

Outline and Introduction to 1 John

How the Book will be taught: I'll be teaching this book Hermenutically, Exegetically, Expositorally (Line by line, verse by verse and teaching you HOW TO READ THE BIBLE FOR YOURSELF in a way that you can explain it to another person, with the hope that you can be a doer of the Word, not just a hearer of the Word who can be deceived.....In other words my hope is to give you the tools to keep ANY teacher, including myself in check....:) **This was a BIG problem in John's day with the beginning of Gnosticism** (Explain as special secret knowledge, that only a few possess OR flat out false teaching such as, Jesus was ONLY a man whom God came upon sometime after birth and departed before or while on the cross.

John wrote 5 books of the Bible: Gospel of John, I, II, III John, and Revelation all around 90 AD.....(Following breakdown is to be ONE slide)

- Book of John—**“Believe!”**
- **Epistles**—**“To Know GOD Personally/intimately and warning!”**
- Revelation—**“Be Ready!”**
 - Book of John--Salvation
 - **Epistles**—**Sanctification/discipleship**
 - Revelation—Sovereignty
- Book of John—Portrays Jesus as the **Prophet**.
- **Epistles**--**Priest**
- Revelation—**King**

POINT-“Big Idea”: GOD SAVED US, NOT TO BE JUST AN AQUAINTANCE, BUT FOR US TO BECOME HIS FAMILY!!!!!! 😊

1 John is a pastoral letter written around the same time as the Gospel of John (**written for salvation**),

1st, 2nd, 3rd John are all letters of discipleship

Book of Revelation is about Future events

John is the last remaining “Apostle eye witness of the original twelve”, with first-hand knowledge and an eyewitness of the life, death and resurrection of Jesus Christ!

1. The Book of First John is **NOT** about how to get SAVED, John wrote a Gospel for that purpose

The Book of First John is **written** to those who are *already* believers

2. **1st John is about how to become a stronger DISCIPLE OF JESUS**

3. **1st John is about how to have fellowship** with Father God through His Son Jesus, who was and is Fully God and who became fully man

4. **1st John has some unique words that are the key to its understanding** (“Abide”, “Little Children”, “We”, “Born of God”, “These things”, “Knows or has personal knowledge of”, Etc.) Be sure and watch for these words and how John uses them (I will share chart in a bit 😊)

5. The HEART or MIDDLE of the Book is **the KEY TO INTERPRETING 1 John correctly**. It contains John’s theological premise of the “Already but not yet” theme throughout the New Testament. NASB...new Bible Time? 😊

1 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.”

John consistently follows through with his already but not yet theme. Consider:

1 John 3:9 “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”.

In other words: We are to live out the truth of who we ARE in Christ as if it is not only FUTURE, BUT PRESENT reality....

6. Don't miss **John's additional SUBTHEME FOCUS** marked by the following “inclusio” as John wants to make sure that fellow believers finish the race of Christianity as strong DISCIPLES with confidence!

1 John 2:28 “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.”

1 John 4:17 “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.”

The judgment of believers was the apostle Paul's concern as well.

THE BIBLE SPEAKS OF TWO JUDGMENTS 1=believers, 2nd=non-believers

2 Cor. 5:10 “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”

Rev. 20:11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. ¹² And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. ¹³ And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of

*them according to **their** deeds. ¹⁴ Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ **And if anyone's name was not found written in the book of life**, he was thrown into the lake of fire.*

7. Many theologians have tried to make this Epistle a proof of Salvation.

If that were the case, then 1 John would contradict the Gospel of John and it would contradict the Gospel of Faith alone in Christ alone and contradict the Gospel of Grace; **any of these contradictions can lead to LEGALISM!** *In addition, the language of 1 John is clearly written to an audience of those who are already believers, unlike The Gospel of John.*
JUST LOOK AT THE PERSONAL PRONOUNS....

8. Please practice reading this letter at home multiple times, out loud, start to finish, because from the pulpit we will be unpacking the text SLOWLY in order, verse by verse.

ABIDING IN THE WORD IS READING/STUDYING IT AND PRACTICING

9. Throughout the Book of 1 John, the author will speak of “The Commandments of God” OR “His Commandments”. There are two Commandments John is referring to and he tells us what they are in

1 John 3:23 *“This is His commandments, 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.*

10. John also states, “JESUS ABIDES IN BELIEVERS” proven by the Holy Spirit He gave to every believer, THEREFORE OUR TEST OF DISCIPLESHIP IS...“ARE WE ABIDING IN HIM AND IN HIS HOLY SPIRIT”????

1 John 3:24 “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.”

11. John deals DIRECTLY with the beginning of “*Gnosticism*” in chapter 4, which he alludes to this FALSE TEACHING indirectly in John’s GOSPEL and the whole of the letter of 1 John (Watch for it 😊)

12. John explains WHO is “BORN OF GOD”
(See ALSO John 3)

1 John 5:1 “Whoever *believes* that Jesus is the Christ is born of God

13. John offers ASSURANCE OF SALVATION, which is based on “FAITH ALONE”, which is the TRUTH of the GOSPEL already preached and received by the audience or recipients of THIS LETTER!

1 John 5:10-13 “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. And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. *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. **NEXT WEEK:** John's "FIRST" PURPOSE for writing this letter is given right up front which we will look at in depth NEXT WEEK: "The JOY of FELLOWSHIP WITH GOD THE FATHER AND GOD THE SON, JESUS" ...**OR** HOW TO KNOW GOD EXPERIENTIALLY...NOT with just facts, BUT personally...Like better than you know your best friend!

COMMUNION

POINT: GOD SAVED US, NOT TO BE JUST AN AQUAINTANCE, BUT FOR US TO BECOME HIS FAMILY! 😊

THE FOLLOWING IS IN MY NOTES FOR STUDENTS TO USE FOR THEIR PERSONAL STUDY ONLY

Key words 1 John "FROM INDUCTIVE BIBLE STUDY"

Key Words -- See importance of key words - learn how to [mark key words](#) and the associated discipline of how to [interrogate them with 5W/H questions](#). Practice "interrogating" key words as well as [term of conclusion](#) (therefore), [term of explanation](#) (for), [terms of purpose or result](#) (so that, in order that, that, as a result), [terms of contrast](#) (but, yet), [expressions of time](#) (including [then](#); [until](#), after) and [terms of comparison](#) (like, as). You will be amazed at how your Teacher, the Holy Spirit, will illuminate your understanding, a spiritual blessing that will grow the more you practice! Be diligent! Consider the "5P's" - **P**ause to **P**onder the **P**assage then **P**actice it in the **P**ower of the Spirit. See also [inductive Bible study](#) - [observation](#) ([Observe With a Purpose](#)), [Interpretation](#) ([Keep Context King](#), [Read Literally](#), [Compare Scripture with Scripture](#), [Consult Conservative Commentaries](#)), and then be a doer of the Word with [Application](#). Do not overlook "doing the word" for if you do, you are deluding yourself, and are just a "smarter sinner," but not more like the Savior! As Jesus said "blessed are those who hear the word of God, and observe it." ([Lk 11:28+](#), cf [James 1:22+](#)),

- **Truth** ([aletheia](#)) or **True** ([alethinos](#))
 ([aletheia](#)) (9X/8V) [1 Jn. 1:6](#); [1 Jn. 1:8](#); [1 Jn. 2:4](#); [1 Jn. 2:21](#); [1 Jn. 3:18](#); [1 Jn. 3:19](#); [1 Jn. 4:6](#); [1 Jn. 5:6](#)
 ([alethinos](#)) (4X/2V) [1 Jn. 2:8](#); [1 Jn. 5:20](#)
- **Write/written/writing** (13X/10V) ([grapho](#))
 [1 Jn. 1:4](#); [1 Jn. 2:1](#); [1 Jn. 2:7](#); [1 Jn. 2:8](#); [1 Jn. 2:12](#); [1 Jn. 2:13](#); [1 Jn. 2:14](#); [1 Jn. 2:21](#); [1 Jn. 2:26](#); [1 Jn. 5:13](#)
- **Darkness** - (7X/5V)([skotia](#) and [skotos](#) once in [1Jn 1:6](#))
 [1 Jn 1:5](#) [1 Jn 1:6](#) [1 Jn 2:8](#) [1 Jn 2:9](#) [1 Jn 2:11](#)
- **Light** - (6X/5V) ([phos](#))
 [1 Jn 1:5](#) [1 Jn 1:7](#) [1 Jn 2:8](#) [1 Jn 2:9](#) [1 Jn 2:10](#)

- **Born** - (9X/6V) ([gennao](#) - all metaphorical = "born again" cf [Jn 3:3+](#))
[1 Jn 2:29](#), [3:9](#) (2x), [1Jn 4:7](#), [1Jn 5:1](#) (2x), [1Jn 5:4](#), [1Jn 5:18](#)
- **Life** - (15X/12V) Two different Greek words for "Life"
 (zoe) [1 Jn. 1:1](#); [1 Jn. 1:2](#); [1 Jn. 2:25](#); [1 Jn. 3:14](#); [1 Jn. 3:15](#); [1 Jn. 5:11](#); [1 Jn. 5:12](#); [1 Jn. 5:13](#); [1 Jn. 5:16](#); [1 Jn. 5:20](#)
 (bios) [1 Jn 2:16](#), [1Jn 3:17](#)
- **FOR COMPARISON - Zoe** also key word in **Gospel of John** - 36X/32V (135X in NT)
[Jn 1:4](#); [3:15](#), [16](#), [36](#); [4:14](#), [36](#); [5:24](#), [26](#), [29](#), [39](#), [40](#); [6:27](#), [33](#), [35](#), [40](#), [47](#), [48](#), [51](#), [53](#), [54](#), [63](#), [68](#); [8:12](#); [10:10](#), [28](#); [11:25](#); [12:25](#), [50](#); [14:6](#); [17:2](#), [3](#); [20:31](#)
- **Love** - (46X/31V) Noun and verb
 (agape)(18X/14V) [1 Jn. 2:5](#); [1 Jn. 2:15](#); [1 Jn. 3:1](#); [1 Jn. 3:16](#); [1 Jn. 3:17](#); [1 Jn. 4:7](#); [1 Jn. 4:8](#); [1 Jn. 4:9](#); [1 Jn. 4:10](#); [1 Jn. 4:12](#); [1 Jn. 4:16](#); [1 Jn. 4:17](#); [1 Jn. 4:18](#); [1 Jn. 5:3](#)
 (agapao) (28X/17V) [1 Jn. 2:10](#); [1 Jn. 2:15](#); [1 Jn. 3:10](#); [1 Jn. 3:11](#); [1 Jn. 3:14](#); [1 Jn. 3:18](#); [1 Jn. 3:23](#); [1 Jn. 4:7](#); [1 Jn. 4:8](#); [1 Jn. 4:10](#); [1 Jn. 4:11](#); [1 Jn. 4:12](#); [1 Jn. 4:19](#); [1 Jn. 4:20](#); [1 Jn. 4:21](#); [1 Jn. 5:1](#); [1 Jn. 5:2](#)
- **Abide** (24X/18V) ([meno](#))
[1 Jn. 2:6](#); [1 Jn. 2:10](#); [1 Jn. 2:14](#); [1 Jn. 2:17](#); [1 Jn. 2:19](#); [1 Jn. 2:24](#); [1 Jn. 2:27](#); [1 Jn. 2:28](#); [1 Jn. 3:6](#); [1 Jn. 3:9](#); [1 Jn. 3:14](#); [1 Jn. 3:15](#); [1 Jn. 3:17](#); [1 Jn. 3:24](#); [1 Jn. 4:12](#); [1 Jn. 4:13](#); [1 Jn. 4:15](#); [1 Jn. 4:16](#)
- **Word** (6X/6V)([logos](#))
[1 Jn. 1:1](#); [1 Jn. 1:10](#); [1 Jn. 2:5](#); [1 Jn. 2:7](#); [1 Jn. 2:14](#); [1 Jn. 3:18](#)
- **Fellowship** (4x in 3v) ([koinonia](#))
[1 John 1:3](#); [1 John 1:6](#); [1 John 1:7](#)
- **Children** (14x in 13v) ([teknion](#) = little children, ([teknion](#) = little children, [teknon](#) = children, [paidion](#) = [1Jn 2:13](#), [18](#))
[1 John 2:1](#); [1 John 2:12](#); [1 John 2:13](#); [1 John 2:18](#); [1 John](#)

[2:28](#); [1 John 3:1](#); [1 John 3:2](#); [1 John 3:7](#); [1 John 3:10](#); [1 John 3:18](#); [1 John 4:4](#); [1 John 5:2](#); [1 John 5:21](#)

- **Commandment** (14x in 10v) ([entole](#))

[1 John 2:3](#); [1 John 2:4](#); [1 John 2:7](#); [1 John 2:8](#); [1 John 3:22](#); [1 John 3:23](#); [1 John 3:24](#); [1 John 4:21](#); [1 John 5:2](#); [1 John 5:3](#)

- **Believe** (9x in 7v) ([pisteuo](#))

[1 John 3:23](#); [1 John 4:1](#); [1 John 4:16](#); [1 John 5:1](#); [1 John 5:5](#); [1 John 5:10](#); [1 John 5:13](#) (Plus "faith" - [pistis](#) in [1 John 5:4](#))

- **World** (22x in 16v) ([kosmos](#))

[1 John 2:2](#); [1 John 2:15](#); [1 John 2:16](#); [1 John 2:17](#); [1 John 3:1](#); [1 John 3:13](#); [1 John 4:1](#); [1 John 4:3](#); [1 John 4:4](#); [1 John 4:5](#); [1 John 4:9](#); [1 John 4:14](#); [1 John 4:17](#); [1 John 5:4](#); [1 John 5:5](#); [1 John 5:19](#)

- **Know** - (40X/33V)

[Ginosko](#) (25X/21V) [1 Jn. 2:3](#); [1 Jn. 2:4](#); [1 Jn. 2:5](#); [1 Jn. 2:13](#); [1 Jn. 2:14](#); [1 Jn. 2:18](#); [1 Jn. 2:29](#); [1 Jn. 3:1](#); [1 Jn. 3:6](#); [1 Jn. 3:16](#); [1 Jn. 3:19](#); [1 Jn. 3:20](#); [1 Jn. 3:24](#); [1 Jn. 4:2](#); [1 Jn. 4:6](#); [1 Jn. 4:7](#); [1 Jn. 4:8](#); [1 Jn. 4:13](#); [1 Jn. 4:16](#); [1 Jn. 5:2](#); [1 Jn. 5:20](#)

[Eido](#) (15X/13V) [1 Jn. 2:11](#); [1 Jn. 2:20](#); [1 Jn. 2:21](#); [1 Jn. 2:29](#); [1 Jn. 3:2](#); [1 Jn. 3:5](#); [1 Jn. 3:14](#); [1 Jn. 3:15](#); [1 Jn. 5:13](#); [1 Jn. 5:15](#); [1 Jn. 5:18](#); [1 Jn. 5:19](#); [1 Jn. 5:20](#)

Note: Both verbs for **know** appear together in the following verses - [1Jn 2:29](#), [1Jn 5:20](#). In addition the word "**know**" occurs more in the Gospel of John than in any of the other gospels, and occurs in 1 John more than in any other epistle, another piece of indirect evidence in support of John as the author of this epistle.

- Exactly the same phenomenon is noted for many other vocabulary words. These include such words as; love, light, truth, fellowship, commandment, abide, witness, eternal, manifest, keep, overcome, beginning, father and son.