἀγγελία *aggelia* G31 appears elsewhere only in 1 John 1:5.

12-17, Two Examples of Love

1. What two historical examples does John give to explain what love is and is not?
2. What implications does he draw from each example?

12-15, The Negative Example of Cain

1. Using Strong's numbers (or Hint a), compare "of" in v. 12 with 2:29; 3:8; and John 8:44. How is John relating Cain to the discussion of righteousness?
2. What were the works of Cain and his brother to which v. 12 refers?
3. What made the difference between Cain's works and Abel's? Consider Gen 4:3-4 and Heb 11:4.
4. Compare Gen 4:4b-5 with Psa 34:15-16 and Hab 1:13.
 - a. What does "have respect unto" mean?
 - b. Where was God's attention focused?
 - c. Compare Heb 11:4b. Which came first—Abel's righteousness, or his sacrifice?
 - d. What warning do Prov 15:8 and Prov 21:27 have for Cain?
5. Think about how Cain's evil works and Abel's righteous works led to Cain's murder of Abel (3:12, final question and answer).
 - a. In Genesis, what did Abel have that Cain did not have?
 - b. How does Cain's attitude here relate to the tenth commandment (Exod 20:17; Deut 5:21)?
 - c. How does Paul relate Cain's attitude to love in 1 Corinthians 13?

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6. The vocative “my brethren” in 3:13 suggests a break. How do 3:13-15 differ from 3:12?
7. How does 3:14 differ from 4:7 and John 13:34?
8. Hints:
 - a. In all these verses, “of” is the explicit preposition ἐκ (G1537), meaning “out of, from,” and conveying the idea of family descent.

16-17, The Positive Example of Christ

1. The Lord Jesus did many wonderful works for people during his earthly ministry. Which one does John select as showing his love?
2. The vocative in 3:13 divided the exposition of Cain’s negative example into two parts. There is no vocative here, but can you discern the same two parts?
3. What two kinds of action does John describe as ways that we should follow our Lord’s example?

18-24, Assurances

1. What phrase begins and ends this section?
2. What three distinctive nouns are concentrated in different parts of this section?
 - a. The word “heart” appears only in these verses in 1 John.
 - i. Use your Bible software or hint a to see where it appears in John’s gospel.
 - ii. Which of these references in the gospel describe the hearts of believers?
 - iii. How does the Lord’s instruction in the gospel reinforce the teaching of the epistle?
 - b. Where earlier in 1 John has the word “commandment” been in focus?
 - i. What relation between the signs of life does this repetition suggest?
 - c. The word “spirit” (3:24) has not previously appeared in this panel (2:29-3:24).
 - i. Why would John include it here at the end of the sign of love? (Read ahead a few verses into the sign of belief.)
 - ii. As with “commandment,” what relation between the signs of life does this repetition suggest?
3. How does each of these nouns support the summary phrase at the start and end of the section? (How do our heart, our response to God’s commandments, and the Spirit contribute to our knowledge of our spiritual condition?)
4. Look at how “heart” is used in 1 Sam 24:5 and 2 Sam 24:10.
 - a. What does it mean for our heart to condemn us? Compare Rom 2:15.
 - b. How does this verse relate to 1 John 1:9?
 - c. How does Paul demonstrate the attitude that John teaches, in 1 Cor 4:3-5?
5. John says that if our heart does not condemn us, we have confidence before God, 3:21.

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- a. Use Strong's numbers (or Hint b) to find all the places where John's gospel and 1 John use the word here translated "confidence."
 - i. What alternative translation is sometimes used for it?
 - ii. How is the usage in 1 John different from that in the gospel?
 - b. Compare the attitude that 1 John describes with the attitude of people toward God in these passages: Gen 3:8; Exod 20:19; Isa 6:5; Luke 5:8. Perhaps you can add to this list.
 - c. What has happened to give us boldness rather than fear before God? Recall 1 John 1:6-2:2.
6. Compare 3:22 with Heb 4:15-16. How many parallels can you find between these verses (including their contexts)?
 7. Compare 3:22 with 5:14.
 - a. How do they differ?
 - b. Can you explain this difference?
 8. Hints:
 - a. John 12:40 (2x); 13:2; 14:1, 27; 16:6, 22.
 - b. *παρρησία parrēsia* G3954, 1 John 2:28; 3:21; 4:17; 5:14; John 7:4, 13, 26; 10:24; 11:14, 54; 16:25, 29; 18:20

4:1-6, Belief

1. 3:24 introduces God's Spirit to us for the first time in 1 John. But the word (*πνεῦμα pneuma* G4151) occurs frequently in the gospel. Use your Bible software (or Hint a) to find what John understands his nature and work to be.
2. The first belief section (2:18-28) did not use this word. How did that section refer to the Spirit's action?
3. Notice the vocatives at 4:1, 4. These suggest we should read the section as two paragraphs. How would you characterize the message of each of these paragraphs?
4. Hints:
 - a. John 1:32-33; 3:5-6, 8, 34; 4:23-24; 6:63; 7:39; 11:33; 13:21; 14:17, 26; 15:26; 16:13; 19:30; 20:22

1-3, Diagnosis

1. 4:1 suggests that the Holy Spirit is not the only spirit active in the world. Using your Bible software or the Treasury of Scripture Knowledge (or Hint a), find other references to these other spirits. How are they characterized?
2. According to 4:1, how do these other spirits typically do their work today?
3. 4:2 gives a test for whether a teacher is motivated by an evil spirit or not.
 - a. What is this test?
 - b. The other belief sections in 1 John (2:18-28; 5:5-12) also give a test of false belief.

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- i. Collect the instances and compare them.
 - ii. Some of the tests identify Jesus with the Christ. Others identify him with the Son of God. What is the relation between these titles? (See 2 Samuel 7; Psalm 2.)
- c. Compare this test with 1 Cor 12:1-3. Note that, like 1 John 4:2-3, 1 Cor 12:1-3 has two parts.
- i. What part of 1 John 4:2-3 corresponds to “Jesus is Lord”? (What were the early Jewish Christians saying when they called the man Jesus, “Lord”?)
 - ii. What is wrong with the statement “Jesus is accursed”?
 - (a). Compare Gal 3:13, which is obviously not wrong. How does it differ from 1 Cor 12:3?
 - (b). Recall our description of the various forms of gnostic teaching that were beginning to circulate. How might 1 Cor 12:3 reflect one of these forms?
4. How may 2 Thes 2:6-8 explain the end of 1 John 4:3?
5. Hints:
- a. Matt 12:43-45; Mark 1:23-27; 6:7; 1 Tim 4:1

4-6, Prognosis

1. 4:4 promises spiritual victory (“overcome” νικάω *nikaō* G3528). 1 John uses this verb, and the cognate noun “victory” (νίκη *nikē* G3529, 5:4), more frequently than any other book in the NT.
 - a. Use your Bible software or hint a to find where these terms appear in 1 John. Is it characteristic of one of the three signs, or of all of them?
 - b. We saw many uses of this word family in the Revelation. How can you explain its concentration in these two books, given the diagnosis of 4:1-3?
2. Compare 4:4 with 2:14.
 - a. How many points of comparison can you find?
 - b. What is surprising about the promise here, given the structure of 2:12-14?
 - c. What ground is given for each of these two promises, and how does the difference explain the difference in the promise?
3. How do 4:5-6 continue the contrast between two spiritual families that John outlined in 2:29-3:10?
4. Hints:
 - a. 1 John 2:13-14; 4:4; 5:4-5

Review of the Second Panel

1. Think back over the three signs in the second panel (Righteousness in 2:29-3:10; Love in 3:11-24; Belief in 4:1-6), and compare them with how those signs were presented in the first

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panel (Righteousness in 2:3-6; Love in 7-17; Belief in 2:18-28). How do the presentations in the second panel differ from and add to those in the first panel?

4:7-5:12, The Third Panel

1. Read over this section several times. The three themes are much more closely intertwined with one another, but I will suggest that we can still discern three sections, this time with love coming first. As elsewhere, each section is marked by distinctive keywords and constructions. See if you can identify markers that distinguish them. Here are some suggestions: look for concentrations of
 - a. the noun and verb “love,” paying special attention to who is doing the loving and who is being loved
 - b. references to the Son of God
 - c. God’s commandments, and our keeping of them
 - d. our relation to God as his children
 - e. our belief (noun or verb), and the witness on which it is based
 - f. the notion of abiding

4:7-18, Love

1. How would you divide this section?
 - a. Note the vocatives.
 - b. What exhortation accompanies each vocative?
 - c. Is there a dominant word in each section that is infrequent or missing in the other?
 - d. What relation to God motivates our love for one another in the first section? In the second?

7-10, Argument from our New Birth

1. Can you discern a chiasm, AB-BA, in 7b-8?
2. How does John describe our relation with God in 7b-8?
 - a. Where has John used this characterization before in his epistle?
 - b. What light does John 17:3 shed on this characterization?
 - c. Note the contrast between 7b and 8.
 - i. Use Venn diagrams or set theory to contrast the meanings of the two statements, or compare the relation between 2:29 and 3:9 that we discussed earlier (see Figure 4 in https://cyber-chapel.org/sermons/1john/notes/1John_SecondPanel.pdf).
 - ii. What overall conclusion comes from the combination of these two statements?
3. How does the use of “love” in 9 and 10 differ from the use of the terms earlier in the book? (Pay attention to the objects of the verbs.)

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4. What is the relation between 9-10 and 7-8?
5. Look up the word “propitiation” in a dictionary.
 - a. What does it mean?
 - b. How do verses like these help you understand the importance of propitiation? John 3:36; Rom 1:18; 2:5; 5:9; 9:22; Col 3:6; 1Thes 1:10; Rev 6:17
6. 4:10 makes the same series of points that 4:9 makes.
 - a. Identify these parallel points.
 - b. Find these same points in John 3:16 and Rom 5:8-9.
 - c. Can you find some other examples of this pattern?

11-16, Argument from our Abiding

1. What distinctive word dominates this section?
2. Compare the contents of this paragraph with 4:7-10.
 - a. What parallels can you find?
 - b. What material is new?

12-13, Credentials of the Messengers

1. Consider the role of v. 12a in the flow of John’s thought.
 - a. How might 12a be understood as a challenge to the two points of 7-10?
 - b. How do 12b-13 respond to this challenge?
 - c. How does v. 12 motivate the exhortation of v. 11?
 - i. Compare our responsibility in v. 14.
 - ii. How does John 13:35 anticipate John’s argument here?
2. Compare 1 John 4:12 with John 1:18, using Strong’s numbers (or Hint a)
3. Both of these verbs appear in 1 John 1:1.
 - a. Use Strong’s numbers (or Hint b) to see which comes where.
 - b. How does the sequence in 1:1 suggest the relation between the meanings of the two words?
 - c. What does 1 John 4:12 add to John 1:18?
4. The last clause in 1John 4:12 (“his love is perfected in us”) can be understood either as subjective or objective genitive.
 - a. Explain the meaning of each possibility.
 - b. Compare the argument here with 2:5. Does this parallel help resolve the ambiguity in the role of the genitive?
5. Consider how 4:13 fits into the argument.
 - a. Again comparing with 2:5, to what does “hereby” refer?

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- b. What is the function of the clause “that we dwell in him, and he in us”?
 - c. What is the function of the clause “because he hath given us of his Spirit”?
 - i. Use Strong’s numbers (or Hint c) to compare “because” with “that” in the previous clause.
6. Note the reciprocal nature of abiding, or dwelling, in 4:13.
- a. Where else does 1 John recognize this reciprocal abiding? (Treasury or Hint d)
 - b. Where does John report the Lord’s teaching on reciprocal abiding? (Treasury or Hint e)
 - c. What major difference is there between the statements in the gospel and those in the epistle, and how does it reflect John’s discussion of the sign of belief?
 - d. John 6:56 deserves special attention. (See https://cyber-chapel.org/sermons/john/notes/John_6_Flesh_Blood.pdf for detailed discussion.)
 - i. This verse and its context (cf. 6:54) are deliberately obscure (see detailed discussion in https://cyber-chapel.org/sermons/john/notes/John_6_Flesh_Blood.pdf). How do the parallels in John 6:40 and 5:24 explain the clear meaning?
 - ii. How do John 15:7 and 1 John 2:14,24; 3:9 explain the relation between abiding and God’s word? (cf. John 5:24)
7. Explore the significance of defining abiding in terms of the Holy Spirit.
- a. What is the significance of the gift of God’s Spirit? Compare John 14:16-17, and contrast Jdg 3:10; 6:34; 11:29; 14:6,19; 15:14 with Ezek 36:26-27.
 - b. What responsibilities does the NT place on us in view of the gift of God’s Spirit?
 - i. Meditate on each of these passages, comparing the principles they enjoin: Gal 5:16; Eph 5:18; Rev 2:7 and parallels (2:11, 17, 29; 3:6, 13, 22); 1 Thes 5:19-21; Eph 4:29-30.
 - ii. Can you find other passages that instruct us how to live with God’s Spirit?
8. Hints
- a. “Seen” in 1 John 4:12 is G2300, while in John 1:18 it is G3708.
 - b. “Seen with our eyes” is G3708, while “looked upon” is G2300.
 - c. Both words translate the same Greek word (ὄτι *hoti* G3754).
 - d. 1 John 3:24; 4:15
 - e. John 6:56; 15:4, 5.

14-16a, Demonstration: The Father’s Loving Gift of his Son

1. How is 4:14-16a parallel to 4:9-10? (Recall the three main points that those verses emphasized.)
2. Compare 1 John 4:14 with John 1:34.

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- a. Compare the verbs, as in 1 John 4:12 / John 1:18 (or see Hint a). What does this difference emphasize?
 - b. Compare the content of the testimony here, and in John 1:34.
 - c. The verb “testify” in v. 14 (Strong G3140, also translated “bear witness” or “bear record”), along with the related noun “witness” or “record” (G3141), is prominent in 1 John.
 - i. Use your Bible software (or Hint b) to find where it appears.
 - ii. How does this instance differ from the use of the term in the part of the epistle where it is most concentrated?
3. John describes the Lord Jesus as “the Saviour of the world” (4:14).
- a. Use the Treasury (or Hint c) to find other references that apply our Lord’s salvation to the world.
 - b. Pay special attention to the instance of this very expression in John 4:41-42. In the light of John 4:9, what point were the Samaritans making?
 - c. Find the parallels between 1 John 4:14-16 and John 3:16-18. If our Lord is “Savior of the world,” does that mean everybody will be saved?
4. Hints:
- a. As in 1 John 4:12/John 1:18, John uses G3708, while 1 John uses G2300.
 - b. 1 John 1:2; 4:14; 5:6-7, 9-11
 - c. John 3:16; 4:42; 12:47; 1 John 2:2

16b, Definition and Sharing

1. Compare and contrast 4:16b with 4:7-8.

17-18, Assurance

1. What is the function of 1 John 4:17-18 in this section? Compare 2:12-14 in the first love section, and 3:18-24 in the second.
2. Study the concept of “love made perfect” in 1 John and elsewhere.
 - a. Use your concordance or computer SW (or Hint a) to find other instances of love being perfected or made perfect.
 - b. In 4:17, is “our love” subjective (the love that we show), or objective (the love that we receive)? Compare other instances of love made perfect.
 - c. How does Rom 13:8 help explain this expression?
3. Study the concept of boldness or confidence (*παρρησία parrēsia* G3954).
 - a. What are the occasions on which we are to have boldness? Use Strong’s number (or Hint b) to find other instances of “boldness” in 1 John.
 - b. How does the objective of boldness align with the overall purpose of the book in 5:13?
 - c. How does Heb 4:14-16 illustrate this concept?

Study Questions on 1 John

4. Explore the meaning of the final comparison in v. 17, "As he is, so are we in this world."
 - a. Compare this statement with John 17:11-16.
 - i. What contrast in John 17 is recalled by 1 John 4:17 "... we in this world"?
 - ii. What comparison in John 17 is recalled by "as he is, so are we"?
 - iii. John 17 speaks about being "of the world." Use the Treasury, your Bible software, or Hint c to explore the meaning of this expression.
 - b. 1 John 4:17 says that this statement, "as he is, so are we in this world" gives us "boldness in the day of judgment."
 - i. What is the target of God's judgment in the last day, according to John 12:31; Rom 3:6; 1 Cor 6:2?
 - ii. Consider the relation of believers to this judgment in the light of John 5:24, 28-29; 2 Pet 2:9.
 - iii. How does the comparison with our Lord in 1 John 4:17 and John 17 encourage us in view of the final judgment?
 - iv. Are believers exempt from any divine scrutiny? Compare 1 Cor 11:31; Rom 14:10.
5. Whom are we fearing and loving in 1 John 4:18?
6. Can this fear and love exist at the same time, according to 1 John 4:18?
7. Answer the same question, based on these passages: Deut 10:12; 1 Pet 2:17; Rom 3:18; 2 Cor 7:1; Eph 5:21; Phil 2:12.
8. How does the focus of these two verses on "the day of judgment" help you resolve the tension between 4:18 and these other verses? Compare 1 John 2:28; Rev 6:15.
9. Hints
 - a. 1 John 2:5; 4:12; 4:17, 18
 - b. 1 John 2:28; 3:21; 5:14
 - c. John 8:23; 15:19; 17:6, 14-16; 18:36; 1 John 2:16; 4:5

Review of Love Sections

We have now studied all three of John's discussions of the sign of love (2:7-17; 3:11-24; 4:7-18). Reread them, and look for the distinguishing features of each.

- a. What argument does each develop for believers to love one another?
- b. Each of them is built around a contrast. What are these contrasts?
- c. Each of them has a paragraph devoted to assurance. What is the main argument of the assurance in each case.
- d. Can you find other features that allow you to compare and contrast them?

4:19-5:4, Righteousness

1. Compare the vocabulary of this section with the previous two righteousness sections (2:3-6; 2:29-3:10).
 - a. What words and concepts does it draw from these previous sections?
 - b. What additional words and concepts does it introduce from the other signs?
2. This section contains the highest concentration of the verb “to love” in 1 John. But it uses this verb in a way that is almost unparalleled in the rest of the book. Use your Bible software (or Hint a) to find the instances of the verb “love” (*ἀγαπάω agapaō* G25) in the book, and figure out what is distinctive about the instances in this section.
3. The structure of this section is marked by a shift of focus across the set of concepts and the relations among them that are discussed
 - a. In discovering the set of concepts and relations, it can help to sketch a “concept map,” a diagram with concepts (nouns, things) in boxes and the verbs that connect them on arrows from one concept to another.
 - i. What concepts can you find in these verses?
 - ii. What verbs join them to form propositions?
 - b. Which of these concepts specifically reflect the focus of the section on the sign of righteousness?
 - c. These concepts and relations are not distributed uniformly throughout the righteousness section. Observe where each appears, and use this distribution to suggest an outline for the section.
4. Hints:
 - a. 1 John 2:10, 15; 3:10-11, 14, 18, 23; 4:7-8, 10-12, 19-5:2

4:19-21, The Nature of Righteousness: Loving Obedience

1. Within 4:19-5:4, what noun appears only in 4:19-21?
2. With which sign is it mostly associated earlier in the book?
3. How does the use of the verb “love” indicate the focus on the sign of righteousness? Recall John 14:15, 21.
4. How does 4:20 echo the pattern established in chapter 1?
5. How does Matt 22:35-39 support the claim of 1 John 4:20?
 - a. How does the Lord summarize the Law of Moses? Use your cross references (or Hint a) to find the OT passages that he is citing.
 - b. How does the Lord respond to the lawyer’s question about the most important commandment?
6. Compare the reference to the invisible God in 4:20 with our discussion of 4:12, and John 1:18.
 - a. In these earlier passages, how does God help us deal with his invisibility?

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- b. What is the role of a needy brother in the light of these parallels?
 - c. What light do Matt 25:40, 45 shed on John's point here?
7. Hints:
- a. Deut 6:5; Lev 19:18

5:1-3, The Source of Righteousness: The New Birth

1. What concept appears only in this paragraph within 4:19-5:4?
2. With which sign is it mostly associated earlier in the book?
3. Use the Tense-Voice-Mood notes of your Bible software (or Hint a) to distinguish the tenses of "believeth" and "born" in 5:1.
 - a. Our belief provides evidence that something has happened to us. What was that event to which belief bears witness?
 - b. What family structure results from that prior event?
4. The logical connections of 5:2, both internally and to the surrounding verses, require careful analysis.
 - a. What are the lowest-level clauses (phrases with a verb) in 5:2?
 - b. These clauses are joined to each other, and to the surrounding clauses in 5:1, 3a, by several particles: "by," "that," "when," "for."
 - i. Figure out which clauses each of these particles connects.
 - ii. What is the meaning of each of these connections?
5. The phrase "by this we know" is common in 1 John. The Greek expression (sometimes translated "hereby we know" or "hereby we perceive") appears in 1 John 2:3, 5; 3:16, 19, 24; 4:2, 13; 5:2. Look over these to see where the expression looks back to the previous verse, and where it looks forward. Pay special attention to cases where the previous verse describes one of the three signs of eternal life.
6. How does 5:1b "every one that loveth ..." help identify the connection marked by "when" (2b)?
7. Does your experience agree with 5:3b, "His commandments are not grievous"? We will see that the explanation of the third sign in 5:4 explains this claim.
8. Hints:
 - a. "Believeth" is in the present tense, indicating an ongoing present activity or state of affairs. "Born" is in the perfect tense, indicating a past event with present consequences.

5:4, The Result of Righteousness: Victory over the World

1. Use Strong's numbers (or Hint a) to find where else 1 John describes our victory over the world. What is the relation between the resources to which John directs our attention in these two passages?
2. Compare John's description of our combat with Paul's in Ephesians 6.

Study Questions on 1 John

3. The claim that God's children have overcome the world may seem over-optimistic in view of our daily spiritual struggles. How does 1 John 1:6-2:1 reassure us?
4. Hints:
 - a. 1 John 4:4

Review of Righteousness Sections

1. We have now studied all three of John's discussions of the sign of righteousness (2:3-6; 2:29-3:10; 4:19-5:4). Reread them, and look for the distinguishing features of each.
 - a. What distinctive vocabulary appears in each one?
 - b. How does God's role differ in each discussion?
 - c. Can you find other features that allow you to compare and contrast them?

5:5-12, Belief

1. As in the righteousness section, this third belief section combines words and concepts from the previous two sections (2:18-28; 4:1-6), while introducing some new emphases of its own. Read over all three sections and see what is repeated and what is new.
2. Use Strong's numbers (or Hint a) to review the references to "witness," "bear record," "testify" (all the same family of words, μαρτυρέω *martureō* G3140, μαρτυρία *marturia* G3141) in 1 John. What is distinctive about the use of these words in this section, compared with earlier references?
3. The words in 5:7-8 beginning "in heaven" and ending "in earth" are lacking in the vast majority of Greek manuscripts. I will discuss them briefly in the exposition. Setting them aside, note two things that are mentioned three times in 5:6-8.
 - a. How do the first two references to these two things differ from the third? (Pay attention to the verbs.)
 - b. What joins them for the third reference?
4. Hints:
 - a. 1 John 1:2; 4:14; 5:6-7, 9-11

6a, b: The Past Witnesses

1. To what two events in our Lord's life do these elements refer in 5:6a? (Note the extent of events covered by John's gospel, in contrast with Matthew and Luke.)
2. 5:6b emphasizes that "Jesus Christ," not just "Jesus," experienced both of these, not just the first. How does this align with what we know of the theological errors being spread by the false teachers? You might find it helpful to read more about the late first-century heretic Cerinthus (e.g., <https://en.wikipedia.org/wiki/Cerinthus>).

6c-8, The Present Witnesses

1. How does the Spirit bear witness to us? Review Rom 8:9-17.

Study Questions on 1 John

2. 5:7-8 combines the Spirit, the water, and the blood as three witnesses to us in the present tense. In what way are the water and the blood present witnesses to the church?

9-12, The Witness of God

1. 5:9 adds an additional witness to the water, the blood, and the Spirit.
 - a. Who is it?
 - b. Who are the “men” whose witness John mentions? Cf. 1:2; 4:14.
 - c. John 5:31-39 also presents a chain of witnesses to the Lord. Look for similarities between these lists that suggest John may have this earlier passage in mind in 1 John 5:9.
 - d. What is the tense of the verb associated with this final witness? Use the TVM feature of your Bible software, or Hint a.
 - e. Drawing on the parallel with John 5:31-39, where should John’s readers look to receive this witness?
2. What is the relation of 1 John 5:10, 11 to 5:9? Use Strong’s numbers (or Hint b) to compare the first clause of 5:11 with 5:9.
3. How does the first sentence in 5:10 recall John 5:38?
4. How does the second sentence in 5:10 recall John 5:39-40?
5. How does 1 John 5:11 recall 1 John 1:1-4?
6. What two statements make up the testimony of God, according to 5:11?
7. Use the Treasury (or Hint c) to find OT passages where God promises eternal life to his people.
8. I will suggest that the teaching “this life is in his Son” refers to the poems in Isaiah that describe someone called “my servant.” In the LXX, the word “servant” in these poems is translated with the Greek word παῖς (pais G3816), which can refer either to a servant or (as in Acts 4:27) to a child.
 - a. Use your Bible software (or Hint d) to find references to “my servant” in Isaiah.
 - b. Observe two themes that these poems repeat regularly:
 - i. the suffering of the servant;
 - ii. the deliverance he brings to his people.
 - c. John describes Jesus as the Son of God, but the LXX predicts him as the child of God.
 - i. What is the relation between these two concepts?
 - ii. How does the difference between the terms reflect the two phases of our Lord’s incarnate ministry recorded in Php 2:5-11?
9. How does the condition for eternal life given in 5:12 differ from John’s customary teaching throughout his writings?
 - a. Compare John 3:36.

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- b. What concept from John 15:4 has John repeatedly emphasized in 1 John? How might this concept help understand 1 John 5:12?
- c. How does 1 John 4:15 link the two concepts?
- d. What possible misunderstanding of John 3:36 does 1 John 5:12 help avoid?

10. Hints:

- a. “Hath testified” is the perfect tense, describing an event in the past with present consequences.
- b. “Record” G3141 in 5:11 is the same Greek word as “witness” in 5:9, so 5:11 “this is the record” is resuming 5:9 “this is the record of God.”
- c. Job 19:25-27; Isa 26:19; Dan 12:2
- d. 41:8-13; 42:1-7; 43:10; 49:1-13; 50:4-9, 10; 52:13-53:12

Review of Belief Sections

1. We have now studied all three of John’s discussions of the sign of belief (2:18-28; 4:1-6; 5:5-12). Reread them, and look for the distinguishing features of each.
 - a. What distinctive vocabulary appears in each one?
 - b. What test or evidence does each one give?
 - c. Can you find other features that allow you to compare and contrast them?

5:13-22, Closing Summary and Exhortation

1. Read over these verses a few times. Watch for words that describe mental states.
 - a. What mental states are mentioned?
 - b. How do all of them support the overall objective of the book as summarized in 1:1-4 and 5:13?
 - c. How might the section be organized around them?
 - d. Can you trace an alignment between these sections and the three signs that have organized the entire book?

13, Belief and Eternal Life

1. John identifies two motives for writing this book. What are they?
2. 5:13 is one of six references in 1 John to eternal life, one in the opening, two in the conclusion, and one in each panel.
 - a. Find these (or use Hint a) and review them.
 - b. How are they distributed across the sections of the book (introduction, conclusion, panels, signs)?
3. Consider John’s second motive.

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- a. What is paradoxical about it, in light of the first motive?
- b. Find verses elsewhere in the NT that suggest that belief may be defective (use the Treasury, or start with hint b).
 - i. What threats to belief are there?
 - ii. How might 5:13b be understood as a response to these threats?
4. With which of the three signs is the mental state of belief most naturally associated?
5. Hints:
 - a. 1:2; 2:25; 3:15; 5:11, 13, 20
 - b. James 2:19; Luke 8:13

14-17, Confidence and Prayer

1. Use Strong's numbers (or hint a) to find where the word translated "confidence" in 5:14 appears elsewhere in 1 John.
2. What alternative translation is also used for this word?
3. What do these references tell us about the settings in which we need confidence?
4. What do they tell us about what leads to confidence?
5. What application of confidence is in focus in this section?
6. Hints:
 - a. *παρρησία parrēsia* G3954 occurs at 1 John 2:28; 3:21; 4:17; 5:14

14-15, The Confidence of Answered Prayer

1. Compare 5:14 with promises of answered prayer in the Upper Room Discourse (use the Treasury, or hint a), and with our Lord's examples of prayer in Matt 6:10; 26:42.
 - a. Compare the conditions placed on the promises in these various passages.
 - b. How does the story of Naboth's vineyard in 1 Kings 21 illustrate the meaning of these conditions?
2. Hints:
 - a. John 14:13, 14; 15:16; 16:23, 24, 26

16a, Application of the Promise of Prayer

1. How does John urge his readers to use this confidence?
2. Compare the references to sin in 5:16-17 with those in chapter 1.
 - a. What do both sets of references tell us about whether believers can sin?
 - b. The three parallel conditions in 1:6-2:2 are highly parallel, but in one point the parallel is broken.
 - i. In which condition is it broken?

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- ii. How might 5:16 serve to fill up this gap?
3. The NT contains numerous verses telling us how one person might be involved with the sin of another. It is helpful to characterize these instructions along two dimensions: a) Does the involvement take the form of prayer to God, or of rebuke to the sinner? b) Is the involvement public or private?
 - a. Classify 5:16 along these axes.
 - b. Use your cross references (or Hint a) to find other verses that illustrate the other possible combinations of (prayer vs. rebuke) and (private vs. public).
 - c. What principles determine which combination is appropriate in a given situation?
4. Hints
 - a. Here are some verses to classify using this scheme: Ezek 3:17; 1 Cor 5:13; James 5:16; Tit 2:15; Matt 18:15ff; 2 Ti 4:2; 1 Ti 5:19

16b-17, Two Kinds of Sin

1. 5:16 talks about sin in relation to “life” and “death.”
 - a. To what do “life” and “death” refer elsewhere in 1 John? Use your Bible SW, or Hint a.
 - b. What does it mean for a sin to be “unto death”?
 - c. What parallel to the “sin unto death” does our Lord discuss in Matthew 12?
 - d. In the context of 1 John, what “sin unto death” does John likely have in mind here?
2. Compare 5:17 with 3:4. John uses three words for inappropriate behavior: sin (*ἁμαρτία hamartia* G266), unrighteousness (*ἀδικία adikia* G3), and transgression of the law (*ἀνομία anomia* G458).
 - a. Note where these appear in 1 John (or use hint b).
 - b. What verses assert relations among them?
 - c. Consider these assertions. What errors is John correcting with these assertions?
 - d. How does Matt 15:3-6 illustrate this kind of error?
3. How does Matt 22:35-40 do away with such attempts to minimize certain offenses?
4. What hope does 1 John 5:17b offer to believers with tender consciences?
5. Hints:
 - a. 1 John 1:1-2; 2:25; 3:14-15; 5:11-13, 16-17, 20
 - b. Sin: 1 John 1:7, 8, 9 (2x); 2:2, 12; 3:4 (2x), 5 (2x), 8-9; 4:10; 5:16 (2x), 17 (2x).
Unrighteousness: 1 John 1:9; 5:17. Transgression of the law: 1 John 3:4 (2x).

18-21, Knowledge and Godliness

1. What repeated statement marks the structure of these final verses?
2. Each of these statements describes the relation among three entities: the believer, the Lord, and the forces that oppose them (sin, the wicked one, the world).

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- a. Identify these entities in each statement.
 - b. Try to characterize the distinguishing focus of each statement.
3. Which of the three signs of eternal life is the focus of this paragraph?

18, Generic Statement

1. How does the description of the believer in this verse differ from the description in 19, and in 20-21?
2. The verse contains two parallel statements. What are they?

18a, Freedom from Sin

1. What other verses in 1 John make the same claim as this verse? Use the Treasury, or Hint a.
2. How do 1:8, 10 and 5:16 stand in tension with this claim?
3. How might you resolve this tension? (Hint: compare the language in Ex 20:13-17, where the repeated “thou shalt not” is not a prohibition, but a simple statement: “you will not do X, Y, Z”.)
4. Hints:
 - a. 3:6, 8, 9

18b, Divine Protection

1. The central interpretive challenge in this half-verse is identifying “he that is begotten of God.” Does this refer to the believer, or to the Lord Jesus?
 - a. Use Strong’s numbers (or Hint a) to look at John’s use of the verb “keep” (τηρέω *tēreō* G5083) throughout John’s writings (gospel, epistles, Revelation).
 - i. What is the object of the verb when the believer is the subject?
 - ii. What is the object when the Father or Son is the subject?
 - iii. Which interpretation of “he that is begotten” fits best with this pattern?
 - b. The verb “born” or “begotten” appears frequently in 1 John. It describes believers in 2:29; 3:9; 4:7; 5:1, 4, 18a. Use TVM in your Bible software (or Hint b) to compare the tense of the verb in 18b with that used elsewhere.
 - c. In the light of the repeated theme of the belief sections in 1 John, who beside believers is appropriately described as “he that is begotten of God”?
2. In the KJV, and in the majority of the manuscripts, the one being kept is “himself.” Most modern translations choose the simple “him.”
 - a. What might motivate them to make this choice?
 - b. How might the reflexive pronoun make sense, in the light of 1:1-4; 5:20; and John 17:3? Compare 1 Cor 12:12-27; Eph 1:22-23; Col 1:18
3. The verb “to touch” (ἅπτω *haptō* G680, G681) appears 39x in the NT, but only here does it have the sense of harming someone. But it does have this sense in the LXX, in Psa 105:15,

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which describes the ones being protected as God's "anointed ones," or "messiahs." How might Ps 105:15 lie behind John's point in 1 John 5:18b?

4. Hints:
 - a. John 2:10; 8:51-52, 55; 9:16; 12:7; 14:15, 21, 23-24; 15:10, 20; 17:6, 11-12, 15; 1 John 2:3-5; 3:22, 24; 5:2-3, 18; Rev. 1:3; 2:26; 3:3, 8, 10; 12:17; 14:12; 16:15; 22:7, 9
 - b. Wherever the verb describes believers in 1 John, the perfect tense is used. In 18b, the tense is the aorist.

19, Personal Origin

1. How is the description of the believer different in this verse than in 5:18?
2. The expression "of God" in this verse uses an explicit preposition "of" ("from"), as in 2:29; 3:9.
 - a. What event in the believer's life does this expression recall?
 - b. How is this verse related to 5:18?
 - c. What argument for the sign of righteousness did John make in 2:29ff?
3. Use Strong's numbers (or Hint a) to study John's other uses of the word translated "wickedness."
 - a. What is the uniform rendering of this word elsewhere in 1 John?
 - b. Use the Treasury of Scripture Knowledge (or Hint b) to find what other words John uses to describe this individual.
4. How do Luke 4:6 and Col 1:13 clarify the second half of 5:19?
5. Compare the pronouns in 18-19a with 19b-20.
 - a. What shift takes place?
 - b. How does 1 Cor 1:30 summarize this shift?
 - c. One of these pronouns is here applied to unbelievers. See 3:12 and John 8:44 for the other.
6. Hints:
 - a. The masculine of *πονηρός* *ponēros* G4190, with the article, appears in John 17:15; 1 John 2:13, 14; 1 John 3:12; 1 John 5:18.
 - b. Consider 1 John 3:8, 10; 1 John 4:4

20-21, Practical Application

1. How does John connect this paragraph with the belief sections of the book?
2. What is the purpose of our Lord's coming into the world, according to v. 20?
3. How does this statement align with John 1:18?
4. How many parallels can you find between 5:20 and John 17:3?

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5. The second instance of the word “know” in 5:20 differs from the first instance, and from the word in vv. 18 and 19, and emphasizes knowledge by experience.
 - a. According to 5:20, what is necessary in order to achieve such knowledge?
 - b. How does this order compare with the usual human approach to gaining understanding?
 - c. How does John 11:40 illustrate the biblical order?
6. Most instances of the word “true” in the NT represent one of two distinct Greek words.
 - a. Use Trench or Vine’s Dictionary (or Hint a) to find these two words and their meanings.
 - b. Which one is used to describe “the true God” in 5:20?
 - c. Search on the Strong’s number (or Hint b) to find a place where the other word is used to describe God.
 - d. How does 1 Thes 1:9 explain the use of the word in 5:20-21?
7. Use the Treasury (or Hint c) to find where John has taught that “we are in him that is true.”
8. How does the idea that we abide in God extend the Lord’s teaching about abiding in John 15?
9. How does 5:20, “even in his Son Jesus Christ,” relate these abidings?
10. What is the antecedent of “this” in “This is the true God”?
11. How does the discussion of “the true God” in 5:20 motivate the closing exhortation in 5:21?
12. Hints:
 - a. Strong’s G228 (ἀληθινός *alēthinos*), used here, means genuine as opposed to counterfeit. Strong’s G227 (ἀληθής *alēthēs*) means true as opposed to false.
 - b. John 3:33; Rom 3:4.
 - c. 1 John 2:24; 4:15, 16

Review of 1 John

1. Compare the purposes of the Gospel (John 20:30-31) and the epistle (1 John 5:13).
2. Review instances of “we know” in 1 John (Bible SW or Hint a), and note how many align with this purpose.
3. Read over the body of the book, paying attention to the repeated discussions of each of the three signs: righteousness (2:3-6; 2:29-3:10; 4:19-5:4), love (2:7-17; 3:11-24; 4:7-18), and orthodox belief (2:18-28; 4:1-6; 5:5-2).
 - a. Trace how each sign is developed through the course of the book.
 - b. Which sign is most prominent in each panel?
 - c. Which sign is most prominent overall?
 - d. Which member of the godhead is associated most directly with each sign? Can you find a verse in the sections defining each sign highlighting this association?
4. What provision do the book’s opening and closing make for believers who sometimes fall short of the signs that he outlines?

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5. Hints:

- a. 1 John 2:3, 5, 18; 3:2, 14, 16, 19, 24; 4:6, 13, 16; 5:2, 15, 18-20