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# Teaching John's Epistles

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# God's Way to Study His Word:

This book was developed as a web page on [ljc1611kjv.com](http://ljc1611kjv.com). It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "[precepts](#)" (*'truths that never change for any circumstance'*). It then goes through the Bible book sentence-upon-sentence ("[line upon line](#)"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what *'the word of God'*

tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

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# Overview of 1John

## Epistle Theme: Jesus Christ is the Son of God

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

"Son" / "Son of God" is used more than any other identifier for the "Son of God" in this epistle (18 times). "Jesus Christ" is used 10 times. "Jesus" is used twice and no other identifier is used. Also, we are called the "sons of God" twice because John is telling the saved that if they are truly saved then their lives will show the Spirit / character of "Jesus Christ". Those statistics are only part of the reason why I write that the theme of this epistle is: "Jesus Christ is the Son of God".

1John can cause a lot of controversy but a lot of that can be cleared up if the reader realizes that in this epistle, John is telling us about the relationship that a son has with God. Just as the Gospel of John is considerably different from the other gospels, so also are the epistles from John different from other epistles. In his gospel, John presented "Jesus" as the "Son of God" and we have a more spiritual view of the life of "Jesus" than on what we see in the other gospels. Likewise, we need to look at John's epistles from a more spiritual point of view and realize that it can only be properly understood from a spiritual perspective.

If we use the perspective, we get everything wrong, even if we are saved. For example, how many saved people look at the [Book of Revelation](#) as a book about future events? Yet, as pointed out in the study of Revelation, John clearly tells us in the first words that Revelation is about the person of "Jesus Christ". After "Jesus Christ" is revealed to John the way He is, John concludes his Revelation that the "Son of God" is "Lord Jesus Christ" (emphasis upon "Lord"). Most people have a hard time with that book because they are looking at it as a book that tells future events when the emphasis of the book is really an account about the person who will do those events. In the same manner, many make mistakes when reading this epistle because people insist upon taking the wrong perspective.

In the first four verses of this epistle, John tells us what the epistle is about. He tells us that he's taking an eternal view, not a practical earthly view, when he says, "That which was from the beginning". He also tells us, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and with the Father, and with his Son Jesus Christ". The fellowship with God the Father and with His "Son Jesus Christ" is spiritual in nature. That's why I pointed out that this book is written from a spiritual point of view and can not be properly interpreted unless it is interpreted from a spiritual point of view.

In the second sentence of this epistle, John adds, "And these things write we unto you, that your joy may be full". Joy is often confused with happiness. As one preacher said, happiness is based upon happenings which are the things of this world and of the flesh. However, we often find the Bible telling us to have joy while experiencing 'bad happenings'. Biblical joy is spiritual in nature. If we are going to have joy in our fellowship with a spiritual God, we have to see things from the spiritual point of view.

Our epistle tells us about God being the "light". This is used symbolically and is contrasted to sin and things of the devil, which are symbolically called "darkness" in this epistle.

The word "if" is used by John 21 times in this epistle. And, the word "if" has a very exact meaning in abstract logic. In addition, most people have difficulty understanding the technical parts of abstract logic. Therefore, most people will find it easier to understand this epistle if they think of the word "if" as if

it were the word '[since](#)'. The word "if" is technically correct, but the technical explanation is something that most people will have a hard time understanding. Therefore, for this epistle only, I am skipping that explanation, which will cause a lot of confusion, and ask people to accept my explanations which treat the word "if" as if it were the word '[since](#)'. If anyone has any objection to this, please use the email address at the bottom of all web pages and let me know. I will be happy to respond with the full technical explanation of the abstract logic which was truly involved.

The phrase "[of God](#)" occurs 31 times in this epistle. (The word "[of](#)" means: '[belongs to](#)'). If the reader uses the link at the start of this Study, they can access the table which lists all of those things and provides links to where this epistle speaks about those things. In most cases, the things which this epistle tell us are "[of God](#)" are related to His character. Therefore, those references are ways to find specific verses which are related to what I wrote as the theme of this epistle.

In addition to the word "[of](#)" meaning '[belongs to](#)', we also learn that what '[belongs to God](#)' also '[came from God, reports back to God, and is controlled by God](#)'. A lot of people '[claim](#)' the blessings that are based upon being "[of God](#)" but are not '[controlled by](#)' God and do not receive the blessings that they '[claim](#)'.

For example, John tells us about several things that are "[of God](#)" and how we can have them if we have the type of "[fellowship](#)" with God which is now available but which was not available before the resurrection. The most popular non-prepositional word in 1John that I have found is "[God](#)". The second most popular non-prepositional word is "[love](#)" and we know that "[God is love](#)" ([1John 4:8](#); [1John 4:16](#)). The third most popular non-prepositional word is "[know](#)". If we truly "[love God](#)" and have His "[love](#)", then we will "[know](#)" Him and He will "[know](#)" us.

Biblical knowledge is based upon having God work in our lives in a way that even the lost world can see. [Genesis 4:1](#) and [Genesis 4:25](#) tell us, "[And Adam knew Eve his wife; and she conceived](#)". When God puts His life in us and it is "[manifested](#)" (like the son of Eve was "[manifested](#)") and the result is something that others can see. That is how we can (Biblically) say that we "[know](#)" that God worked in our life. However, the main thing that prevents God from working in our life this way is "[sin](#)", which is our next most popular word in 1John. John wrote this epistle so that we can understand about sin, and get it out of our lives, so that it does not interfere with our "[fellowship](#)" with God and His true saints. When we have true Biblical "[fellowship](#)" with God and His true saints, we can "[know](#)" the things of God because His life is "[manifested](#)" in our life.

The Old Testament Jewish religion was all about works, at least on the surface. The Jews were required to make certain sacrifices, observe holy days, keep a certain diet, and other things. When God promised blessings, they were physical and worldly blessings. When God promised punishment, the punishment also was physical and worldly. Yet, within this framework we find that David was "[a man after \(God's\) own heart](#)" ([1Samuel 13:14](#)) while he was a murderer, adulterer, and did many other sins. Therefore, even in the Old Testament, we see God providing special blessings to those that He had a personal relationship with. Look at Abraham, Moses, the prophets, and others that are heroes of the Old Testament and you will see that God consistently provided special blessings to those who maintained a personal relationship with Him.

Moving on, we find that the Old Testament prophets had much to say about "[righteousness](#)". We also find that those who had "[righteousness](#)" received it through their personal relationship with God. Further, those people who received the greatest rewards from God (like Abraham) didn't receive those rewards for the religious actions that they did but because of the personal relationship that they had with God ([Matthew 8:11-12](#), [Romans 4](#), [Hebrews 2:16](#); [11:17-19](#), etc.).

In the New Testament, God gave us a better covenant ([Hebrews 6:9-10](#), [7:19-22](#), [8:6-13](#), etc.) than what people had under the Old Testament. This covenant was based upon God "[put\(ting\) my laws into their mind, and writ\(ing\) them in their hearts](#)" ([Hebrews 8:10](#)). In the Old Testament, they did not have the indwelling [Holy Spirit](#). While the Old Testament religion emphasized obedience in this world based upon religious law, the New Testament emphasizes attitudes of the heart and obedience in this world based

upon an indwelling [Holy Spirit](#). Actions are important, in the New Testament religion, but only because they reveal the condition of our hearts (beatitudes, [Matthew 12:34](#), etc.). It is this relationship with the indwelling [Holy Spirit](#), and the evidences of that relationship within this world, that 1John deals with.

With those things pointed out, it is hoped that the reader understands that the most important doctrine of this epistle is the character that God the Father and God the Son share. This character is what God wants all of His children to receive.

- In the first chapter, John declares that God's basic nature is "light" and that we can have "fellowship" with God and His saints if we "walk in the light as he is in the light". John goes on to explain, "If we say that we have fellowship with him, and walk in darkness, we lie". After this, John explains some simple tests to find out if we truly have "fellowship" with God.
- In the second chapter, we are told that John wrote with the authority of God and we are warned that there are liars who claim to represent God but who are actually [antichrists](#). John also says that if we live our profession, we will know the difference between the [spirits](#) of those who are "in the light" versus [antichrists](#) and that we are to trust the "unction from the Holy One" to show us which leaders to follow.
- Then in the third chapter, John tells us that God changed the legal standing of the saved when He made us "sons of God" and that we can tell true "sons of God" from [false](#) because the true "purifieth himself, even as he is pure" and loves "in deed and in" [truth](#), not "in word, neither in tongue" because the true "sons of God" have [spirits](#) which have been changed by God and God's changes enable them to "purifieth himself, even as he is pure".
- Next, in the fourth chapter, John tells us to "try the [spirits](#) whether they are of God" and "Hereby know we the [spirits](#) of Truth, and the [spirits](#) of error". The third chapter told us how to tell the difference between saved and lost people based upon the [spirit](#) that is [manifested](#) in their lives. The fourth chapter of 1John tells us how to tell the difference between [spirits](#) which try to get us to do things. John says that the main [manifestation](#) between the [spirits](#) of God and other [spirits](#) is love because "God is love". Therefore, the saved should "love one another" and "his (God's) love is perfected in us".
- In his final chapter, John tells us that the saved have the witness of God in their life and they stop their sinning. Liars claim otherwise and deny that "Jesus [Christ](#)" lived in the flesh, without sin, by the [power of the Holy Spirit](#). John concludes (other than some 'wrap-up' comments) with, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." In the Bible, "believe" is the basis of action. We trust God's [Spirit](#) and power to work through our lives and we do the things that will give God permission to act according to His [Spirit](#) through our lives. John teaches that people who claim to believe but don't have a matching lifestyle [are liars](#).

With these chapter summaries in mind, we can summarize the entire epistle with the message that "Jesus [Christ](#)" is the "Son of God". After we "receive him", God gives us the "power to become the sons of God" ([John 1:12](#)). That is: God gives us the "power" to change and become like the "Son of God". This epistle gives us the details on how to do that. Simply put, our "spirit" must display God's Holy "Spirit" and that only happens by maintaining a life of "fellowship" with God's "Son" whereby He "cleanses" us from all "sin".

As a person obeys God's "Son", he "purifieth himself, even as he (the Son of God) is pure" ([3:3](#)). That changed character shows that someone is a true "son of God". As John says in [Chapter 5](#), the saved have the witness of God in their life and they stop their sinning. Our changed life, which is witness of having God's life in us, makes it so "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God". Thus, we see that John starts by telling us how to examine our own life to see if we have "fellowship with him (God)". He then tells us several different ways of telling the difference between "the spirit of truth, and the spirit of error". John finishes by telling us that that if we pass all of these tests, then we can "know that ye have eternal life". However, if we fail these tests, then we have followed

a "spirit of error" and need to correct that. Simply put, "Jesus Christ" is the "Son of God" and our example on how to live like "sons of God". Those people who live by His example can be sure of their salvation and those people who refuse to live by His example have followed a "spirit of error" and are probably lost.

Another way to sum up John's message is by simply saying that people who allow God's [Spirit](#) to cause them to stop their sinning, to love like God loves, and to "walk in the light as he is in the light" are true "sons of God". All others are liars. The true "sons of God" know that "we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life".

Please see the Doctrinal Studies called: [False Things according to the Bible](#); [Fear of the Lord](#); [Personal Application of God's Word](#); [Relational Prepositions Study](#); [Significant Gospel Events](#) and [Significant New Testament Events](#). These Studies all reference 1John in an important way. Also, the doctrines in them should be studied in order to completely understand the doctrine of this epistle and how it matches the doctrines found elsewhere in "the word of God".

Please also see the Message called: [Born of God](#). This phrase is used in this epistle five (5) times and the exact phrase is used only in this epistle. In addition, please also see the Messages called: [Sin Unto Death](#) and [Two Reasons Why Jesus Came](#).

Another way to look at this epistle is according to the perspective of each chapter.

- In the First Chapter, John is talking about things in this physical world.
- In the Second Chapter, John is talking about the spiritual influence upon our lifestyle in this physical world. We are either following the "Spirit of Christ" or we are following the spirit of an "antichrist". So, the perspective of this chapter is about this physical world and how it is influenced by the spiritual. Notice that this chapter ends with, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." This sentence is conditional ("If") and those people who are following the "Spirit of Christ" have this personal, experiential "knowledge" while those people who are following the spirit of an "antichrist" do not have it.
- In the Third Chapter, John is talking about the "children of God", the "children of the devil", the "manifestation" of each and the consequences of being each. This is the chapter which says that the "children of God" "cannot sin" and the context of that statement is the legal decision of God's court system. However, this is also the chapter which says that the "children of God" are "manifest" by living in God's "love" and the "children of the devil" are "manifest" by a life of "hate". So, the perspective of this chapter is the spiritual reality and that the physical is considered only in how it reveals the spiritual. Please notice the progression from a physical perspective to the spiritual.
- In the Fourth Chapter, John is talking about the differences between God's Spirit and devils. God's Spirit does not force us but does "command" us to "love our brother". The spirit of devils deny any influence on the physical world by spirits. (They deny that "Jesus Christ is come in the flesh".) Thus, we see the perspective turning back on this physical world. However, where the First Chapter looked at the physical world from the physical perspective, this Fourth Chapter looks at the physical world from the spiritual perspective.
- In the Fifth Chapter, John is talking about how God's Spirit changes the life of true believers. Thus, the perspective is our personal innermost life as it is influenced by the spiritual.

Hopefully, the reader can see the change in perspective and how the perspective progresses through this epistle. This change in perspective is critical to being able to answer the claims of a conflict over "sin" between the First Chapter and the Third Chapter. Understanding the perspective in each chapter is also important to understanding what John is trying to share.



The key to understanding 1John is knowing that our attitudes are a critical emphasis in the New Testament. Many of the *'difficult passages'* in 1John become clearer if you consider John's subject to be the condition of our heart (attitudes) as it reveals our true underlying spiritual condition. Add to that the realization which John teaches that our lifestyle actions show the true condition of the heart. For a more detailed example, please see the part on [Sin in 1John](#) (below).

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## Word Counts 1John:

*'Book Counts'*: HIM (53), GOD (44), HAVE (37), LOVE (33), US (29), YOU (29), KNOW (27), BECAUSE (25), WORLD (22), IF (21), THIS (20), HATH (17), LIFE (15), FROM (14), SIN (14), FATHER (13), ONE (13), OUR (13), SON (12), BROTHER (11), CHILDREN (11), NO (11), SPIRIT (11), JESUS (10), TRUTH (10), WHICH (10), YE (10), ALSO (9), BEGINNING (9), EVEN (9), HEARD (9), LITTLE (9), LOVETH (9), WHOSOEVER (9), ABIDETH (8), ALL (8), HEREBY (8), MAN (8), SEEN (8), THINGS (8), BORN (7), "Christ" (7), COMMANDMENT (7), EVERY (7), MAY (7), ANOTHER (6), ANY (6), AS (6), DEATH (6), THERE (6).

*'Chapter 1'*: HAVE (12), US (7), WHICH (7), IF (5), OUR (5), FELLOWSHIP (4), HIM (4).

*'Chapter 2'*: YE (22), YOU (21), HAVE (18), HIM (16), BECAUSE (10), KNOW (10), FATHER (8).

*'Chapter 3'*: HIM (17), GOD (11), US (9), LOVE (7), BECAUSE (6), HATH (6), KNOW (6).

*'Chapter 4'*: GOD (29), LOVE (19), US (12), WORLD (9), SPIRIT (8), BECAUSE (7), HATH (6).

*'Chapter 5'*: GOD (20), SON (11), HIM (10), HATH (9), THIS (9), KNOW (8), LIFE (7).

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## Word Studies in 1John:

1. Know: 38 times in 31 verses -  
2:3, 4, 5, 11, 13, 14, 18, 20, 21, 29; 3:1, 3:2, 5, 6, 14, 15, 19, 20, 24; 4:2, 6, 7, 8, 13, 16; 5:2, 13, 15, 18, 19, 20.
  2. Love: 33 times in 23 verses -  
2:5, 15; 3:1, 11, 14, 16, 17, 18, 23; 4:7, 8, 9, 10, 11, 12, 16, 17, 18, 19, 20, 21; 5:2 3
  3. Manifest / Seen / Heard: 27 times -  
1:1, 2, 3, 5; 2:7, 18, 19, 24; 3 :2, 5, 6, 8, 10, 11; 4 :3, 9, 12, 14, 20; 5:14, 15, 16.
  4. Sin(s): is used 16 times in 9 verses within 1John. Those translate to 13 sentences which are: 1:7, 8, 9; 2:1, 2, 12; 3:4, 5, 8, 9; 4:10; 5:16, 17.
  5. World: 17 times - 2:2, 15, 16, 17; 3:1, 13, 17; 4:1, 3, 4, 5, 9, 14, 17; 5:4, 5, 19.
  6. Life: 12 times - 1:1, 2; 2:16, 25, 3:14, 15, 16; 5:11, 12, 13, 16, 20.
  7. Light and Darkness: 7 times - 1:5, 6, 7; 2:8, 2:9, 10, 11.
  8. "little children": ( means: 'John is writing to spiritual children who have trouble understanding spiritual truths') 8 times - 1John 2:1; 1John 2:12-13; 1John 2:18; 1John 2:28; 1John 3:7; 1John 3:18; 1John 4:4; 1John 5:21.
  9. Word: 7 times - 1:1, 10; 2:5, 7, 14; 3:18; 5:7.
-

## Summary of Chapter 1

The chapter theme 'Fellowship with God.'

In the first chapter, John declares that God's basic nature is "light" and that we can have "fellowship" with God and His saints if we "walk in the light as he is in the light". John goes on to explain that, "If we say that we have fellowship with him, and walk in darkness, we lie". After this, John explains some simple tests to know if we truly have "fellowship" with God.

The summary of each sentence within this chapter is:

1. C1-S1 The Basis of authority which gives John the right to speak. John is a personal eyewitness of God in human flesh ("God the Father's Son Jesus Christ").
  - a. The phrase "That which was from the beginning" means: 'John is speaking about eternal life which already existed before the creation of this physical reality'.
  - b. The phrase "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" means: 'John, and the other apostles, were personal eyewitnesses of God in human flesh. Our phrase names human senses which John used to verify that God in human flesh was physically in this physical reality'.
  - c. The phrase "of the Word of life" means: 'This is a name and role of a person because it is capitalized.' And, the Bible only capitalizes roles which belong to God. When the same role, such as lord, is fulfilled by a man then the Bible always uses lowercase.
  - d. The phrase "For the life was manifested" means: 'The eternal life, which John started this sentence with, was revealed ("manifested") in every way possible'. The section included in the parenthesis was added by the translators in order to convey the same message from the original language into English. Proper interpretation is not word-for-word and is not verse-for-verse and is not sentence-for-sentence but is message-for-message. Thus, the extra phrase is required in order to deliver the same message in English as was delivered in the original language.
  - e. The phrase "and we have seen it, and bear witness, and shew unto you that eternal life" means: 'John, and others, used their physical senses to verify that God in human flesh was truly in this physical reality'.
  - f. The phrase "which was with the Father, and was manifested unto us" means: 'The "eternal life / Jesus" "was with the Father", in Heaven, and then He became part of this physical reality ("manifested unto us") in human form'.
  - g. The phrase "That which we have seen and heard declare we unto you" means: 'This is an eyewitness account. It is not some made-up story'.
  - h. The phrase "that ye also may have fellowship with us" means: 'tells us why John is writing this epistle'. You can not "have fellowship with" someone who is not a true human being like you. Yes, you can care and even love a pet but that is not true "fellowship".
  - i. The phrase "and truly our fellowship is with the Father, and with his Son Jesus Christ" means: 'We can have "fellowship with the Father, and with his Son Jesus Christ" because "his Son Jesus Christ" was / is a literal physical human being', as John explained in this sentence, and, as a literal physical human being, the "Son of

God” showed us the character of God. Because of that revelation, we can have “fellowship with the Father”.

2. C1-S2 Fellowship with the Father and with Jesus brings full “joy”.
  - a. Our sentence starts with the word “And”, which means that it is added to the prior sentence. This word represents ‘the Mathematical function of addition’. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an “and” in “the word of God”, then you change the message from God.
  - b. The phrase “these things write we unto you” refers to the prior sentence and the rest of this epistle.
  - c. The phrase “that your joy may be full” gives us the reason why John is writing this epistle. While happiness is based upon things which happen in the physical reality, true “joy” is based upon spiritual results.
3. C1-S3 The main subject of this chapter.
  - a. The phrase “This then” means: ‘What follows is a result of the prior two sentences’. Our next phrase tells us that the message is about God’s “Son Jesus Christ” and no one can deliver such a message unless they have “fellowship is with the Father, and with his Son Jesus Christ”, as our first sentence said, and unless they are concentrating on receiving “joy”, as our second sentence said.
  - b. The phrase “is the message which we have heard of him” means: ‘What John is writing in this epistle came from God and is about God’s “Son Jesus Christ”’. John is not writing popular religious doctrine, which concentrates on this physical reality. This epistle is spiritual in nature and explains how “Jesus Christ” is the “Son of God” and shows us God’s character.
  - c. The phrase “and declare unto you” means: ‘John didn’t just receive the message and use it for himself but, as a true servant of God, he is passing it on’. This is what God expects all of His servants to do when they receive a message from God.
  - d. The phrase “that God is light” means: ‘This is the main characteristic of God that John is supposed to pass on in this epistle’. Obviously, God has other characteristics but John is not writing about those other characteristics at this time. In “the word of God”, and especially in this epistle, “light” is used symbolically for ‘true spiritual understanding’. This is in opposition to the symbolic meaning of “darkness”, which is in our next phrase.
  - e. The phrase “and in him is no darkness at all” is given with the word “darkness” and is used symbolically to mean: ‘spiritual error and misunderstanding’. “Darkness” is what comes from “false prophets” (1John 4:1) who preach “doctrines of devils” (1Timothy 4:1).
4. C1-S4 Walk your talk.
  - a. The word “If” makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase “If we say that we have fellowship with him, and walk in darkness” tells us the condition that makes the next phrase true. Basically, John is writing that our everyday life (“walk”) must match our claims or we are a liar and serving a devil.
  - c. The phrase “we lie, and do not the truth” tells us how God judges our life if the prior phrase is true.
  - d. The word “But” means that this phrase is continuing the subject of the prior phrase while changing direction.

- e. The phrase "But if we walk in the light" means: 'This is the opposite of "walking in darkness". Anyone who fulfills this phrase is doing their part to maintain their ongoing relationship with God so that He can direct their life with His "light"'.
  - f. The phrase "as he is in the light" means: 'Our life must display the character of God the Father and his Son Jesus Christ'.
  - g. The phrase "we have fellowship one with another" means: 'We will have true "fellowship" with God the Father and his Son Jesus Christ'. The word "fellowship" can be described as: 'Two fellows in one ship working together to achieve the same goal'. If we are not working with God to do the 'Great Commission', then we are not truly in "fellowship" with God.
  - h. The phrase "and the blood of Jesus Christ his Son cleanseth us from all sin" means: 'This is the advantage of our being in true "fellowship" with God'. Any saved people who do not meet this condition will have their sin revealed at the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)).
5. [C1-S5](#) We still sin after getting saved.
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase "we say that we have no sin" is the condition which must be fulfilled in order to have the results of this sentence. Please notice that we only have to "say" this. And, the reality is that many people "say" this because they are using their own definition for "sin" and not the definition found in "the word of God" ("Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" [[1John 3:4](#)]).
  - c. The phrase "we deceive ourselves" means we can not blame anyone else. When "we deceive ourselves", it is almost impossible for someone else to convince us of the truth. And, those people who refuse correction will end up suffering the consequences of being a fool. One of the biggest ways that saved people "deceive themselves" is to believe that salvation prevents them from doing that. Remember that this epistle is written to saved people. Therefore, this sentence and chapter are to be applied to the saved.
  - d. The phrase "and the truth is not in us" means: 'Since "Jesus" is "the Truth", this phrase tells us that we have walked away from our ongoing personal relationship with "Jesus"'.
6. [C1-S6](#) True confession will cause us to '*Stop our Sinning*'. Please realize that the "judgment seat of Christ" is a different legal system than the "great white throne" and the rules of judgment are different. The "judgment seat of Christ" is for "children of God" ('family court') while the "great white throne" is for "sinners" ('lost people'). In the "great white throne" legal system, people must "call upon the name of the Lord" ('accept "Jesus" as their personal "Lord"'). In the "judgment seat of Christ" legal system, the saved must "confess our sins" and let "Jesus" "cleanse us from all unrighteousness". Any "unrighteousness" that saved hold onto is not forgiven and it will be brought up at the "judgment seat of Christ".
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase "we confess our sins" means: '*we must do what the Bible truly means by ye word "confess"*'. We must identify the actual sin, and all of the consequences of the sin, and personally claim responsibility for all of it. We know, and will know for all eternity, king David's sin with Bathsheba. While king David confessed that part of his sin, he did not confess the murder of Uriah. Likewise, sins which the saved fail to truly "confess" will be brought up at the "judgment seat of Christ" and all of Heaven will know about them for eternity.

- c. The phrase "he is faithful and just to forgive us our sins" means: 'we can be sure that "our Lord Jesus Christ" will completely blot out the legal record of our sin, if we fulfill all of God's requirements, including the next phrase'.
  - d. The word "and" means that the next phrase is added to the prior phrase. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - e. The phrase "to cleanse us from all unrighteousness" means: 'Get all "unrighteousness" out of our life'. If we wash a garment but it still has a stain, then it is not truly "clean". Likewise, as long as we still have the stain of sin in our life, "Jesus" has not truly "cleansed" us from our sin. He must completely remove the sin and "unrighteousness" from our life in order to "cleanse us from all unrighteousness".
7. C1-S7 Claiming that we do not sin is doing the work of the Devil.
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result. This sentence is one that most saved people reject.
  - b. The phrase "we say that we have not sinned" is, again, speaking about what people "say". There are many reasons why people might make this claim, but our sentence and phrase does not consider any of them. If you make this claim, regardless of the reason why, you cause the next two phrases to be true.
  - c. The phrase "we make him a liar" means: 'You are claiming that "Jesus" is a Son of Satan and not the "Son of God"'. It is very important for the reader to consider the context of this sentence and phrase. In particular, this epistle is contrasting the character of God to the character of Satan and the Biblical definition of "son" is 'a son receives the character of his father'. And, an earlier note showed that we must consider all of the consequences of our actions. This phrase and note explain one of the consequences of an action that most saved people think is not very important.
  - d. The phrase "and his word is not in us" means: 'We are not listening to, and obeying, "the word of God"'.
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## Summary of Chapter 2

The chapter theme is: 'Beware of spiritual liars like antichrists'.

In the second chapter, we are told that John wrote with the authority of God and we are warned that there are liars who claim to represent God but who are actually **antichrists**. In addition, John writes that, if we live our profession, then we will know the difference between the **Spirit** of those who are "in the light" versus **antichrists**. Further, we are to trust the "unction from the Holy One" ('personal guidance from the Holy Spirit') to show us which leaders to follow.

This chapter has a lot of details which tell us that how the way that we live proves if we truly follow the example of "Jesus Christ" or if the way that we live proves that we are a liar and are truly following the example of Satan. Satan tells people to gloss over the details of what the Bible says and just assume that 'God will understand'. In this chapter, John makes it clear that God truly does "understand" and God always applies His never-changing law of 'Sowing and Reaping'. That is, we will reap results which are exactly matched with the details of how we live.

The summary of each sentence within this chapter is:

1. **C2-S1** What John hopes to accomplish with this epistle.
  - a. The phrase "My little children" means: 'John is writing to spiritual children as a spiritual adult'. John was the last living Apostle and he understood spiritual things in a way that no other human being understood them. Anyone who claims to have the same level, or greater, of spiritual knowledge and authority as John had is deceived and is a liar. Only God had greater knowledge and authority.
  - b. The phrase "these things write I unto you" means: 'John put these things into writing so that they would be preserved and so that we could verify what John wrote'. Many people make many claims about things like wisdom but unless they put what they claim into writing, we can not verify their claims. God put "the word of God" into writing so that we could verify religious claims against it and so that we could verify claims that a given writing is truly from God (**1Corinthians 2:12-14**).
  - c. The phrase "that ye sin not" means: 'This is the true result that God wants from all of His children'. As our chapter warns, there are many religious liars who teach doctrinal errors (**1John 4:1**) and "doctrines of devils" (**1Timothy 4:1**). God put "the word of God" into writing so that we could verify religious claims against a never-changing, God preserved "word of God". And, when we truly study and obey the true "word of God", God will enable us to 'stop our sinning'.
2. **C2-S2** "Jesus Christ" is our "advocate" (legal representative) "with the Father".
  - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - c. The phrase "if any man sin" is the condition which must be fulfilled in order for this sentence to apply to a person's life. However, since we all keep on sinning, this sentence is applicable to all of us all of the time.

- d. The phrase "we have an advocate with the Father" means: 'We have a legal representative with God the Father. He represents us before the judge of everyone because sin is a violation of God's law (1John 3:4)'.
- e. The phrase "Jesus Christ the righteous" is only the "advocate" for the truly saved. Other people have no true "advocate" because God the Father does not allow any other being to have that position -- not Mary, not angels, not saints, nor any other being claimed by religious liars. And, John tells us that "Jesus Christ" is "the righteous". (The word "the" means: 'there is only one and here it is'.) Only "Jesus Christ" is "the righteous". Therefore, He is the only being allowed to be an "advocate" before a "righteous" God.
- f. The phrase "And he is the propitiation for our sins" means: "'Jesus Christ" paid the penalty for our sin'. No other being did, nor could, pay that penalty.
- g. The phrase "and not for ours only" means: 'This payment was not limited to the saved'.
- h. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
- i. The phrase "but also for the sins of the whole world" means: "'Jesus Christ" paid the penalty for the sins "of the whole world"'. This truth is the basis of doctrinal error taught by ministers of Satan who hide part of the truth and teach a half-truth lie. Now, consider reality. If the payment being made was sufficient alone, then no one would go to Hell because "Jesus Christ" paid the penalty for the sins "of the whole world". No one could go to Hell unless getting that payment applied to the legal record was a separate legal transaction.

Any time that we deal with government, a payment must be made first. Then, the government does what the payment covered in a separate legal transaction. For example, if someone wants some type of license, they must pay the fee first then the legal record that they have been given the license is done in a separate transaction. Now, being judged for a violation of the law is dealing with the government. The penalty for violating the law must be paid before the record is marked as paid. The government will then check their record for any other violation before releasing the person.

So, coming back to legal transactions in the judgment courts of God, we see that when a lost person accepts "Jesus Christ" as their personal "Lord", the payment is applied to "sins that are past" (Romans 3:25). As explained in the prior chapter, saved people still sin after they become a "child of God". Their sins are judged in a different court of God but those sins must still be dealt with. And, as our prior chapter explained, they must "confess" the sin and let "Jesus Christ" "cleanse them from all unrighteousness" or they will have to answer for the sin at "the judgment seat of Christ".

This truth is what ministers of Satan deny when they claim that all sins were paid for and, therefore, someone who claims to be saved can lead a life of sin with no consequences. They deny that the payment and the updating of the legal record are two separate legal transactions.

3. C2-S3 Here is our proof of maintaining our personal relationship.
  - a. Our sentence starts with the word "And" which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.



- b. The word "hereby" means 'we can have the result specified if we go the way ("by") which is specified'.
  - c. The phrase "we do know that we know him" means 'We can know that we are saved (have assurance of salvation) if we go the way ("by") which is specified in the next phrase'.
  - d. The phrase "if we keep his commandments" means 'this is what is required in order for us to have assurance of salvation'. A lot of religions deny eternal security of salvation. Every one of them claim that our salvation is dependent upon our doing something ('works salvation'). And, since humans mess up, they claim that certain ways to mess up can cause us to lose our salvation. Then, we have 'good godly fundamental KJV-1611 only Baptists' who claim eternal security of salvation. However, many of those people, especially in America, have a 'dirty little secret'. They have many people who admit: 'I did what the preacher said to do but I keep doubting my eternal security of salvation'. And, the popular solution from preachers of those people is to beat on the pulpit and scream: 'I know, that I know, that I know, that I know, that I know, that I know, that I know that I'm saved'. And, they preach that if someone screams this claim enough times then God has no choice but to give them the assurance that they need. However, that is also a religious lie. Our sentence plainly says that 'We can know that we are saved (have assurance of salvation)' "if we keep his commandments". Therefore, we are commanded to not believe the religious lies which claim that we can lose our salvation. We are not to believe the doctrinal error which claims that we need to do their religious activity but we must "obey" if we want true assurance of eternal salvation.
4. C2-S4 What God calls the disobedient child of God.
- a. The phrases "He that saith, I know him, and keepeth not his commandments" tells us the conditions which are required in order to make the rest of this sentence true. Please pay attention to the word "and" which means 'both of these conditions must be true'. The word "saith" means: 'this is a life-style claim and not something said lightly or only said once'. Thus, our phrases make the condition to be: 'This person keeps on claiming to be a Christian while they keep on refusing to obey the commandments of "Jesus Christ"'.
  - b. The phrases "is a liar, and the truth is not in him" tells us the result of the prior phrases. The phrase "is a liar" means: 'This person is a child of Satan since "Jesus" said: "Ye are of your father the devil...for he is a liar, and the father of it" in [John 8:44](#)'. The phrase "the truth is not in him" means: 'He probably is not saved and if he is saved then he has left his ongoing personal relationship with "Jesus Christ". Such a person is carnal'.
5. C2-S5 How to know that we are In Christ.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. Where the prior sentence told us the evidence which shows that someone is lost or carnal, this sentence gives us the evidence that someone is truly saved and serving.
  - b. The phrase "whoso keepeth his word" means: 'This person obeys "the word of God" as their lifestyle'.
  - c. The phrase "in him verily is the love of God perfected" means: "'The love of God" causes this person to spiritually mature and change their character to be like God'.
  - d. The phrase "hereby know we that we are in him" means: 'This changed character gives us the assurance of salvation'.
6. C2-S6 Jesus is our example of how to live in this flesh.

- a. The phrase "He that saith he abideth in him" is speaking about what people claim about their relationship after they become a "child of God". The word "abideth" means: 'This is an ongoing (life-style) staying in a proper relationship with "Jesus Christ"'. Please see the Doctrinal Study called: [What Did Jesus Do?](#) for more on this doctrine and for other Bible references to the same doctrine.
  - b. The phrase "ought himself also so to walk" means: 'Support the claims of your mouth with the details of how you live in your everyday life'.
  - c. The phrase "even as he walked" with the word "even" meaning: 'having equal weight. When the two sides of a balancing scale hold items of equal weight, the two sides are "even"'. It is just as important for us to "walk" God's way, and be an example to others, as it was for "Jesus" to "walk" God's way, and be an example to us.
7. [C2-S7](#) John is not writing anything that they have not heard before.
- a. The word "Brethren" in the Bible is used for 'saved and serving people'. This word excludes the lost people and the saved, but carnal, people.
  - b. The phrase "I write no new commandment unto you" means: 'John is not telling them to do something new'. People who preach doctrinal error want people to accept "some new doctrine". They also often match is with 'a new way to worship' such as having drums leading singing and having things like 'A Praise and Worship Team' controlling the service.
  - c. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - d. The phrase "but an old commandment which ye had from the beginning" means: 'What John is commanding them to do is something that they have heard, as a commandment, for as long as they have been saved'.
8. [C2-S8](#) "The old commandment" has never changed.
- a. The phrase "The old commandment" is making a distinction from "a new commandment". This is a reverence the "precepts" which never change.
  - b. The phrase "is the word which ye have heard from the beginning" defines "The old commandment".
9. [C2-S9](#) "A new commandment".
- a. The phrase "Again, a new commandment I write unto you" means: 'John has told them this "commandment" before. This is a reference to the many applications of "the word of God"'. We are to obey the "precepts", which never change, and the applications which godly pastors tell us and which also meet the rest of the requirements in this sentence.
  - b. The phrase "which thing is true in him and in you" means: 'The true applications of "the word of God" tell us to be like "Jesus Christ"'. If what is preached is not "true in Jesus Christ", then it is doctrinal error and we should not obey it. However, if what is preached is "true in Jesus Christ" then it is doctrine which we should obey and make it part of our character.
  - c. The phrase "because the darkness is past, and the true light now shineth" tells us why we should do this. We are not supposed to follow the "darkness" of religion but are to follow the "true light" which "now shineth" through our God-given leaders and makes us more like "Jesus Christ".
10. [C2-S10](#) How to identify a person who is self-deluded.
- a. The phrase "He that saith he is in the light" is the first, of two requirements, to make the third phrase true.

- b. The phrase "and hateth his brother" is the second, of two requirements, to make the third phrase true. Basically, these two phrases are in opposition and can never coexist.
  - c. The phrase "is in darkness even until now" means: 'The people who fulfill the first two phrases, of this sentence, have been deceived and believe a doctrine of a devil'.
11. C2-S11 How to tell if we "abideth in the light".
- a. The phrase "He that loveth his brother abideth in the light" means: 'This is a never ending life-style of "love"'. Such "love" is only possible with God's help.
  - b. The phrase "and there is none occasion of stumbling in him" means: 'This type of "love" does not get messed up by religious doctrine which allows hate'.
12. C2-S12 "Hate" shows that we "walketh in darkness".
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. Both tell us about emotion-motivated action. The prior sentence told us about true "love" while this sentence tells us about lifestyle "hate".
  - b. The phrase "he that hateth his brother is in darkness" means: 'This is a life-style "hate" and not just a momentary anger'. And as already pointed out, the word "darkness" is used symbolically to mean: 'spiritual error and misunderstanding'. "Darkness" is what comes from "false prophets" (1John 4:1) who preach "doctrines of devils" (1Timothy 4:1).
  - c. The phrase "and walketh in darkness" means: 'This person is following doctrinal error and "doctrines of devils"'. In addition, this "walking" is a lifestyle "walking", which means it affects all of the little repeated things of life.
  - d. The phrase "and knoweth not whither he goeth" means: 'This person can not determine the eventual spiritual result of their life because that knowledge only comes from God's "Holy Ghost", and this person refuses to listen to Him'. If they were truly listening to God's "Holy Ghost", then they would react with God's "love" and trust God to take care of the problem which caused the "hate".
  - e. The phrase "because that darkness hath blinded his eyes" means: 'When we choose to live with "hate" then we can not see ("hath blinded his eyes") the eternal consequences of our attitude and actions'.
13. C2-S13 First reason why John is writing.
- a. The phrase "I write unto you" means: 'John put this message into writing so that it wouldn't be lost nor perverted'.
  - b. The phrase "little children" means: 'This message is written to spiritually immature people who, also, may not have understood the spiritual message, of this epistle, unless they read this epistle'.
  - c. The phrase "because your sins are forgiven you for his name's sake" means: 'Here's why'. God "forgave" our "sins" because "Jesus Christ" paid the debt and He can change His children if they are not spending their time paying for ongoing sin ("for his name's sake"). Also, the changed lives of true "Christians" bring "glory" to the "name" of "Jesus Christ". While this sentence uses the present tense word "write", a couple of sentences further on uses the past tense phrase "have written". It should be obvious that the two sentences need to be considered together.
14. C2-S14 Second reason why John is writing.

- a. The phrase "I write unto you, fathers" means: 'John is addressing this second reason to spiritually mature people who are also leaders in the church'. With a different audience identified, the reason also changes.
- b. The phrase "because ye have known him that is from the beginning" means: 'In order for someone to be a spiritual "father", in the church, they need to "know" "Jesus Christ" in a way that only comes from a long-term personal relationship with Him'. While this sentence uses the present tense word "write", a couple sentences further on uses the past tense phrase "have written". It should be obvious that the two sentences need to be considered together.

15. C2-S15 Third reason why John is writing.

- a. The phrase "I write unto you, young men" means: 'John is addressing this third reason to people who have spiritually matured to the point of working in the ministry but are not yet church leaders'. Please pay attention to the fact that John is addressing groups of people based upon their spiritual maturity and not their physical maturity. In addition, John uses the phrase "young men" for their level of spiritual maturity and not based upon sex. Unless a distinction is made between male and female within the context, the Bible uses the male pronouns to address both male and female.
- b. The phrase "because ye have overcome the wicked one" means: 'These people have personally ("ye") won spiritual victories in the spiritual war. This is a major distinction between a spiritual "child" and a spiritual "young man"'. While this sentence uses the present tense word "write", a couple of sentences further on uses the past tense phrase "have written". It should be obvious that the two sentences need to be considered together.

16. C2-S16 Fourth reason why John is writing.

- a. The phrase "I write unto you, little children" means that this sentence is added to the second prior sentence which also was written to "little children". In addition to the fact that "because your sins are forgiven you for his (Jesus Christ) name's sake", John is writing our next phrase. Thus, the truly saved knows "Jesus Christ" and God the Father.
- b. The phrase "because ye have known the Father" means: 'People get saved because they learn the true character of God the Father and trust His promise of salvation'. Most people, when they first get saved, only think about God saving them and they don't really understand the doctrinal difference of "Jesus Christ". That is why John wrote this sentence as he did. While this sentence uses the present tense word "write", a couple of sentences further on uses the past tense phrase "have written". It should be obvious that the two sentences need to be considered together.

17. C2-S17 Fifth reason why John is writing.

- a. The phrase "I have written unto you, fathers" is written in the past tense. It might refer to an earlier letter which we no longer have, or it might refer to the current epistle since the writing occurred in the past of the reading. I personally believe that this refers to an earlier letter which we no longer have. Once more, we see that this sentence is addressed to the "fathers", which means: 'John is addressing this reason to spiritually mature people who are also leaders in the church'. With a different audience identified, the reason also changes. That is: this reason is different from the reasons given to "children" and to "young men".
- b. The phrase "because ye have known him that is from the beginning" means: 'These spiritually mature people have has an ongoing personal relationship with God which caused them to mature into spiritual "fathers"'. As such, they know how God always acts in different circumstances and can assure the spiritually younger

church members that God will act in the same way in their lives. While this sentence uses the present tense word "write", a couple of sentences further on uses the past tense phrase "have written". It should be obvious that the two sentences need to be considered together.

18. **C2-S18** Sixth reason why John is writing.
  - a. The phrase "I have written unto you, young men" is written in the past tense. It might refer to an earlier letter which we no longer have, or it might refer to the current epistle since the writing occurred in the past of the reading. I personally believe that this refers to an earlier letter which we no longer have. Once more, we see that this sentence is addressed to the "young men", which means: 'John is addressing this reason to people who have spiritually matured to the point of working in the ministry but are not yet church leaders'. In addition, John uses the phrase "young men" for their level of spiritual maturity and not based upon sex. Unless a distinction is made between male and female within the context, the Bible uses the male pronouns to address both male and female. With a different audience identified, the reason also changes. That is: this reason is different from the reasons given to "children" and to "fathers".
  - b. The phrase "because ye are strong" means: 'These people know how to tap into, and use, the spiritual strength which is only given to "Jesus Christ" and is only available to us while we maintain our ongoing personal relationship with Him'.
  - c. The phrase "and the word of God abideth in you" means: 'The "word of God" continues to live in them and to guide their lives'.
  - d. The phrase "and ye have overcome the wicked one" means: 'They have experienced the spiritual victory which is only possible by letting "Jesus Christ" to work through their personal life'. While this sentence uses the past-tense phrase of "have written", a couple sentences prior on used the present-tense word of "write". It should be obvious that the two sentences need to be considered together.
19. **C2-S19** Precept on "love". This is the start of a set of commandments which goes through **2:21** and is what John said that he was writing to them.
  - a. The reasons why our sentence ("Love not the world, neither the things that are in the world") is given is found in the next two sentences. This sentence is so clear that it should not need explanation. The only problem that anyone can truly have with it is a refusal to obey.
20. **C2-S20** Why we were given the prior precept. This is part of a set of commandments which started in **2:15** and goes through **2:21** and is what John said that he was writing to them.
  - a. The word "If" makes this a conditional sentence. all who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
  - b. The phrase "any man love the world" is the condition which makes the results, in the next phrase, true. People can argue against this truth, but their arguments do not affect the truth.
  - c. The phrase "the love of the Father is not in him" means: 'They might be saved but they do not have "the love of the Father" and can not provide it to others'.
21. **C2-S21** Why God's love is not in anyone who "loves this world". This is part of a set of commandments which started in **2:15** and goes through **2:21** and is what John said that he was writing to them.
  - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior two sentences are true.
  - b. The phrase "all that is in the world" tells us that the three categories, in the next three phrases, encompasses "all that is in the world" and there is nothing "in the world" which does not fit into one of these categories.

- c. The phrase "the lust of the flesh" identifies 'a destructive strong desire which fights against all that God commands us to do'. Since it is from "the flesh", it is part of us and is impossible to overcome on our own. We must use the power of God to overcome it.
  - d. The phrase "and the lust of the eyes" is 'everything that looks desirable in this world'. This motivation was what Satan used to get Eve to sin.
  - e. The phrase "and the pride of life" might be the strongest motivation there is and the hardest to overcome. This motivation comes from our comparing ourselves to other men instead of comparing ourselves, spiritually, to "the Son of God".
  - f. The phrase "is not of the Father" means: 'These things do not belong to God the Father and He did not give them to us'. All of these are part of the sin nature which we inherited from our parents.
  - g. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - h. The phrase "but is of the world" means: 'All of these things are part of this corrupted world'. The word "world" actually means: 'all of the people in the world as a group'. Please note that the three items mentioned by John all have to do with our sinful nature and are expressed in our character. Many people confuse it with the "earth", which is the ground that we live on. And, the "world" is so corrupt that God will only save someone if they agree to let Him change their basic nature and character.
22. C2-S22 Different fates for different people based upon what they "do". This is part of a set of commandments which started in 2:15 and goes through 2:21 and is what John said that he was writing to them.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "the world passeth away" means: 'All of the people in this world, who disagree with God, will eventually be sent to "the lake of fire"'.
  - c. The phrase "and the lust thereof" means: 'All of the desire to disagree with God will, eventually, go away'.
  - d. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This is part of a set of commandments which started in 2:15 and goes through 2:21 and is what John said that he was writing to them.
  - e. The phrase "he that doeth the will of God abideth for ever" means: 'The people who do what God wants them to do will live in heaven, with God, "for ever"'.
23. C2-S23 We know that it is "the last time".
- a. The phrase "Little children" means: 'John is writing this to people who have trouble understanding spiritual truths'.
  - b. The phrase "it is the last time" means: 'There will be no other great age in the history of the world'. After the current 'Church age' comes the "great tribulation" and then the 1,000-years reign of "Christ".
  - c. The phrase "and as ye have heard that antichrist shall come" means: 'God has given us the truth about "antichrist" and he is not that person in the Book of Revelation who is called a "beast". The true "antichrist" deceived people into believing that the "beast" is the one and only "antichrist". And, since saved people

will never deal with the "beast", saved people can ignore true Biblical warnings about true "antichrists". This allows them to spread their lies without God's church standing against their lies.

- d. The phrase "even now are there many antichrists" means: 'There are currently many people who are against the ministry of "Christ"'. These liars claim that people who claim to be saved can get all of the promises of God without fulfilling God's requirements such as their maturing spiritually and receiving a changed character to match God. Have you ever heard the lie of: '*No tears in heaven*'? Have you ever heard the lie of: '*All saved will get a mansion*'? Please see the Doctrinal Study called [Significant New Testament Events](#) for promises from God and the Bible references where they are found. In every one of those Bible references you will find a requirement from God which must be fulfilled in order to receive that promise.
  - e. The phrase "whereby we know that it is the last time" means: 'The fact that "even now are there many antichrists" proves that "it is the last time"'. Satan has his ministers making a '*last push*' to deceive people before God locks him away and removes his influence from this world.
24. [C2-S24](#) God separates people according to their doctrine. This is part of a set of commandments which started in [2:15](#) and goes through [2:21](#) and is what John said that he was writing to them.
- a. The phrase "They went out from us" means: 'These liars learned the truth and then left the true church in order to teach perverted lies from "the word of God"'. Just as Satan and all of his devils were kicked out of Heaven, so also have his minister "come out" of the true church.
  - b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - c. The phrase "but they were not of us" means: 'These ministers of Satan were in the church but were never, truly, part of the true church'. They told a lie and claimed to be saved, but our phrase makes it clear that they were not truly saved.
  - d. The phrase "for if they had been of us" means: 'tells us the condition which would make the next phrase true'.
  - e. The phrase "they would no doubt have continued with us" means: 'Here is how we know that someone is truly saved'. When someone is told a Bible doctrine which goes against what they believe in, the truly saved will pray and search "the word of God" for the truth. They might not do it the first time but they will do it some time, or God will kill them ([1John 5:16](#) and [Romans 6:16](#)). Either way, the truly saved will not "go out" and start preaching against the clear doctrines of "the word of God".
  - f. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - g. The phrase "but they went out" means: 'These liars could not stand being required to support the truth'.
  - h. The phrase "that they might be made manifest that they were not all of us" means: 'God causes this reaction so that His true people will not be deceived'.
25. [C2-S25](#) The "unction from the Holy One". This is part of a set of commandments which started in [2:15](#) and goes through [2:21](#) and is what John said that he was writing to them. [2:27](#) references this "anointing" and gives us more explanation of it. This is another verse which is commonly preached wrong.
- a. The phrase "ye have an unction from the Holy One" means: 'Each and every one of you personally have an anointing from your personal Saviour'. I've heard several preachers claim that only preachers have this "unction", but that goes against the

literal meaning of the word "ye". In addition, the phrase "Holy One" is used in "the word of God" to mean: 'Saviour'. (Please see the detail note for links to Bible references which teach this doctrine.) Every saved person has a personal "Saviour" and this is not limited to preachers. Next, the word "unction" means: 'anointing'. This is another way of saying that God gave every saved person a spiritual gift and a ministry in the church and a way to receive personal direction and help from God in order for them to accomplish God's will for their life. And, as part of that "unction", saved people can go to God and ask if a given doctrine is true or if it is error from some devil. And, for anyone who might disagree with this explanation, consider the context and try to explain how your error fits within the context of this chapter better than what I just explained.

- b. The phrase "and ye know all things" means: 'After we use our "unction" our "knowing all things" is added ("and")'. If we can not get an answer from God, then it is something that we are not yet spiritually mature enough to understand, or it is something that God will not answer while we are in this physical reality. Regardless of why, when God doesn't provide an answer, we need to accept that and avoid arguing about something that God has not explained to us.
26. **C2-S26** The truly saved and sanctified "know the truth". This is part of a set of commandments which started in [2:15](#) and goes through [2:21](#) and is what John said that he was writing to them.
  - a. The phrase "I have not written unto you because ye know not the truth" means: 'John wants to clarify his motive in writing'. He doesn't want people thinking that he believes that they do not know these truths.
  - b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - c. The phrase "but because ye know it" means: 'John is writing because they know the truth and he wants them to understand that they must go beyond knowledge'. God expects us to act on revealed truth and to defend it from lies.
  - d. The phrase "and that no lie is of the truth" means: 'We are to reject all lies as not coming from God, Who is "the Truth"'.
27. **C2-S27** says "Who is a liar but he that denieth that Jesus is the Christ?" This is part of a set of commandments which starts in [2:22](#) and goes through [2:27](#) and teaches about false teachers and "antichrists". The phrase "Jesus is the Christ" means: 'All of God's promises are only available through "Jesus"'. The Old Testament prophecies made it clear that all of God's promises are only available through His "Christ". Therefore, since "Jesus" is God's "Christ", all of the promises are available only through Him. And, since the context is speaking about "antichrists", we see that everyone who "denieth that Jesus is the Christ", not only is a "liar", and a servant of Satan, but he also is an "antichrist".
28. **C2-S28** says "He is antichrist, that denieth the Father and the Son". This is part of a set of commandments which starts in [2:22](#) and goes through [2:27](#) and teaches about false teachers and "antichrists". The word "denieth" means: 'a lifestyle denying'. Such a person denies the character of God and claims that God has a different character such as people who claim that God will not punish sin. In addition, since our sentence adds the phrase "and the Son", true Biblical "antichrists" deny that "Jesus Christ" shows us the character of God the Father. They claim that God will some way act differently from how "Jesus Christ" acted. For example, "Jesus Christ" rejected the self-claimed authority of religious and their adding to "the word of God", and rejected their taking away from it.
29. **C2-S29** How to know if you have a relationship with God the Father. This is part of a set of commandments which starts in [2:22](#) and goes through [2:27](#) and teaches about false teachers and "antichrists".



- a. The phrase "Whosoever denieth the Son, the same hath not the Father" very clearly states that Seventh Day Adventists, Jehovah Witnesses, Roman Catholics and all other religions which reject "Jesus" as God's only representative "hath not the Father". Now, do not mistake the people as always being the same as the religious doctrine. It is possible for some saved, but spiritually immature, person to be associated with one of these devil-motivated religions.
  - b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - c. The phrase "he that acknowledgeth the Son hath the Father also" means: 'This person has a lifestyle "acknowledging" of "Jesus Christ"'. This person not only believes and says that they believe but they obey and "acknowledge" that "Jesus Christ" personally controls their life
30. C2-S30 Let God's "truth" abide in you. This is part of a set of commandments which starts in 2:22 and goes through 2:27 and teaches about false teachers and "antichrists".
- a. The phrase "Let that therefore abide in you" means: 'Let the true doctrine from "the word of God" take up residence and continue to be a controlling part of you'. The "therefore" means that this commandment is based upon the doctrine already written in this epistle.
  - b. The phrase "which ye have heard from the beginning" means: 'This doctrine is what people had personally heard from the apostles'. Today, the same doctrines are to be personally read from "the word of God".
31. C2-S31 Why we want to keep "the word of God" in us. This is part of a set of commandments which starts in 2:22 and goes through 2:27 and teaches about false teachers and "antichrists".
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase "If that which ye have heard from the beginning shall remain in you" is the conditional requirement in order for the rest of this sentence to be true. Lots of people 'say a prayer' or do some other religious activity, but what they personally ("ye") have heard from "the word of God" did not "remain in them". Therefore, that can not claim the salvation which the rest of this sentence promises.
  - c. The phrase "ye also shall continue in the Son" means: 'Each and every one personally who keeps "the word of God" in them will learn to have God's character from the "Son of God"'.
  - d. The phrase "and in the Father" means: 'We will continue in our relationship with God the Father if we fulfill the conditions of this sentence'. That is, if we retain the Bible truths which we were given. God will not let us lose what His word teaches unless we leave our ongoing personal relationship with Him.
  - e. The phrase: "And this is the promise that he hath promised us, *even* eternal life" means: 'These people can be assured of their salvation'.
32. C2-S32 Is an additional promise of "eternal life". This is part of a set of commandments which starts in 2:22 and goes through 2:27 and teaches about false teachers and "antichrists".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.

- b. The phrase "this is the promise that he hath promised us" means: 'The promise of "eternal life" is added to the promise of the prior sentence and this promise also requires us to keep "the word of God" in us'.
  - c. The phrase "even eternal life" specifies this additional promise.
- 33. [C2-S33](#) says, "These things have I written unto you concerning them that seduce you". This means that true Biblical "antichrists" will "seduce" God's people into believing doctrinal error. And, their first step is to convince God's people that they don't really represent devils. And, one of the ways that they do that is to convince you that all preaching against evil spiritual beings is against 'daemons' and by convincing people that they don't really have to pay attention to Biblical warnings against true "antichrists" because there is only one "antichrist" and they will be Raptured out before he is revealed. In other words, these liars "seduce you" by convincing God's people to ignore warnings from God.
- 34. [C2-S34](#) Blessings if we retain our "anointing". This is part of a set of commandments which starts in [2:22](#) and goes through [2:27](#) and teaches about false teachers and "antichrists".
  - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
  - b. The phrase "the anointing which ye have received of him abideth in you" means: 'The indwelling of God's "Holy Ghost" does not leave; neither does the purpose that God had for saving us'. This is a direct reference to the "unction" which John wrote about in [2:20](#).
  - c. The phrase "and ye need not that any man teach you" means: 'God will use others to teach us but we can pray and receive spiritual knowledge and understanding directly from God's "Holy Ghost"'. A simple example is that some claim that it is impossible to get saved unless a person goes to you and preacher the Gospel. However, I was saved by reading "the word of God" and I have met a few others that also received salvation by reading "the word of God". Therefore, that religious claim is wrong and this phrase and sentence is true.
  - d. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - e. The phrase "but as the same anointing teacheth you of all things" means: 'God's "Holy Ghost" is Who truly teaches us spiritual things even when He uses another person to do so'. The phrase "same anointing" is an indirect reference to God's "Holy Ghost". And, the word "teacheth" means: 'a lifestyle teaching'. It is hard to retain religious teachings from man but the teaching from God's "Holy Ghost" goes to our heart and remains. In addition, He continues to teach us all throughout our life, if we continue to listen to Him.
  - f. The phrase "and is truth, and is no lie" means: 'We need to listen to the teaching from God's "Holy Ghost" and reject anything which goes against His teaching'. Anything which goes against the teaching from God's "Holy Ghost" is a "lie". However, we need to be careful because devils claim to be God's "Holy Ghost" and teach us error. That is why God put "the word of God" into writing and God preserves it unchanged. The teaching from God's "Holy Ghost" will never go against the written "word of God" while what comes from devils will go against what is written literally in "the word of God".
  - g. The phrase "and even as it hath taught you" means: 'The true teaching from God's "Holy Ghost" never changes because God never changes ([Malachi 3:6](#) and [Hebrews 13:8](#)) and the written "word of God" never changes'. Therefore, any so-called 'new doctrine' is from a devil.
  - h. The phrase "ye shall abide in him" means: 'This is a personal command given to each and every one of us ("ye")'. We are to always stay with God's "Holy Ghost" and let Him have a say in how we live.

35. [C2-S35](#) Conclusive command.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The word "Now" means: 'after you understand what was just written'. If people don't understand the warnings and the promises, then their natural self will encourage them to disobey this command.
- c. The phrase "little children" means: 'John is directing these warnings and commandments to spiritually immature saved people. Those saved people who are truly more spiritually mature will already be doing the commandments of this chapter, and paying attention to the warnings'.
- d. The phrase "abide in him" means: 'Always stay with God's "Holy Ghost" and let Him have a say in how we live'.
- e. The phrase "that, when he shall appear" means: 'When "Jesus Christ" appears at the Rapture or at our own death'. The "he", of this phrase, changes which person of the Trinity that John is writing about. We always need to verify who a pronoun is representing or we can be led into doctrinal error.
- f. The phrase "we may have confidence, and not be ashamed before him at his coming" means: 'If people obey the commands of this chapter, and heed the warnings, they will not receive "bad" and "the terror of the Lord", at the "judgment seat of Christ", ([2Corinthians 5:10](#)) but will receive a reward'. Satan does not want this result. That is why he has his "antichrists" to "seduce you". They make disobedience very appealing and cause people to ignore the warnings so that they will receive "bad" and "the terror of the Lord", at the "judgment seat of Christ".

36. [C2-S36](#) Live "righteously" to prove that you are "born of him".

- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
- b. The word "ye" means: 'each and every one of you personally'. Doctrinal error tries to convince us to replace our responsibilities in a personal relationship with religious activities which are not personal. This sentence is giving us the conclusion of this chapter and is making it clear that everything we were told in this chapter must be part of our personal relationship with God.
- c. The phrase "ye know that he is righteous" requires us to realize that the word "know" includes 'things which are only learned through an ongoing personal relationship'. [Genesis 4:1](#) and [Genesis 4:25](#) tells us, "And Adam knew Eve his wife; and she conceived". You don't get a baby from some impersonal religious activity. Again, [Matthew 7:23](#) tells us: "And then will I (Jesus Christ) profess unto them, I never knew you: depart from me, ye that work iniquity". He will say this to people who relied upon religious activities and never had an ongoing personal relationship with Him. And, while we could go on, these references should be sufficient for the reader to understand that the true Biblical definition of the word "know" includes an ongoing personal relationship with Him. With that in mind, we see that saved people truly learn of the "righteousness" of "Jesus Christ" through an ongoing personal relationship with Him that also causes the saved person to become "righteous". This change is what protects us from doctrinal error and is also what gets us everlasting rewards.
- d. The phrase "ye know that every one that doeth righteousness is born of him" means: 'Here is how we identify the truly saved and how we get our assurance of true salvation'. Anyone who claims to be saved but never becomes "righteous" can not

have this assurance. And, this doctrinal truth becomes especially true when people truly understand the doctrine and details which John wrote earlier in this chapter.

### Summary of Chapter 3

The chapter theme: 'Be a true "son of God"'.  

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In the third chapter, John tells us that God changed the legal standing of the saved when He made us "sons of God" and that we can tell true "sons of God" from false because the true "purifieth himself, even as he is pure" and loves "in deed and in" truth, not "in word, neither in tongue" because the true "sons of God" have God's Spirit which enables them to do so.

This chapter causes much disagreement because of all the doctrinal errors which are based upon it. The fact that there is so much error proves that the devil hates the truths found here and is pressing several different lies so that people who see one lie for what it is might be taken in by another lie. Also, many will avoid the entire chapter, and the truths in it, because they are scared off by the confusion and their fear of not being able to sort out the confusion. We don't have to answer all of the confusing and conflicting lies, even though some will be answered. We only need to know what John really says in this chapter.

John is talking about our status as "sons of God". He starts out the chapter talking about our relationship to God the Father, including our legal relationship, and this is what causes most of the controversy. Then John talks about how the "children of God" are "manifested" and how the "children of the devil" are "manifested", and that causes another controversy because devil motivated liars deny this difference. They want God's children to accept the children of Satan as their brothers and they can only do this if they get God's children to reject God's way to tell the difference.

Then John tells us how we can be assured that we are "sons of God" and those comments are usually ignored. Finally, John tells us the advantages of being "sons of God" and those promises are claimed by religious liars even while they ignore all of God's requirements to be one of the "sons of God". Within this chapter, we see references to the family of God used in:

- Father: 3:1
- Son of God: 3:8
- Sons of God: 3:1, 2
- Children: 3:7, 10, 18
- Brother: 3:10, 12, 15, 17
- Brethren: 3:13, 14, 16

This chapter is not alone in presenting what is here. The subjects of this chapter are also dealt with in the following Studies (and are mentioned in others not listed here). Please also consider the teaching in: John 3:5; John 3:18; John 6:29; John 6:70; John 8:11; Romans 3:26; Romans Chapter 4; Romans 8:2; Romans 8:14; Acts 2:21; Acts 3:19; Hebrews 10:19; Hebrews 12:5; 2Peter 2:9; Jesus used the Power of the Holy Spirit.

Part of what is brought out in those studies is the difference between how God treats one of His children doing a sin versus how He treats a child of the devil doing a "sin". When we "call upon the name of the Lord", God changes our legal status from being a child of the devil (Acts 13:10) to being a "child of God" because of adoption (Romans 8:15, 23; Galatians 4:5; Ephesians 1:5). After we spiritually mature and have the character of God in a way that lost people can not deny, then we become one of the "sons of God" (John 1:12; Romans 8:14, 19; Philippians 2:15; 1John 3:1-2). This change in legal status makes a

major difference in how God reacts to "sin". In [1John 1](#), John was dealing with our acts of sin as a child of God. In this chapter, he is dealing with the legal aspects of "sin". Please also see the section of this Study on [Sin](#) as it provides many more details on this subject.

In the third chapter, John tells us that God changed the legal standing of the saved when He made us "sons of God" and that we can tell true "sons of God" from [false](#) because the true "[purifieth himself, even as he is pure](#)" and loves "[in deed and in truth](#)", not "[in word, neither in tongue](#)" because the true "sons of God" have God's [Spirit](#) which enables them to do so.

The summary of each sentence within this chapter is:

1. [C3-S1](#) God proves His love by what He makes His "sons" to be.
  - a. The word "[Behold](#)" means: '[Take a very close look and examine in detail so that you truly understand what is said after this word](#)'.
  - b. The phrase "[what manner of love the Father hath bestowed upon us](#)" means: '[Don't just look at the "love", but examine closely the "manner of love"](#)'. The word "[manner](#) (singular)" means: '[method; way of performing or executing](#)'. [John 3:16](#) says: "[For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.](#)" Consider the level of "love" that was required and all that resulted. God did not make a light payment. When you truly consider what was involved in the "[manner of love](#)", then you will have a better understanding of what John is trying to get us to understand. God told Moses that He could kill all of the Jews and start over with the children of Moses. In the same manner, consider why God and "[the Son of God](#)" had to do everything that they did for your personal salvation. That is what John hopes you will understand if you truly understand the message of this chapter.
  - c. The phrase "[that we should be called the sons of God](#)" means: '[We should receive, and display, the character of God](#)'. This requires the indwelling "[Holy Ghost](#)" to keep us saved, in spite of our ongoing sins, and for Him to convey, to us, the personalized lessons from "[the Son of God](#)", which are designed to change our basic character and have us accept the character of God as our own.
  - d. The phrase "[therefore the world knoweth us not](#)" means: '[This is the result which can be observed for people who truly becomes "sons of God"](#)'. Remember that "[the world](#)" is: '[all of the people of the world considered as a group](#)'. Therefore, this sentence is speaking about the opinion and attitude that most of the people of the world have.
  - e. The phrase "[because it knew him not](#)" means: '[of the people of the world, when considered as a group, do not truly "know" God](#)'. Yes, they are religious, but their god is a devil and not the true God of the Bible.
2. [C3-S2](#) God's "sons" will be different.
  - a. The word "[beloved](#)" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "[the word of God](#)" and, as the prior sentence reported, they are "[willingly are ignorant of](#)" the truth. This sentence tells a truth to those people who are willing to accept the truth.
  - b. The word "[now](#)" means: '[After the person has fulfilled the requirements for God to call them "beloved"](#)'. Saved people who do not serve and have not received the character of God are not called "[the sons of God](#)" in "[the word of God](#)". Yes, true Biblical "[antichrists](#)" claim that, and deceive many of God's children to pass on their deceit. However, that does not make their lie become a Biblical truth.

- c. The phrase "now are we the sons of God" means: 'The saved people who were addressed as "Beloved" "are we the sons of God"'. Their lifestyle of service proves that they deserve this title. Our service to God shows that we have received the same character as the "Son of God" displayed in the Gospels. (Please see the Doctrinal Study called: [What Did Jesus Do?](#) for more on this doctrine and for other Bible references to the same doctrine.)
  - d. The phrase "and it doth not yet appear what we shall be" means: 'This phrase promises greater changes after the true "sons of God" get to Heaven'. [Malachi 3:2-3](#) promises: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." [Psalms 17:15](#) also promises: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." "The Son of God" is going to remove all that offends God the Father from the true "sons of God". After that purification in Heaven, "we shall be like him".
  - e. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - f. The phrase "but we know that, when he shall appear" means: 'This tells us when this change will occur in the lives of the true Biblical "sons of God"'. This is after they meet "Jesus Christ" in the Rapture or at their personal death'.
  - g. The phrase "we shall be like him" means: 'As already shown with Bible references, the true Biblical "sons of God" will be changed to have nothing more in them which offends God the Father'.
  - h. The phrase "for we shall see him as he is" means: 'People can not truly see the pure "Jesus Christ", "as He is", until their own spiritual sight is purified'.
3. [C3-S3](#) Evidence that someone is a "son of God".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "every man that hath this hope in him" is referring to the "hope" described in the prior sentence which this sentence is added to.
  - c. The phrase "purifieth himself" means: 'Makes himself, and all of his life, devoted 100% to the service of God'.
  - d. The phrase "even as he is pure" means: 'The true "sons of God" try to become as close as possible to the "purity" displayed by "Jesus Christ" in the gospels'.
4. [C3-S4](#) The legal definition of "sin". John just described how we are supposed to make ourselves "pure". Starting in this sentence, John is explaining about "sin", which keeps us from being "pure".
- a. The word "Whosoever" means: 'Anyone whose attitude or action matches this sentence has this legal record and it does not matter who they are nor does it matter whatever other qualifying attribute which they might claim'.
  - b. The phrase "committeth sin transgresseth also the law" means: 'This is a lifestyle of violating God's law'. We need to remember that God makes a difference when He judges sin – an ongoing deliberate sin receives the consequences where a one-time error more often receives mercy.

- c. The phrase "for sin is the transgression of the law" means: 'Here's why the prior phrase is true. And, this is a legal definition of the word "sin"'. We need to keep in mind that most of this chapter is explaining things from a legal perspective. When people try to interpret the sentences of this chapter from a different perspective, they often end up with doctrinal error.
5. C3-S5 Why the "Son of God" was "manifested" in human flesh.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "ye know" means: 'Each and every one of you personally know the truth of this sentence'. As already explained, certain things can only be "known" through personal experience. John uses this phrase for the saved who are also serving because they have the personal experience while the lost and the carnal saved do not.
- c. The phrase "that he was manifested to take away our sins" means: 'This is what they personally know because they have personally experienced it'. Please realize that our sentence says "to take away our sins" and does not support the doctrinal lie of: 'take away the consequences of our sins'. The consequences are not removed until after the sin itself is removed from our life.
- d. The phrase "and in him is no sin" means: 'The "Son of God" has "no sin in Him". Therefore, we can not claim that He caused us to "sin"'. This is critical to understand before we try to understand the next sentence.
6. C3-S6 People that "abideth in him" 'stop their sinning'. This sentence is used as the basis for doctrinal error because people take it out of context.
- a. The phrase "Whosoever abideth in him" means: 'Anyone who keeps on living, as a life-style, in a proper relationship with the "Son of God" whereby He has a say in how they live their life'. This is the first thing that false teachers ignore or pervert the meaning of. They try to claim that this sentence applies to people who do not fulfil this requirement. We need to pay attention to the true meaning of this phrase and match it with the Doctrinal Study called Relational Prepositions. Basically, He will never leave us but we can leave our ongoing personal relationship with Him by refusing to meet our responsibilities in the relationship. When we do that, we no longer "abideth in him" and the rest of this sentence does not apply to us.
- b. The phrase "sinneth not" has several possible applications. The first thing to pay attention to is the fact that the word "sinneth" means: 'does an ongoing lifestyle sin'. Either "Jesus Christ" will change him and cause him to stop that sin or "Jesus Christ" will kill him (1John 5:16; Romans 6:16). The other possibility is that "Jesus Christ" choose not to record the "sin" as a violation of the law because He decides to give the sinner "mercy". However, for this to happen, the child of God must show that they are trying to stop their sin. And, since "sin is the transgression of the law", it is not truly a "sin" if it is not recorded in God's legal book. This is called: 'diplomatic immunity'. However, only "Jesus Christ" determines when, and if, this privilege is extended.
- c. The phrase "whosoever sinneth hath not seen him" identifies someone who deliberately does a lifestyle sin. Our phrase says that this person "hath not seen him" because if they truly did "see him", they would "purify themselves", as John already wrote in 3:3.
- d. The phrase "neither known him" means: 'Someone who continues in ongoing life-style sin does not have an ongoing personal relationship with "Jesus

Christ" which changes them'. Yes, they might be saved and have the indwelling "Holy Spirit", but they have left their ongoing personal relationship with "Jesus Christ".

7. [C3-S7](#) Beware of deception.
  - a. The phrase "Little children" means: 'This sentence is directed to people who have a hard time understanding spiritual truths'.
  - b. The phrase "let no man deceive you" means: 'Here is the warning and if you ignore the warning then you will be "deceived"'.
  - c. The phrase "he that doeth righteousness is righteous" means: 'Look at how people live and act. If they are not doing "righteousness", then they are lying when they claim to be a leader and a minister of God'.
  - d. The phrase "even as he is righteous" means: 'People who are true leaders and a ministers of God do "righteousness" that matches what "Jesus Christ" did according to the gospels'. (Please see the Doctrinal Study called: [What Did Jesus Do?](#) for more on this doctrine and for other Bible references to the same doctrine.)
8. [C3-S8](#) "Sin" is from the "devil".
  - a. The phrase "He that committeth sin is of the devil" means: 'This person is doing an ongoing lifestyle sin. Therefore, he is listening to and representing "the devil"'.
  - b. The phrase "for the devil sinneth from the beginning" means: 'This is why we can know who the life-style sinner is truly representing'.
9. [C3-S9](#) The Son of God was manifested to destroy sin.
  - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
  - b. The phrase "For this purpose the Son of God was manifested" is giving us further information beyond what [3:5](#) told us. We are told that "the Son of God" was "manifested" in [1:1](#) as a witness to all men. In [3:5](#), we are told that He was "manifested" "to take away our sins". In our current sentence, we are told that He was "manifested" "that he might destroy the works of the devil" and He does this by "taking away our sins". In [4:9](#), we are told that "the love of God toward us was manifested...that we might live through him". Therefore, the first reference tells us the witness of what God provided, the last reference tells us the result of what God provided, and the middle references tell us how God provided.
  - c. The phrase "that he might destroy the works of the devil" means: 'God must change our lives in order to "destroy the works of the devil" in our lives'. Without this change, we continue to do "the works of the devil" and suffer the consequences of those works.
10. [C3-S10](#) Gives us the legal spiritual consequences of being saved. This is another verse that people pervert by taking it out of context. The context of the chapter is the legal perspective and we need to interpret this sentence by that perspective or we will be led into doctrinal error. In addition to people ignoring the context of the chapter, people also ignore the true interpretation of most of this sentence because they try to interpret it physically and religiously instead of spiritually and legally. Please be sure to include all contextual considerations when reading the following.
  - a. The phrase "Whosoever is born of God doth not commit sin" is what people take completely out of context and, thereby, prove that they are using the way of Satan to pervert the true meaning of "the word of God".
  - b. The phrase "for his seed remaineth in him" means: 'This is why the prior phrase is true. '. The word "seed" is used symbolically for "the word of God". (Please see 'the Parable of the Sower' in [Matthew 13:2-23](#); [Mark 4:1-20](#) and [Luke 8:4-](#)



15.) Thus, our phrase is telling us that "Whosoever is born of God doth not commit sin" 'because the word of God remains in him as a life-long abiding'. And, we need to consider what our prior chapter told us about "the word of God" "abiding in us" as a life-long abiding. In addition to those contextual considerations, we also need to consider the rest of this sentence as a sentence is the expression of a single thought. No one can honestly say that we can take a phrase out of context of the rest of the sentence and still retain the single message of the sentence.

- c. The phrase "and he cannot sin" means: 'God gives His children diplomatic immunity in His criminal court but deals with their sin in His family court'. Someone with diplomatic immunity does not commit a crime because they are never charged in the legal system. They might be kicked out of the country where they are visiting, but they are not charged in the legal system. And, an act is not truly a crime until there is a charge in the legal system. Moreover, 3:4 told us that "sin is the transgression of the law". Therefore, from a legal perspective, God's children never "sin" because God refuses to charge them in His criminal court. This does not mean that there is no consequence, only that God refuses to charge His children, in His criminal court, with doing a crime.
  - d. The phrase "because he is born of God" means: 'This is why God's children are not treated as criminals. It is because they are God's children'.
11. C3-S11 How to tell the difference between the "children of God" and the "children of the devil". This is another sentence that gives people religious fits because they want to claim that we must accept the profession of someone who never in their life fulfills the requirements of this sentence.
- a. The phrase "In this the children of God are manifest" means: 'The "children of God" are revealed in every possible way by what was written in the prior sentences'. The truly saved are to let God change their lives so that they stop their ongoing sins.
  - b. The phrase "and the children of the devil" means: 'The "children of the devil" are revealed by what is written in the rest of this sentence.
  - c. The phrase "whosoever doeth not righteousness is not of God" means: 'The "children of the devil" never do "righteousness"'.  
The word "righteousness" is used in the Bible to describe the character of God, which is the character of the truly saved. The word "righteousness" is used in the Bible to describe the character of the truly saved, especially the spiritually mature and serving. The word "righteousness" occurs fifty one (51) times in this epistle and the next chapter is the true 'Love Chapter' of the Bible.
  - d. The phrase "neither he that loveth not his brother" means: 'The "children of the devil" do not "love" "his brother" as a lifestyle'.
12. C3-S12 Why the prior test is valid.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
  - b. The phrase "this is the message that ye heard from the beginning" means: 'This message started with "Jesus" and continued with the apostles and is still a primary message of "the word of God" today'.
  - c. The phrase "that we should love one another" tells us what was the message. John presents "love" as the characteristic of God which should be in all truly saved, especially the spiritually mature and serving. The word "love" occurs fifty one (51) times in this epistle and the next chapter is the true 'Love Chapter' of the Bible.
13. C3-S13 Truly saved do not act like Cain.
- a. The phrase "Not as Cain" is a reference that everyone should understand.
  - b. The phrase "who was of that wicked one" means: 'Cain was directed by the devil'.
  - c. The phrase "and slew his brother" means: 'This is an example of "wicked" activity which is motivated by a devil'.

14. [C3-S14](#) Why did Cain kill his brother?
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - The phrase "wherefore slew he him?" means: 'Why did Cain kill his brother?'
15. [C3-S15](#) The reason. This sentence contrasts motivation by a devil with motivation by God.
- The word "Because" lets us know that this sentence is the answer to the question in the prior sentence. Instead of using a simple sentence, the question-and-answer format is used to make a reader pay more attention.
  - The phrase "his own works were evil" means: 'This is the main result of being motivated by a devil'.
  - The phrase "and his brother's righteous" means: 'This is the main result of being motivated by God'.
16. [C3-S16](#) Don't find reality strange.
- The word "brethren" means: 'The saved and serving and excludes the lost and the carnal saved'. The phrase "Marvel not, my brethren" means: 'Don't be surprised by the reaction of devil motivated people'.
  - The word "world" is: 'all of the people of the world considered as a group'. Therefore, this sentence is speaking about the opinion and attitude that most of the people of the world have because they are motivated by sinful flesh and devils. That is what the phrase "if the world hate you" is speaking about.
17. [C3-S17](#) How to know that you are saved. This sentence must be understood spiritually and not physically.
- The phrase "We know that we have passed from death unto life" means: 'We can have assurance of our personal salvation'.
  - The phrase "because we love the brethren" means: 'Because we actively display this characteristic of God which people only have as a result of God changing them'.
18. [C3-S18](#) says, "He that loveth not his brother abideth in death". Please note that this sentence is using lifestyle verbs. It means: 'If you do not love other saved people as a life-style then you are living in the motivations of death'.
19. [C3-S19](#) Murderers are lost. This is another sentence that people have trouble accepting. Therefore, most people ignore it and hope that no one ever mentions it.
- The word "Whosoever" means: 'Anyone whose attitude or action matches this sentence has this legal judgment from God'.
  - The phrase "hateth his brother is a murderer" is a far stronger claim than most religious people want to accept. Please see the Doctrinal Study called: [Significant Gospel Events](#) and the section called: [Jesus and the Ten Commandments](#) for Bible references to this commandment. Religious people claim that "Thou shalt not kill" means 'do not murder', and lessen the application of this commandment. However, John goes on to the opposite direction and gives this commandment a greater area of application. John is only explaining the doctrine taught by "Jesus" because He always applied God's commandments to the attitude of the heart in addition to the actual action.
  - The phrase: "and ye know that no murderer hath eternal life abiding in him" matches [John 8:44](#) which says: "Ye are of your father the devil, and the lusts

of your father ye will do. He was a murderer from the beginning". A "murderer" means: 'Someone who plans and deliberately kills another human being'. This word excludes accidental death.

20. C3-S20 God's love that should be seen in the lives of the truly saved.
- The phrase: "Hereby perceive we the love of God" means: 'The next phrase shows us "the love of God"'.
  - The phrase "because he laid down his life for us" means: "Jesus Christ" died and went to Hell to pay for our sins'. The "He" of this sentence is "Jesus Christ" because God the Father did not "lay down his life for us". Thus, our sentence is telling us that "Jesus Christ" is God.
  - The phrase "and we ought to lay down our lives for the brethren" means: 'As "sons of God" we should have the same attitude as "the Son of God" and be willing to make the same type of sacrifice'.
21. C3-S21 Our actions in this world prove our claims of having God's love.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
  - The phrase "whoso hath this world's good" is the first of three phrases which must be considered together because the next two phrases start with the word "and". Basically, our three phrases specify the condition whereby a saved person can help a "brother" who is in need, but refuses to extend that help. These conditions then lead to the question at the end of our sentence. This first phrase says that: 'this person who claims to be saved has the ability to help other saved people'.
  - The word "and" means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - The phrase "and seeth his brother have need" means: 'This same saved person, who has the ability to help, becomes aware of the need of his "brother"'.
  - The phrase "and shutteth up his bowels of compassion from him" means: 'This same saved person, who has the ability to help and is aware of the need of his "brother", then acts like a self-serving devil'.
  - The phrase "how dwelleth the love of God in him?" means: 'Where is the true evidence to back his claim of true salvation?'.
22. C3-S22 Provides the conclusion of this section when it commands us to "love in deed and in truth".
- The phrase "My little children" means: 'This sentence is directed to people who have a hard time understanding spiritual truths'.
  - The phrase "let us not love in word" means: 'Don't just preach about love from the Bible'.
  - The phrase "neither in tongue" means: 'Don't just talk your do-called love'.
  - The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - The phrase "but in deed and in truth" means: 'Live your love according to the "truth" of "the word of God"'.
23. C3-S23 Our "assurance" is based upon our actions.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "And hereby we know that we are of the truth" means: 'Our attitude, and action, of true Biblical "love" gives us the assurance of salvation'. The definition of true Biblical "love" has been written by John in [3:14](#) and is further defined in the next chapter.
- c. The phrase "and shall assure our hearts before him" means: 'We will have "assurance" of God's approval and of God's blessings and future rewards'.

24. [C3-S24](#) We must trust God's Word over the feelings of our own heart.

- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
- b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
- c. The phrase "if our heart condemn us" means: 'If our feelings tell us that we are terrible people'.
- d. The phrase "God is greater than our heart" means: 'God is a greater authority than our own feelings. If we are obeying God, then we must accept God's judgment of us over our own feelings'.
- e. The phrase "and knoweth all things" means: 'God knows the future consequences of our attitudes and actions which we do not know. We might feel bad for a short time but the long-term good will be greater than the short-term bad feelings'.

25. [C3-S25](#) Trust God above all else.

- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
- b. The word "beloved" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God" and, as the prior sentence reported, they are "willingly are ignorant of" the truth. This sentence tells a truth to those people who are willing to accept the truth.
- c. The phrase "if our heart condemn us not" identifies people who have different feelings from those dealt with in the prior sentence..
- d. The phrase "then have we confidence toward God" means: 'This is the result of "confidence toward God"'.

26. [C3-S26](#) Trust God's provision.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "whatsoever we ask, we receive of him" is something that lots of people like to 'claim', while they ignore the requirements of the rest of this sentence. Devil-motivated people preach this first phrase and, like Satan, take it out of context of the rest of the sentence. Then, when people don't get the promise, they convince their listeners that the problem is that God is not reliable and that their lie is not the source of the problem. Here, we see the importance of considering context for everything that we get from the Bible.

- c. The phrase "because we keep his commandments" is the first of two requirements to receive the promise of the first phrase. This phrase means: 'Obey "the word of God" on a consistent basis'.
  - d. The phrase "and do those things that are pleasing in his sight" Is the second of two requirements to receive the promise of the first phrase. This phrase means: 'Deliberately seek the things that please God and do them'.
27. C3-S27 Obey God's commandment in order to receive from Him.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "this is his commandment" needs to be understood with the prior sentence since it is added to the prior sentence. The prior sentence told us "whatsoever we ask, we receive of him" then gave us two phrases to obey in order to receive that promise. Now, this sentence is clarifying the requirements of the prior sentence. What follows this phrase is what God commands us to do.
  - c. The phrase "That we should believe on the name of his Son Jesus Christ" means: 'Determine as a life-style basis of our life ("believe") that God's "Son Jesus Christ" has the power and authority ("on His name") to make us children of God and to get us all of the blessings and promises of God'.
  - d. The phrase "and love one another" means: 'This requirement is added to the prior phrase'. The commandment to "love one another" is a commandment to display the changes that true salvation brings. We are to treat each other with the character of God. In addition, our next chapter gives us a lot more details on how we do true Biblical "love".
  - e. The phrase "as he gave us commandment" means: 'Do this in the exact way that God commands'. That is: obey all of the details of our next chapter.
28. C3-S28 We will "keepeth his commandments" if we "dwelleth in him".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "he that keepeth his commandments dwelleth in him" means: 'This is how you know that you dwell in God'.
  - c. The phrase "and he in him" means: 'This is how you know that God dwells in you'.
29. C3-S29 God's Holy Spirit gives us our assurance.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "hereby we know that he abideth in us" means: 'This is lifestyle "abiding". This is our assurance of everlasting salvation'.
  - c. The phrase: "by the Spirit which he hath given us" means: 'God's "Holy Spirit" is what keeps us saved for ever'. People who are truly saved doubt their everlasting

salvation only because they stop listening to God's "Holy Spirit" and replace His voice with the lies from a minister of Satan.

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## Summary of Chapter 4

The chapter theme: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (4:7).

In the fourth chapter, John tells us to "try the spirits whether they are of God" and "Hereby know we the Spirit of truth, and the Spirit of error". As the third chapter told us how to tell the difference between saved and lost people based upon the Spirit that is "manifested" in their lives, the fourth tells us how to tell the difference between spirits which try to get us to do things. John says that the main "manifestation" between the Spirit of God and other spirits is love because "God is love". Therefore, the saved should "love one another" and "his (God's) love is perfected in us".

The summary of each sentence within this chapter is:

1. C4-S1 How to avoid false doctrine. This is a critical doctrine. The word "try" means: 'test repeatedly until you are very confident'. John already warned us against "false teachers" and true Biblical "antichrists". Now, he is telling us how to separate them from true men of God.
  - a. The word "beloved" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God" and, as the prior sentence reported, they are "willingly are ignorant of" the truth. This sentence tells a truth to those people who are willing to accept the truth.
  - b. The phrase "believe not every spirit" means: 'This is the "spirit" of men which we are commanded to apply this sentence against'. The lower-case word "spirit" is used in the Bible for devils and for the "spirit" that belongs to men.
  - c. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - d. The phrase "but try the spirits whether they are of God" means: 'We are to repeatedly test to see if "they are of God"'. Please notice that we do not "try" their doctrine because we can be deceived. We also do not "try" their popularity, nor their ability to preach or anything else. All other things can deceive us but, over time, their "spirit" will reveal if they follow God or if they follow a devil. And, the rest of our chapter tells us how to do this.
  - e. The phrase "because many false prophets are gone out into the world" means: 'Here is why we are to obey the command of this sentence'. Where the word "for" gives us a reason that will happen in the future, the word "because" gives us a reason that has already happened. And, many of these "false prophets" will already be popular and have a large following but we are to obey this sentence instead of using that criteria.
2. C4-S2 How to tell the difference between God's Spirit and devils.
  - a. The phrase "Hereby know ye the Spirit of God" means: 'This is the main test to apply'.
  - b. The phrase "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" means: 'The "spirit" of any man who identify with the fact that "Jesus Christ is come in the flesh" "is of God"'. Such people preach, and live, that "Jesus" is our example of how to live in the flesh. (Please see the Doctrinal Study called: What Did Jesus Do? for more on this doctrine and for other Bible references to the

same doctrine.) In addition, true "men of God" preach and live that "Christ" teaches us how to mature spiritually even while we live in this flesh.

- c. The phrase "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" means: 'Anyone who does not do what was explained for the people phrase "is not of God"'. Remember that "Jesus" said "get thee behind me Satan" ([Matthew 16:23](#); [Mark 8:33](#); [Luke 4:8](#)) to Peter while Peter was a saved man. Therefore, our phrase is not saying that such people are lost but is saying that they, and their message of life, does not belong to God.
  - d. The phrase "and this is that spirit of antichrist" means: 'Anyone who does the prior phrase is going against the spirit of "Christ"'. Such people not only do not receive the ministry of "Christ", but they actively fight against it and discourage anyone who tries to receive the ministry of "Christ".
  - e. The phrase "whereof ye have heard that it should come" means: 'The ministries of "antichrists" were prophesied'.
  - f. The phrase "and even now already is it in the world" means: 'The ministries of "antichrists" are "even now already is it in the world"'. Anyone who preaches about 'the Antichrist of Revelation' is following the way of Satan to pervert "the word of God" by denying this sentence.
3. [C4-S3](#) Our protection from the spirit of antichrist.
- a. The phrase "Ye are of God" means: 'Each and every one of you personally belongs to God'.
  - b. The phrase "My little children" means: 'This sentence is directed to people who have a hard time understanding spiritual truths'.
  - c. The phrase "and have overcome them" means: 'The true "children of God" have refused the popular lies told by true "antichrists"'
  - d. The phrase "because greater is he that is in you" means: 'God's "Holy Spirit" is greater than any devil and can show God's children that what "antichrists" preach are lies'.
  - e. The phrase "than he that is in the world" means: 'God's "Holy Spirit" is greater in power than Satan'.
4. [C4-S4](#) How to tell if someone follows an antichrist.
- a. The phrase "They are of the world" means: 'The true Biblical "antichrists" belong to the most popular opinion of the majority of people in the world'.
  - b. The phrase "therefore speak they of the world" means: 'As a consequence, they preach what most people want them to preach'.
  - c. The phrase "and the world heareth them" means: 'The majority of people in the world listen to the popular opinion and ignore facts and evidence that the popular opinion is a lie'.
5. [C4-S5](#) How to know if someone "of God".
- a. The phrase "We are of God" identifies the people who agree with, and support, the Doctrine that John preaches.
  - b. The phrase "he that knoweth God heareth us" means: 'People who have an ongoing personal relationship with God keeps on hearing, and obeying, the doctrine from John as a lifestyle action'.
  - c. The phrase "he that is not of God heareth not us" means: 'Anyone who does not do the prior phrase is "not of God"'. Again, these people might be saved but their life

and actions do not belong to God and they will reap destruction instead of rewards from God.

6. C4-S6 How to tell the difference in spirits. The results of a person's life show what type of "spirit" they follow.
  - a. The phrase "Hereby know we the spirit of truth" means: 'The results of their life is the conclusive proof'.
  - b. The phrase "and the spirit of error" means: 'This is added to the prior phrase because the same evidence also reveals this type of "spirit". The results of their life are the conclusive proof'.
7. C4-S7 John's request for us to act like God.
  - a. The word "beloved" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God" and, as the prior sentence reported, they are "willingly are ignorant of" the truth. This sentence tells a truth to those people who are willing to accept the truth.
  - b. The phrase "let us love one another" means: 'John is writing about true Biblical "love" and not the emotional feelings which the world calls love'.
  - c. The phrase "for love is of God" means: 'We are to do this because true Biblical "love" belongs to God'. People who do not belong to God can not do Biblical "love". That is why they lie and claim that certain feelings are love.
  - d. The phrase "and every one that loveth is" means: 'You can not do true Biblical "love" unless you are "born of God"'.
  - e. The phrase "and knoweth God" means: 'Everyone who does true Biblical "love" has an ongoing personal relationship with God whereby God teaches them spiritual truths'.
8. C4-S8 We must "love" if we are "of God". This sentence explains the opposite condition from the prior sentence.
  - a. The phrase "He that loveth not knoweth not God" means: 'Anyone who does not do true Biblical "love" does not have an ongoing personal relationship with God'.
  - b. The phrase "for God is love" means: 'Why'. Anyone who has a true ongoing personal relationship with God will be changed to be like God.
9. C4-S9 We are to "live" through God's "Son".
  - a. The phrase "In this was manifested the love of God toward us" means: 'The "love of God toward us" was revealed in every possible way by the rest of this sentence'.
  - b. The phrase "because that God sent his only begotten Son into the world" means: 'The "only begotten Son of God" became a literal physical human being'.
  - c. The phrase "that we might live through him" means: 'The result of God's gift is that our life is changed to be controlled by the "only begotten Son of God"'.
10. C4-S10 True "love" is paying for the sins of another.
  - a. The phrase "Herein is love" means: 'True Biblical "love" is defined by this sentence'.
  - b. The phrase "not that we loved God" means: 'True Biblical "love" is not defined by our feelings nor by our actions'.
  - c. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.



- d. The phrase "but that he loved us" means: 'True Biblical "love" is defined by the attitude and action of God'.
  - e. The phrase "and sent his Son to be the propitiation for our sins" means: 'God had His "only begotten Son" die and go to Hell to pay for our sins'.
11. C4-S11 We should "love" like God does.
- a. The word "beloved" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God" and, as the prior sentence reported, they are "willingly are ignorant of" the truth. This sentence tells a truth to those people who are willing to accept the truth.
  - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - c. The phrase "if God so loved us" is a conditional statement because it only applies to the truly Biblically saved.
  - d. The phrase "we ought also to love one another" means: 'We should act the same way because the truly Biblically saved have been given God's character'.
12. C4-S12 says, "No man hath seen God at any time." This should be obvious since "God is a Spirit" and no one can physically see a spirit.
13. C4-S13 We get God to "dwell in us" by loving one another.
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase "If we love one another" is speaking about our doing true Biblical "love" and not the lie that the world calls love.
  - c. The phrase "God dwelleth in us" must be true because we can only do true Biblical "love" using the power of God.
  - d. The phrase "and his love is perfected in us" means: 'God's "love" causes us to mature spiritually'.
14. C4-S14 God's Holy "Spirit" assures us of our relationship.
- a. The phrase "Hereby know we that we dwell in him" means: 'This is how we can be positive that we are saved'.
  - b. The phrase "and he in us" means: 'In addition, this is how we know that our life is changed by God'.
  - c. The phrase "because he hath given us of his Spirit" means: 'God's "Holy Spirit" changes us to be like Him'. Notice that this does not say "Christ" instead of "Spirit". The claim that all saved always have "Christ" in them all the time is a lie and a doctrine of a devil.
15. C4-S15 A true testimony.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "we have seen and do testify" means: 'John, and the other apostles, were personal witnesses and can testify as such in a court of law. The liars who claim to be able to correct that testimony do not have personal experience and their lies are rejected by an honest court'.

- c. The phrase "that the Father sent the Son to be the Saviour of the world" means: 'This is what John, and the other apostles, have seen and can testify about. They can only see, and testify, about the changed lives of people who have truly accepted "Jesus Christ" as their personal "Saviour" because, as "Saviour", He changes people to have the character of God'. God "the Father sent the Son to be the Saviour of the world". However, most of "the world" has rejected that true salvation because they are not willing to be changed and to give up their sin.
16. **C4-S16** Live a testimony showing that "Jesus is the Son of God".
- a. The phrase "Whosoever shall confess that Jesus is the Son of God" is another phrase that people like to pervert in order to support a lie from a devil. The word "confess" includes the meaning of: 'This is how you live and support the claims of your life'. Someone who claims one thing and lives something else is a liar and does not truly "confess that Jesus is the Son of God". In addition, as "the Son of God", He shows us the character of God and teaches us how to become true "sons of God".
- b. The phrase "God dwelleth in him" means: 'God dwells in the person who truly "confesses that Jesus is the Son of God" because only God can change their character to be like God'.
- c. The phrase "and he in God" means: 'This person is doing their part to maintain their ongoing personal relationship with God'.
17. **C4-S17** Experience God's "love".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "we have known and believed the love that God hath to us" means: 'John, and all truly Biblically saved and serving, have personally experienced God's "love". And, all such also believe that their experience comes from God'. For example, I have had several doctors tell me that I had several undeniable miracles because what they observed in my body was physically and medically impossible. Now, I "known and believed the love that God hath to me". But, no, I can not prove it in this physical world and I did not physically see God doing the miracle. Which is why I can say that I "know" it on a personal level while the world claims that I "believe" it because it can not be physically proven that God did what only a Spirit could do.
18. **C4-S18** We must "dwelleth in love". The word "dwelleth" means: 'a lifestyle dwelling'.
- a. The phrase "God is love" means: 'True Biblical "love" is a characteristic of God'.
- b. The phrase "and he that dwelleth in love dwelleth in God" means: 'This person remains for their life doing the things of true Biblical "love"'.
- c. The phrase "and God in him" means: 'God is in this person and showing them how to do the actions of true Biblical "love"'.
19. **C4-S19** Acting like God's Son gives us "boldness in the day of judgment".
- a. The phrase "Herein is our love made perfect" means: 'Our "love" causes us to mature spiritually'.
- b. The phrase "that we may have boldness in the day of judgment" means: 'Our increased spiritual maturity brings the promise of ever lasting rewards and those cause us to have "boldness in the day of judgment"'.

- c. The phrase "because as he is, so are we in this world" means: 'We need to follow the example of "Jesus Christ" while we are "in this world" in order to receive all of these promises'.
20. C4-S20 It takes "perfect love" to stop the "torment" of "fear".
- a. The phrase "There is no fear in love" is talking about true Biblical "love". The lie that the world calls love includes many sources of "fear".
- b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
- c. The phrase "but perfect love casteth out fear" means: 'This is speaking about spiritually mature true Biblical "love". Spiritually immature saved people will have to grow up spiritually before experiencing this truth'.
- d. The phrase "because fear hath torment" means: 'This is why the rest of this sentence is true'. "Torment" is a result of not being sure on what will happen in the future and not having enough "faith" to not worry because God has control of our future.
21. C4-S21 says, "He that feareth is not made perfect in love" means: 'If you are afraid of the future, you need to mature spiritually by increasing your true Biblical "faith" that whatever happens, it will be for God's glory and our everlasting good'.
22. C4-S22 says, "We love him, because he first loved us". Until we were saved and understood God's "love", we could not do the same. God "loved" us while we were still His enemies.
23. C4-S23 The conclusion of our chapter is this sentence and the next sentence.
- a. The word "If" makes this a conditional sentence. all who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
- b. The phrase "If a man say, I love God, and hateth his brother" means: 'This person makes a claim that their life does not support'. Many people believe that they can be one way in this physical reality while being different spiritually. However, many places in the Bible, including this sentence, make it clear that such a person has deceived themselves.
- c. The phrase "he is a liar" means: 'Gives us a judgment that there is no getting around'.
- d. The phrase "for he that loveth not his brother whom he hath seen" means: 'Here's why'.
- e. The phrase "how can he love God whom he hath not seen?" means: 'This phrase provides a contrast to the prior phrase'. True "love" is given to someone you know. "Charity" is extended to strangers. It is much harder to "love" God, Whom you have never seen (4:12) than it is to "love" someone that you can see and interact with.
24. C4-S24 Our God-given commandment.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "hereby we know that he abideth in us" means: 'The rest of this sentence tells us how we can be assured of our salvation'.
- c. The phrase "by the Spirit which he hath given us" means: 'God's "Holy Spirit" causes God's people to do true Biblical "love". Without God's "Holy Spirit", we could not do true Biblical "love"'. The change in our character and our actions provides our assurance of true salvation.



## Summary of Chapter 5

The chapter theme 'Stop sinning and win souls'.

In his final chapter, John tells us that the truly saved have the witness of God in their life and that they stop their sinning. Liars claim otherwise and deny that "Jesus Christ" lived in the flesh, without sin, by the power of the Holy Spirit. John concludes (other than some 'wrap-up' comments) with, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." According to the Bible, people take action on what they truly "believe". If there is no action, then the people lie when they say that they "believe". And, the truly saved "believe" God's "word" and trust God's "Holy Spirit" and God's power to work through their life. However, God gave us a free will and will not take it away for any reason. Therefore, the truly saved do the things that will prove that they give God permission to act according to His "Holy Spirit" through their life. The people who do not do such things do not have the evidence to prove their claim of being truly saved.

The summary of each sentence within this chapter is:

1. C5-S1 Evidence of salvation.
  - a. The phrase "Whosoever believeth that Jesus is the Christ is born of God" means: 'This is the evidence of true salvation'. This is true regardless of any other factor beyond what they "believe". However, John uses the word "believe" for a motivation to act. Anyone who claims this "belief", and does not act on it, is to be considered a liar.
  - b. The phrase "and every one that loveth him that begat loveth him also that is begotten of him" means: 'Every one who truly loves God the Father must also love His only begotten Son Jesus Christ'. Even today, many people claim to love and serve God the Father while rejecting His only begotten Son Jesus Christ. Such people reject the command from God the Father to "hear Him" (Mark 9:7; Luke 9:35). When people refuse to obey God, they prove that their claim to love God is a lie. And, that is exactly what our next sentence says.
2. C5-S2 We must "keep God's commandments" in order to "love the children of God".
  - a. The phrase "By this we know that we love the children of God" is building on the message of the prior two chapters. There we were told that, if we are truly saved, then we will "love the children of God". In fact, Chapter 4 was summarized with "If a man say, I love God, and hateth his brother, he is a liar"; and liars belong to the devil.
  - b. The phrase "when we love God" means: 'We will "love the children of God" because we "love God"'.
  - c. The phrase "and keep his commandments" means: 'Anyone who claims to "love God", but refuses to "love the children of God", does not keep God's commandments'.
3. C5-S3 The "love of God".
  - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
  - b. The phrase "this is the love of God" means: 'This is the love which belongs to God and that He has all of His true children do'.
  - c. The phrase "that we keep his commandments" means: 'True "love" results in obedience'.

- d. The phrase "and his commandments are not grievous" means: 'True "love" does not object to obedience'.
4. C5-S4 The victory of God.
    - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
    - b. The phrase "whatsoever is born of God overcometh the world" means: 'If we are truly saved then we stop worrying about what other people claim and concentrate on pleasing God'. The word "overcometh" means: 'this is lifestyle overcoming. We do not return to pleasing the world'.
    - c. The phrase "and this is the victory that overcometh the world" means: 'The next phrase tells us how we "overcometh the world"'.
    - d. The phrase "even our faith" means: 'We act in obedience to the commandments of God with the belief that God will keep His promises in His time and His way'.
  5. C5-S5 The God made victor.
    - a. The phrase "Who is he that overcometh the world" means: 'This is posed as a question to make people think about the answer given'.
    - b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
    - c. The phrase "but he that believeth that Jesus is the Son of God?" means: 'This is a lifestyle "belief". Anyone who truly "believeth that Jesus is the Son of God" will follow His example for how to become a "son of God"'.
  6. C5-S6 How Jesus came. It should be obvious that this sentence is using symbolic language.
    - a. The phrase "This is he that came by water and blood" means: "Jesus" was physically born ("by water") and made the spiritual sacrifice to save us ("by blood")'.
    - b. The phrase "even Jesus Christ; not by water only" means: 'He wasn't just born physically'.
    - c. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
    - d. The phrase "but by water and blood" means: "Jesus Christ" was born physically so that he could make the spiritual sacrifice which was required in order to save us'.
  7. C5-S7 God's Spirit "beareth witness" to what John says.
    - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
    - b. The phrase "it is the Spirit that beareth witness" means: 'This doctrine comes from God's "Holy Spirit"'.
    - c. The phrase "because the Spirit is truth" means: 'God's "Holy Spirit" always gives "truth" and only gives "truth"'.
  8. C5-S8 The three members of the Trinity record the truth.
    - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.

- b. The phrase "there are three that bear record in heaven" means: 'Each member of the Trinity provides a legal record of what happens here in this physical reality'.
  - c. The phrase "the Father, the Word, and the Holy Ghost: and these three are one" means: 'This is the doctrine of the Trinity. It names each person of the Trinity and also tells us: "these three are one"'.
9. C5-S9 God's witnesses in this world.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "there are three that bear witness in earth" means: 'This is a "witness" which is added to the record in Heaven. This "witness" is "in earth"'.
  - c. The phrase "the spirit, and the water, and the blood" means: 'The change in our "spirit" and the change in our religious activity in our life ("water") and the change in people being willing to die ("blood") for their beliefs'. Reportedly, there is one printing of the 1611-KJV which has a capitalized "Spirit" and another which has a lower-case "spirit". This is obviously a printer's error but people claim that it is an error in God's preservation, which is wrong. When the disciples asked "Jesus" why He preached in parables, he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matthew 13:10-11). We have the same principal applied here. Those people who truly listen to God's "Holy Spirit" are given the truth while the lost and carnal are led into error.

Our phrase literally says: "in earth". God does not speak in an audible voice, today, "in earth". God's "Holy Spirit" speaks to the "spirit" of saved people and has them "bear witness in earth". And, their "witness" is a changed "spirit" which shows the character of God, a changed religious activity ("water"), which includes how they worship God, and a willingness to shed their own "blood", as a martyr, for the truth of God.

- d. The phrase "and these three agree in one" means: 'Each of these three witnesses, from truly saved people, all deliver the same spiritual message'.
10. C5-S10 Further proof from God.
- a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
  - b. The phrase "If we receive the witness of men" means: 'People believe what other men tell them, especially what religious men tell them'.
  - c. The phrase "the witness of God is greater" means: 'When "the witness of God" and "the word of God" go against "the witness of men", only fools prefer "the witness of men" over "the witness of God"'.
  - d. The phrase "for this is the witness of God which he hath testified of his Son" means: 'The next sentence tells us this "witness of God"'.
11. C5-S11 Saved people "hath the witness in himself".
- a. The phrase "He that believeth on the Son of God hath the witness in himself" means: "'The witness of God" is inside of the true believer because he is changed on the inside'.
  - b. The phrase "he that believeth not God hath made him a liar" means: 'God has given enough evidence in this physical reality that people have to deliberately ignore all

of the evidence in order to "believeth not God". This type of attitude and action effectively "makes God a liar". Please note that the word "believeth" is 'a lifestyle belief and not a one-time nor a temporary belief'. People might not know all of the evidence from God at first, but over time, enough evidence is presented to everyone that each has to decide for themselves what they will believe. Those people who reject all of the evidence from God "hath made him a liar". Now, imagine going to be judged by God after doing that for all of your life.

- c. The phrase "because he believeth not the record that God gave of his Son" means: 'This "record" is "in earth" and there is so much evidence that it can be ignored only by deliberate choice'.

12. **C5-S12** Recorded proof.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "And this is the record" means: 'This is what God has made available to all people'.
- c. The phrase "that God hath given to us eternal life" means: 'All societies throughout all of the earth, and throughout all history, have recognized spiritual life and that it is not limited by time like physical life is limited. That makes it "eternal life" which is recognized by all peoples'.
- d. The phrase "and this life is in his Son" means: 'God has provided the "record" that "eternal life is in his Son"'.

13. **C5-S13** Either you have God's life or you don't. This sentence covers all possibilities; either you "hath" or you do not "hath". There is no other possibility. The word "hath" means: 'a life-style having'. This does not include the doctrine of getting and losing salvation. People who hold to that doctrine do not "hath".

- a. The phrase "He that hath the Son hath life" means: 'If you accept God's "Son", as your personal "Lord" for the rest of your life, then you have "eternal life"'. End of discussion.
- b. The phrase "and he that hath not the Son of God hath not life" means: 'If you do not accept God's "Son", as your personal "Lord" for the rest of your life, then you do not have "eternal life" and you are going to the "lake of fire"'. End of discussion.

14. **C5-S14** Why God wrote the Bible and why John wrote this epistle.

- a. The phrase "These things have I written unto you that believe on the name of the Son of God" means: 'John is writing to the saved because the lost can not understand the spiritual truths which are in this epistle'.
- b. The phrase "that ye may know that ye have eternal life" means: 'This epistle is written to eliminate any doubt about ever lasting salvation'.
- c. The phrase "and that ye may believe on the name of the Son of God" means: 'This epistle is also written to encourage the saved to believe, and act upon, the promises of God so that they received increased spiritual life and spiritual maturity'.

15. **C5-S15** Our confidence because of Who He is.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God. Lots of people like to quote part of this sentence, while ignoring the



rest of it, and also ignoring the fact that the word "and" adds this sentence to the prior sentence. That is: we must "believe", like the prior sentence said, in order to receive the promise of this sentence.

- b. The phrase "this is the confidence that we have in him" means: 'Our "confidence" is in the person Who is "the Son of God" and not in some legalistic religious claim'. Religion is constantly trying to eliminate the personal relationship.
  - c. The phrase "that, if we ask any thing according to his will" means: 'We must fulfill this requirement in order to get the promise of this sentence'. This is the most ignored phrase of this sentence. Then, when people don't get what they ask for, many believe the devil's lie that God is not reliable instead of accepting the truth that what they asked for was not "according to his will".
  - d. The phrase "he heareth us" means: "Jesus" keeps on hearing us but God decides when, and how, He keeps His promises. We need to keep on asking, not because he does not hear, but to prove the sincerity of our request'.
  - e. The phrase "And if we know that he hear us, whatsoever we ask" means: 'We can be sure that God hears us and everything that we ask of Him'.
  - f. The phrase "we know that we have the petitions that we desired of him" means: 'The word "petitions" means the general request but not necessarily all of the details'.
16. [C5-S16](#) The sin which is not "unto death".
- a. The word "If" makes this a conditional sentence. all who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
  - b. The phrase "If any man see his brother sin a sin which is not unto death" means: 'There is "a sin unto death" and sins which are not'.
  - c. The phrase "he shall ask" means: 'This is what to do for "a sin which is not unto death"'.
  - d. The phrase "and he shall give him life for them that sin not unto death" means: 'God will answer the prayer for this type of sin'.
17. [C5-S17](#) says, "There is a sin unto death: I do not say that he shall pray for it". Basically, this type of prayer is a wasted effort.
18. [C5-S18](#) says, "All unrighteousness is sin: and there is a sin not unto death". A life of "unrighteousness" can result in "death" but some results in a lesser punishment.
19. [C5-S19](#) Prove your own salvation.
- a. The phrase "We know that whosoever is born of God sinneth not" means: 'People who are truly saved do not have a life-style of sin ("sinneth not")'. This sentence does not address the person who claims to be saved but appears to live a life of sin. It is possible, but unlikely, that such people are truly saved. However, if they are truly saved and die living that way, they will be sent to "outer darkness" ([Matthew 8:12](#)) and cry their eyes out an average of more than twice a week and do it for more than 1,000 years.
  - b. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
  - c. The phrase "but he that is begotten of God keepeth himself" means: 'This person has a life-style of keeping himself ("keepeth") free from sin'. This person has a life which supports his claim of salvation.
  - d. The phrase "and that wicked one toucheth him not" means: 'Satan can not possess this type of person nor can Satan force him to sin'.
20. [C5-S20](#) Base your assurance on your God-caused difference from the world.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "we know that we are of God" means: 'People who are saved and serving have no doubt about their salvation'.
  - c. The phrase "and the whole world lieth in wickedness" means: 'People who are saved and serving avoid going the way of the world because that way "lieth in wickedness"'.
21. C5-S21 God's Son gives understanding of Biblical truth.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
  - b. The phrase "we know that the Son of God is come" tells us the person Whom we get all spiritual blessings through since He "has come". The Jews refused to believe all of the evidence from God and have missed out on all of the blessings. Likewise, all other religious people who reject the same evidence also miss out on all of the blessings.
  - c. The phrase "and hath given us an understanding" means: 'We have spiritual understanding only because of God's "Son Jesus Christ"'.
  - d. The phrase "that we may know him that is true" means: 'God gives us spiritual understanding so that we can "know" Him and have an ongoing personal relationship with Him'.
  - e. The phrase "and we are in him that is true" means: 'We are "in" an ongoing personal relationship with God'.
  - f. The phrase "even in his Son Jesus Christ" means: 'The God, Whom we deal with, is The Father's "Son Jesus Christ"'.
22. C5-S22 says: "This is the true God, and eternal life". We know the "true God" and have "eternal life" only through this ongoing personal relationship.
23. C5-S23 says, "Little children, keep yourselves from idols". All "idols" are inhabited by devils. When we mess with devils, they lead us into doctrinal error. Therefore, we stay away from doctrinal error when we "keep ourselves from idols".
24. C5-S24 "Amen" means: 'This doubles the prior sentence and makes that command something that God's people will be judged for obeying or disobeying'.
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## God in 1John

<b>of God:</b>	
Love	<a href="#">2:5</a> ; <a href="#">3:16-17</a> ; <a href="#">4:9</a> , <a href="#">4:12</a> <a href="#">4:16</a> ; <a href="#">5:3</a>
Word	<a href="#">2:5</a> , <a href="#">14</a>
Will	<a href="#">2:17</a>
Son	<a href="#">3:8</a> ; <a href="#">4:15</a> ; <a href="#">5:5</a> , <a href="#">10</a> , <a href="#">12-13</a> , <a href="#">20</a>
Sons	<a href="#">3:1-2</a>
Born	<a href="#">3:9</a> ; <a href="#">4:7</a> ; <a href="#">5:1</a> , <a href="#">4</a> , <a href="#">18</a>
Children	<a href="#">3:10</a> ; <a href="#">5:2</a>
Spirit (Upper case=Holy Spirit)	<a href="#">4:2</a>
spirit (lower case=ours)	<a href="#">4:1</a> , <a href="#">3</a> , <a href="#">6</a>
ye are	<a href="#">4:4</a>
we are	<a href="#">2:5</a> ; <a href="#">3:1</a> , <a href="#">2</a> ; <a href="#">4:6</a> ; <a href="#">5:18</a> , <a href="#">19</a>
Witness	<a href="#">5:9</a> , <a href="#">10</a>
not (of God)	<a href="#">3:10</a> , <a href="#">4:3</a> , <a href="#">4:6</a>
<b>God is:</b>	
Light	<a href="#">1:5</a>
Greater	<a href="#">3:20</a> , <a href="#">5:9</a>
love	<a href="#">4:8</a>
<b>Son of God:</b>	
manifested	<a href="#">3:8</a>
Jesus is	<a href="#">4:15</a> , <a href="#">5:5</a>
believe on	<a href="#">5:10</a> , <a href="#">5:13</a>
is come	<a href="#">5:20</a>
hath not	<a href="#">5:12</a>
<b>confidence toward God:</b>	<a href="#">3:21</a>
<b>God gave eternal life:</b>	<a href="#">5:11</a>
<b>God sent:</b>	<a href="#">4:9</a>
<b>God loved:</b>	<a href="#">4:10</a> , <a href="#">4:11</a>
<b>God dwelleth in us:</b>	<a href="#">4:12</a> , <a href="#">4:15</a> , <a href="#">4:16</a>
<b>love God:</b>	<a href="#">4:20</a> , <a href="#">4:21</a> , <a href="#">5:2</a>
<b>know God:</b>	<a href="#">4:7</a>
<b>No man hath seen God:</b>	<a href="#">4:12</a>
<b>know not God:</b>	<a href="#">4:8</a>
<b>Believe not God:</b>	<a href="#">5:10</a>
<b>This is the true God, and eternal life:</b>	<a href="#">5:20</a>

## Special Word Studies in 1John

The following words have a special section within this Book Study due to the significance these words have within 1John.

[Know](#), [Life](#), [Light and Darkness](#), [Love](#), [Manifest / Seen / Heard](#), [Sin](#), [Word](#) and [World](#).

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### *Know in 1John*

The word "know" / "knew" appears 717 times in the Bible and 28 times within 23 verses of 1John. The world and religion will give us a different definition for "know" that the Bible uses. People who use the world's definition or religion's definition end up with erroneous doctrine.

[Genesis 4:1](#) tells us, "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD." [Luke 1:34](#) tells us, "Then said Mary unto the angel, How shall this be, seeing I know not a man?" We can see from these verses, and others, that the Biblical definition includes the idea of (God's) life being put in us which results in a birth which can be seen by the entire world including lost people.

I have heard preachers say '*I know that I know that I know that I know that... (I'm saved, etc)*' as if repeating this claim multiple times will make it true. However, repeating this claim is not some magic formula to make it true. Instead, they need to display God's life that has been birthed in their life. Many times, people are taught to claim that they '*know*' that they are saved because they received God's Word into their heart. However, the dirty little secret is that many of these people who '*received God's Word into their heart*' later claim that they really were not saved or live a life that makes their claim a lie. As taught in the '*parable of the sower*' ([Matthew 13](#); [Mark 4](#) and [Luke 8](#)), much of the seed that was received by the earth did not result in life and some life failed to reproduce or be effective. This same concept is taught many places in the Bible. We need to teach people to stop claiming that they '*know*' a Biblical [truth](#) until they have the Biblical evidence of Biblically "*knowing*", which is a birth of God's life through their life and is evident even to the lost people of the world.

"Know" is used 38 times in 31 verses in 1John. Links to the notes for those sentences are: [2:3](#), [4](#), [5](#), [11](#), [13](#), [14](#), [18](#), [20](#), [21](#), [29](#); [3:1](#), [3:2](#), [5](#), [6](#), [14](#), [15](#), [19](#), [20](#), [24](#); [4:2](#), [6](#), [7](#), [8](#), [13](#), [16](#); [5:2](#), [13](#), [15](#), [18](#), [19](#), [20](#).

Please see the notes for [Romans C10S25](#); [1Corinthians C1S11](#) and [Galatians C3-S9](#) about the word "know". The functional definition is: '[A clear and certain perception of that which exists, or of truth and fact; and the perception of the connection and agreement, or disagreement between various truths and acts. Within the Biblical usage is the knowledge that comes only from personal intimate experience](#)'. Please see the notes for [2Peter 1:2-LJC](#); [2Peter 2:20-LJC](#) and [Philippians 1:9-11](#) about the word "knowledge". Please see the note for [Romans C11S4](#) about the word "foreknow". Please see the note for [Romans C6S5](#) about the phrase "Know ye not". Please see the note for [1Corinthians C16S17](#) about the word "acknowledge". There are different levels of "knowledge" which can vary based upon their source, how the "knowledge" is obtained and more. True Biblical "knowledge" includes the most intimate and personal type of "knowledge" which comes from personal experience.

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### *Life in 1John*

The word "life" appears 699 times in the Bible and 12 times in 1John. There are many forms of "life" in the world and in the Bible (plant, animal, human, spiritual, etc.). We need to be "[rightly dividing the Word of Truth](#)" by looking at the context and making sure that the type of "life" which is in the verse is the same type of "life" that we apply the verse to. Please see the context of each sentence and the note

associated with each to verify the type of "life" that John is talking about in that particular instance. Links to the notes for those sentences are: [1:1](#), [1:2](#); [2:16](#), [2:25](#), [3:14](#), [3:15](#), [3:16](#); [5:11](#), [5:12](#), [5:13](#), [5:16](#), [5:20](#).

The phrase "eternal life" is used 6 times in 1John in:

- [1:2](#): In this sentence, this phrase is used to identify "Jesus Christ" Who was "with the Father" and "manifested" to men.
- [2:25](#): This sentence tells us that God the Father "hath promised us, even eternal life".
- [3:15](#): says, "no murderer hath eternal life abiding in him". Please realize that there is a difference between what the Bible recognizes as an accidental killing and "murder".
- [5:11](#): says, "And this is the record, that God hath given to us eternal life, and this life is in his Son". No one is saved (has "eternal life") separate from receiving it from God's Son and that requires them fulfilling His requirements, not just their doing a religious act.
- [5:13](#): tells us that each of us personally "may know that ye have eternal life, and that ye may believe on the name of the Son of God", but this requires us accepting what John has "written unto" us in this epistle.
- [5:19-20](#): These two sentences are part of John's summary of this epistle and they tell us that "eternal life" is only "in him that is true, even in his Son Jesus Christ". Please also see the references and related notes in the [Relational Preposition](#) Study for the phrase "in him".

Please see the note for each sentence listed above for more details on each usage. In addition, we also find the phrase "eternal life" in: [Matthew 19:16](#); [Matthew 25:46](#); [Mark 10:17, 30](#); [Luke 10:25](#); [Luke 18:18](#); [John 3:15](#); [John 4:36](#); [John 5:39](#); [John 6:54, 68](#); [John 10:28](#); [John 12:25](#); [John 17:2-3](#); [Acts 13:48](#); [Romans 2:7](#); [Romans 5:21](#); [Romans 6:23](#); [1Timothy 6:12, 19](#); [Titus 1:2](#); [Titus 3:7](#); [Jude 1:21](#). Please also see the note for [Romans 2:7](#) which has additional verses which teach the same thing while not using these exact words.

Please see the notes for [2Corinthians 2:15](#) and [Philippians 1:19-20](#) about the word "life". The definition from the Easton's Bible Dictionary is: 'generally of physical life (Ge 2:7; Lu 16:25, etc.); also used figuratively (1) for immortality (Heb 7:16); (2) conduct or manner of life (Ro 6:4); (3) spiritual life or salvation (Joh 3:16-17,18,36); (4) eternal life (Mt 19:16-17; Joh 3:15); of God and "Christ" as the absolute source and cause of all life (Joh 1:4; 5:26,39; 11:25; 12:50)'. Those notes also have definitions from other dictionaries and links from other commentaries. Please also see the note for [Romans C10S15](#) about the phrase "belief changes life". Please also see the note for [1Corinthians C6S16](#) about the phrase "kingdom of God rejected by lifestyle sins". Please also see the notes for [Hebrews 1:8-LJC](#) and [Philippians 1:27-LJC](#) about the phrase "life everlasting". The functional definition is: 'God's life in me'.

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## *Light and Darkness in 1John*

"Light" and "darkness" are contrasted against each other in the first two chapters of 1John.

"Light and Darkness" are used in two general areas of 1John. Since each of those places involve several sentences, the commentary of those places is below and not within the Sentence-by-Sentence section. "Light and Darkness" are used 7 times in 1John. The usage is symbolic in nature and the symbolic meaning can only be understood by looking at every usage in 1John. "Light" is used in 1John in:

- [1:5](#) ("This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."). Here, "light" is used to tell us the character of God and that this character has nothing of evil (symbolic "darkness") in it. Things which are in physical "light" can be easily seen and are not hid. Thus, we know that God does not hide

anything of His character from the saved. This lets us know that people who claim to have '*special knowledge or special revelation that God gave only to them*' are liars. That would require God putting the saved into "darkness" about this so-called '*special knowledge or special revelation*'. Yes, places like [Deuteronomy 29:4](#); [Psalms 10:17](#); [Isaiah 50:4](#); [Jeremiah 25:4](#); [Ezekiel 12:2](#); [Matthew 11:15](#); [Matthew 13:9](#); [Matthew 13:43](#); [Mark 4:9](#); [Mark 4:23](#); [Mark 7:16](#); [Luke 8:8](#) and [Luke 14:35](#), let us know that God hides some things from the lost and the spiritually immature, but God makes those things available to any people who meet His requirements of getting saved and spiritually maturing. Thus, God is only protecting people from knowledge that they can't handle and not restricting that knowledge like we see when a being is in "darkness". Also, there are some places like [Romans 16:25](#) which tell us that God hid things until we had the indwelling Holy Spirit Who could teach us their true meaning. However, this is just one more example of God is protecting people from knowledge that they can't handle.

- [1:7](#) ("But if we walk in the [light](#), as he is in the [light](#), we have fellowship one with another, and the blood of Jesus "Christ" his Son cleanseth us from all sin."). Here, "light" is used to tell us how to "walk" ('take small repeated steps' *which represents the little things of everyday life*'). Therefore, we see that we are symbolically told to let God's character control '*the little things of everyday life*'.
- [2:8](#) ("Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true [light](#) now shineth."). Here, "light" is used to tell us that God provided "a lamp unto my feet, and a light unto my path" ([Psalms 119:105](#)). Therefore, we are expected to use it and to follow it.
- [2:9](#) ("He that saith he is in the [light](#), and hateth his brother, is in darkness even until now.") Here we see that our life must back our mouth or we are a "liar". Once more we see that "light" is used to tell us how to act in this physical world and the attitudes that we are to have.
- [2:10](#) ("He that loveth his brother abideth in the [light](#), and there is none occasion of stumbling in him."). Here, we see that having "light" prevents us from acting wrong against our "brother". We can act wrong against our "brother", but we must first leave the "light" and enter "darkness".

In general, we can say that light is: '*The spiritual gift from God that overcomes spiritual darkness from sin and Satan. Spiritual light allows us to see and understand things from God's view. Spiritual light allows us to see how to walk, work and live in this world in a godly way.*' Please also see the note for [Romans 13:12](#) for links to every place in the New Testament where the word "light" and the word "darkness" are both used, along with further notes about related verses.

Please be sure to see the sections below the notes on the verses which use the word "darkness". Those sections have contextual considerations and show how the sentences work together to teach the doctrine that John is teaching. They also show how John contrasts "light" to "darkness".

"Darkness" is used in 1John in:

- [1:5](#) ("This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no [darkness](#) at all.") Here, "darkness" is used symbolically to tell us that there is nothing evil in God. [Titus 1:2](#) says, "In hope of eternal life, which God, that cannot lie, promised before the world began". [Hebrews 4:15](#) says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." [1John 3:9](#) says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Thus, we see that "no darkness at all" can be equated to "cannot lie" and "cannot sin".
- [1:6](#) ("If we say that we have fellowship with him, and walk in [darkness](#), we lie, and do not the truth"). Here, "darkness" is used spiritually to tell us that '*if the small things of our everyday life are not as God directs, while we "say that we have fellowship with him (God)" then "we lie, and do not the truth"*'. Now some might think that I go too far but consider: [Romans 14:23](#) says, "whatsoever is not of faith is sin". [James 4:17](#) says, "Therefore to him that knoweth to

do good, and doeth it not, to him it is sin." [1John 5:17](#) says, "All unrighteousness is sin: and there is a sin not unto death." Thus, we see that these verses cover pretty much everything that people might think is not sin but is part of "darkness". This verse is only half of this sentence with the other half being the polar opposite Equivalent Section. When we consider the entire sentence together, as done below, there can be no doubt that "if we walk in darkness" then we are sinning and that breaks our "fellowship" with God.

- [2:8](#) ("Again, a new commandment I write unto you, which thing is true in him and in you: because the [darkness](#) is past, and the true light now shineth."). Here, "darkness" is used symbolically for the time before the church age when God's people did not have the indwelling Holy Spirit to lead them in their everyday life. Since, during the Church age, we have the indwelling Holy Spirit to lead us, "the darkness is past". Thus, we see that "darkness" includes sins of ignorance.
- [2:9](#) ("He that saith he is in the light, and hateth his brother, is in [darkness](#) even until now.") Thus, we see that the condition of our heart is revealed by our attitudes and actions. Within our verse, "darkness" is used symbolically to identify a heart that is turned away from God.
- [2:11](#) ("But he that hateth his brother is in darkness, and walketh in [darkness](#), and knoweth not whither he goeth, because that [darkness](#) hath blinded his eyes.") Here, we see that "darkness" is used symbolically to represent spiritual things which prevent us from seeing what the guidance from God. We already saw that [Psalms 119:105](#) tells us, "Thy word is a lamp unto my feet, and a light unto my path." Yet, [2Peter 3:16](#) tells us that "they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction". Therefore, the "darkness" that the "unlearned and unstable" are in will cause them to "wrest (with) the scriptures, unto their own destruction" and to "knoweth not whither he goeth, because that [darkness](#) hath blinded his (spiritual) eyes". Putting it all together, we see that "hateth our brother" causes us to "walketh in darkness" and "wrest (with) the scriptures, unto our own destruction".

Please also see the note for [Romans 13:12](#) for links to every place in the New Testament where the word "light" and the word "darkness" are both used, along with further notes about related verses. In addition, please also see the note for [Hebrews 12:18-24](#) about the word "darkness". That note has the full definitions from three dictionaries and links from other commentators. The functional definition, for the word "darkness" is: 'the physical manifestation of evil spiritual influence'.

#### [1John 1:5-7](#)

"This then is the message which we have heard of him, and declare unto you, that God is [light](#), and in him is no [darkness](#) at all. If we say that we have fellowship with him, and walk in [darkness](#), we lie, and do not the [truth](#): But if we walk in the [light](#), as he is in the [light](#), we have fellowship one with another, and the blood of Jesus "Christ" his Son cleanseth us from all sin."

This sentence starts out with "This then", which means '[as a result of what was said in the prior verses](#)'. There we are told that "Jesus Christ" is the "Son of God" and that He "manifested" "that eternal life, which was with the Father". Further, John and others had "fellowship is with the Father, and with his Son Jesus Christ". John also said that he was writing to us "that ye (each and every one of us personally) also may have fellowship with us (God the Father, Jesus "Christ" and the true saints of God)" and that this "fellowship" will allow that "your joy may be full". In order to have this "fellowship" and "joy", we have to receive "this message" that comes from God "the Father, and with his Son Jesus Christ". The message is "that God is light, and in him is no darkness at all."

Therefore, since John's whole book is written from a spiritual perspective, John is using "light" to indicate the Spiritual nature of God in us and he is using "darkness" to indicate the spiritual nature which is opposite of God and comes from "sin" in us. John tells us a considerable amount about "sin", as seen in the part under [Sin in 1John](#). As seen there, "sin" comes from the influence of the "world" ([1John 2:2, 15, 16, 17; 3:1, 13, 17; 4:1, 3, 4, 5, 9, 14, 17; 5:4, 5, 19](#)), the "flesh", ([1John 2:16; 4:2, 3](#)) and the "devil" ([1John 3:8, 10](#)). Further, [2:16](#) tells us, "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". Most people understand that "lust" and "pride" are from "sin" and what John calls "darkness". The difference between "sin" and "darkness" is that "sin" is an act or attitude that violates God's Law ([1John 3:4](#)) and "darkness" is the influence that encourages

(tempts) us to "sin". This first occurrence of "darkness" in 1John tells us that God has nothing to do with anything that influences us to "sin" and that God's influence is "light". Just as "light" overcomes all "darkness", so also does God's influence overcome the influence that encourages us to "sin". However, as seen in the sentences before this sentence, we must maintain our "fellowship" with God the Father, Jesus "Christ", and the true saints of God in order to remain in God's "light".

The next sentence (1:6-7) continues this thought which helps to create the foundation of John's epistle. As seen in the [Sentence-by-Sentence](#) section of this study, this sentence is divided into two Equivalent Sections by a colon. It is also explained in the part on [Sin in 1John](#). As noted above, "darkness" influences us to "sin", which is seen in this sentence ("If we...walk in darkness, we lie, and do not the truth"). As also noted the [Sentence-by-Sentence](#) section, the colon followed by a "but" makes the two parts of this sentence polar opposites. At the one end we have those people who "say that (they) have fellowship with him, and walk in darkness". At the other end, we have those people who "walk in the light, as he is in the light". Then we have the majority of people who fall between the two extremes such as those who "walk in darkness" but do not claim to have "fellowship with him" or those people who "walk in the light" but they don't do it "as he is in the light". We can tell if we are part of these in-between groups if we are not lying about our "fellowship with him" but also do not have the results promised to those who "walk in the light, as he is in the light". As noted elsewhere, many people do not experience that "the blood of Jesus "Christ" his Son cleanseth us from all sin".

Religious error claims that we have to 'claim this promise by faith' but 1John is about evidences in this world which let us how that we have a spiritual truth. We need to verify according to what we are told in 1John instead of 'claiming this promise by faith'. In the case of "cleanseth us from all sin", the sin no longer has control over us and we stop doing it ([Matthew 1:21](#); [John 19:11](#); [Romans 6:7-22](#); [8:22](#); [1Peter 4:1](#); [2Peter 2:14](#); [1John 1:7](#); [3:8](#)). In particular, [3:8](#) tells us: "For this purpose the Son of God was manifested, that he might destroy the works of the devil". So long as sin has control over us He has not "destroyed the works of the devil" in our life. Therefore, while saved people are still struggling with a particular sin, they do not "walk in the light, as he is in the light" with regard to that particular sin.

#### 1John 2:8-11

"Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

The next place that we see "Darkness" and "Light" is [2:8](#). John started Chapter 2 with, "My little children, these things write I unto you, that ye sin not." John continues with an explanation that we must "keep his commandments" and makes a distinction between those who really "keep his commandments" and liars who claim to do so but really do not "keep his commandments". Further, as explained in the [Sentence-by-Sentence](#) section, John's commandments are based upon the Bible and the indwelling [Holy Spirit](#).

Our sentence in [2:8](#) is part of John's explanation that his "new commandment" is to follow the indwelling [Holy Spirit](#). John says "the darkness is past" to indicate that the time when God's saints had to live under the influence of sin ended when "the true light now shineth". [John 3:34](#) is part of the testimony of John the Baptist and tells us, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The colon in [John 3:34](#) lets us know that the two parts are equivalent and that Jesus "speaketh the words of God" because ("for") "God giveth not the Spirit by measure unto him".

Jesus used the [Holy Spirit](#) to tell us "the words of God" and He declared "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" ([John 8:12](#), also [John 9:5](#); [Mark 5:14](#); [2Corinthians 4:4](#)). We also see "the children of this world" contrasted to "the children of light" in [Luke 16:8](#) and we saw in John's first use of "darkness" that he equated "darkness" to the influence of sin, including the influence of "this world". Hopefully the reader can see the Biblical basis for my claim that in our current verse, John uses "the true light now shineth" for the influence of the indwelling [Holy Spirit](#) within our life and John uses "the darkness" for the influence of sin in our life which includes the



influence of "this world". John clarifies this further in the next two sentences where he says, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." In our first sentence, we see the same structure as [2:4](#) where John called these people "liars" and "liars" are "in darkness" according to this epistle. Further, John is contrasting "hateth his brother" to "loveth his brother". Further, John equates "hateth his brother" to "is in darkness" and equates "loveth his brother" to "abideth in the light" because "hateth" and "loveth" are manifestations in this physical world of the spiritual influence of "darkness" and "light".

As I said before, John is speaking about spiritual things and telling us how we can tell the influence of the spiritual by the attitudes and actions that people have in this physical world. John ends this teaching on "darkness" and "light" with [2:11](#) which tells us, "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes". Someone who is "blinded" cannot see the "light" even when it is all around him. Notice that between "is in darkness" and "abideth in the light" (in [2:9](#)) are those who go back and forth between the two and there is some "occasion of stumbling in" them. John is warning these people (in [2:11](#)) that while they keep playing with "darkness", they are risking being "blinded" and, even as saved people, may lose their chance to "abideth in the light".

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## Love in 1John

Please also see the Message called [The Love of God](#) for the application of these verses in the life of the believer.

There is a song called 'The Love of God' which does an excellent job of explaining how impossible it is to define God's "love". John tells us "God is love" and it is impossible to define God. Therefore, it is impossible to define God's "love". Further, in order to properly express God's "love", one must have a gift of Biblical "wisdom" that many preachers have far more than I have. I will leave the fuller definition to others and only give this inadequate qualifier: Biblical "love" is an action word which requires us to act in a way that demonstrates God's "love" to the most unlovable people. In addition, God's "love" always considers what is the best long-term result for the other person. That's why God's "love" includes punishment, including the "sin unto death", which this epistle mentions.

Many people call [1Corinthians 13](#) 'The Love Chapter'. However, that chapter is talking about "charity". Every word in the Bible has a unique Biblical definition. While "love" and "charity" can have similar applications, they must have different definitions. The fact is that "love" acts towards people we know while "charity" acts towards strangers. Therefore, [1Corinthians 13](#) and other Biblical references to "charity" can be used for the application of "love". Those references can not be rightly used for the definition.

The true 'Love Chapter' in the New Testament is [1John 4](#).

Please also see the notes for [Romans 8:39-LJC](#); [Galatians C5-S14](#); [Philippians 1:9-11](#) and [2John 1:3-LJC](#) about the word "love". Please see the note for [1John C3S26](#) about the phrase "love one another". Please see the note for [1John C4S13](#) about the phrase "perfect love". Please see the notes for [Romans C9S23](#) and [Colossians C3S8](#) about the word "beloved". Please also see the note for [Matthew 17:5](#) for links to every place where the phrase "beloved Son" is applied to "Jesus". The true Biblical doctrine of this word is very complex since it is a character trait of God. That said, a simple functional definition is: 'Doing what brings the greatest ultimate good to another being without any consideration of cost to self and not consideration of any response by the other and a willingness to even bring short-term pain if that is what is required in order to bring the ultimate long-term good'.

Forms of the word "love" are used in this epistle 51 times in 29 verses. Below are links to each sentence where John uses this word within this epistle along with a short note about each usage. In addition, John uses the word "beloved" in: [3:2](#), [3:21](#); [4:1](#), [4:7](#) and [4:11](#).

Please also see the notes for [Romans 8:39-LJC](#); [Galatians C5-S14](#); [Philippians 1:9-11](#) and [2John 1:3](#) about the word "love". Please see the note for [1John C3S26](#) about the phrase "love one another". Please see the note for [1John C4S13](#) about the phrase "perfect love".

The following sentences use the word "love":

- [2:5](#) tells us that we must have a lifestyle of "keeping God's word" in order to have His "love perfected" in us. In addition, this is what gives us our assurance of 'eternal security'.
- [2:10](#) tells us that when we "loveth our brother" that keeps us in God's "light" and keeps us from "stumbling".
- [2:15](#) tells us to not "love" things which lead us into sin.
- [2:15](#) tells us that if we do "love" things which lead us into sin then we will not retain "the love of the Father" in us.
- [3:1](#) tells us that God the Father demonstrated His "love" for us by calling us "the sons of God".
- [3:11](#) tells us that we must 'keep on keeping on' "loving" and we must 'keep on keeping on' "doing righteousness" if we are to prove that we are not "the children of the devil" and that we are "the children of God".
- [3:14](#) tells us that "from the beginning" we heard that we are required to "love".
- [3:16](#) tells us that the fact that we "love the brethren" is the evidence that we are saved.
- [3:17](#) tells us that if we refuse to "love the brethren", then we "abideth in death".
- [3:18](#) tells us that the Son of God demonstrated His "love" when He "laid down his life for us" and that he expects us to do the same for the "brethren".
- [3:23](#) tells us that our "love" must be real.
- [4:7](#) tells us that "loving one another" is just as important to our salvation as "believing on the name of his Son Jesus Christ" is.
- [4:8](#) tells us that "loving one another" makes us like God and proves that we are saved.
- [4:9](#) tells us that if we refuse to "loving the brethren", then we really don't "know" God.
- [4:10](#) tells us that God "manifested His love" when He "sent his only begotten Son into the world, that we might live through him".
- [4:11](#) tells us that true "love" is defined by the action of God and demonstrated when He "sent his Son to be the propitiation for our sins".
- [4:12](#) tells us to "love one another" like God "loved" us.
- [4:16](#) tells us that when we "love one another" then God's "love is perfected in us".
- [4:17](#) tells us that when our "love made perfect (then) we may have boldness in the day of judgment".
- [4:18](#) tells us that when we have "perfect love" then we will not have "fear".
- [4:19](#) tells us that if we have "fear", then we are not yet "made perfect in love".
- [4:20](#) tells us that we can "love" because God "first loved us".
- [4:21](#) tells us that someone is a "liar" if they claim to "love" God while they "hate" their "brother".
- [5:1](#) tells us that if we are saved then we must "love Jesus Christ" just like we "love" God the Father.
- [5:2](#) that "we know that we love the children of God, when we love God, and keep his commandments".

- [5:3](#) tells us that "this is the love of God, that we keep his commandments: and his commandments are not grievous".

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## *Manifest / Seen / Heard in 1John*

The note for [1:1](#) has a substantial explanation of the Biblical use of the word "manifest".

These words are grouped together because they deal with our physical senses and the evidence in this physical world of spiritual influences. Many people deny the evidence of God and of spiritual things but closing our mind to the evidence does not make it go away. Most of us have had times when we wanted to deny the start of a new day and just stay in bed. But, our desire for denial did not make the day go away. Further, most of us have experienced misunderstandings but a wrong understanding did not change the truth. Therefore, what we see in this epistle is that we must not only recognize and accept the evidences of spiritual influences which are available to our physical senses, but we must properly understand them in order to have God's "truth".

"Manifest / handle / heard / look / seen / shew" are used 29 times in 1John. Each of these words are expressing the use of physical senses to determine reality within the physical world with the word "manifest" encompassing all of the rest. Links to the notes for those sentences are: [1:1](#), [2](#), [3](#), [5](#); [2:7](#), [18](#), [19](#), [24](#); [3:2](#), [5](#), [6](#), [8](#), [10](#), [11](#); [4:3](#), [9](#), [12](#), [14](#), [20](#); [5:14](#), [15](#), [16](#).

Please see the note for [Romans C16S33](#) about the word "manifest". That note has the full definition from Webster's 1828 as well as links from other commentators. The functional definition is: 'made available for extensive examination that uses multiple means to accomplish the examination'. Please also see the note for [Romans C3S20](#) about the word "manifested".

We find forms of the word "handle" occurring in: [Genesis 4:21](#); [Judges 5:14](#); [1Chronicles 12:8](#); [2Chronicles 25:5](#); [Psalms 115:7](#); [Proverbs 16:20](#); [Song 5:5](#); [Jeremiah 2:8](#); [Jeremiah 46:9](#); [Jeremiah 50:16](#); [Ezekiel 21:11](#); [Ezekiel 27:29](#); [Ezekiel 38:4](#); [Amos 2:15](#); [Mark 12:4](#); [Luke 24:39](#); [2Corinthians 4:2](#); [Colossians 2:21](#); [1John 1:1](#). Webster's 1828 dictionary defines this word as: 'Touched; treated; managed'.

Please see the note for [Philippians 2:4](#) about the word "look". The functional definition is: 'To direct the eye towards an object, with the intention of seeing it'. Please also see the note for [Galatians C6S6](#) about the phrase "LORD looketh on the heart".

Please see the notes at [Manifest in 1John](#) about our physical senses. Webster's 1828 dictionary defines the word "hear" as: 'Perceiving by the ear, as sound. 1. Listening to; attending to; obeying; observing what is commanded. 2. Attending to witnesses or advocates in a judicial trial; trying'. Please pay attention to the word 'obey' within this definition. That is what most people refuse to do when the Bible says that they do not "hear".

Please see the notes for [1Corinthians C13S9](#); [2Corinthians 2:17](#) and [Colossians C1S6](#) about the word "see / sight". The functional definition is: 'The act of seeing; perception of objects by the eye; view. This word is often used symbolically for spiritual understanding'. Please also see the note for [John 6:40-LJC](#) about the phrase "see the Son".

The functional definition, for the word "shew", is: 'To exhibit or present to the view of others'.

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## Sin(s) in 1John

As this epistle tells us, "sin" is a violation of God's Law. That means that there are two parts to it: the actual deed and the legal consequences. Most of the misunderstanding about "sin" is because people don't understand that there are these two parts and that God deals with each part separately.

"Sin(s)" is used 16 times in 9 verses within 1John. Those translate to 13 sentences which are: [1:7](#), [8](#), [9](#); [2:1](#), [2](#), [12](#); [3:4](#), [5](#), [8](#), [9](#); [4:10](#); [5:16](#), [17](#).

The verses in 1John, which tell us about sin, cause confusion and controversy because some people take them out of context of what John is saying in each place where John talks about "sin". Those people that take the verses out of context have confused others. Trying to figure out the verses without God's help has confused other people. [James 1:5](#) tells us to ask God for help if we want wisdom.

Different chapters of 1John have different subjects. The subject of each chapter and the surrounding verses qualify John's statements within a given chapter. Taken out of context, John's statements appear to be saying something different than what they are actually saying. Therefore, John's statements about "sin" must be studied within the context that they are presented in.

There are two different Greek words used for "sin" in 1John (see below). The one can also be interpreted as 'offense' and the other can also be interpreted as 'error'. The word for an offence indicates a conscious, deliberate wrongdoing ([Romans 5:15-19](#)). It is a deliberate violation of God's law. The word for an error indicates a mistake that would have been avoided if the person were conscious of the mistake before doing it. Within the Bible, both 'error' and 'offense' are considered "sin". Therefore, using these words does not change the meaning of 1John but can help clarify what John is saying. The use of these words, along with the context of the chapters, help making sense of what John is saying about "sin".

The word offense brings in the concept of law, judgment, and the penalty of violating the law. In fact, sin is first and foremost a violation of God's law. (Please see notes for [Chapter 3](#) in this section on "sin".) It is not just a violation of some religion's law. It is not just a violation of some man-made moral code but a violation of God's law. As such, we must see what the Bible says about God's law when we are considering "sin". John's discussions of "sin" are made within this context. Understanding the Biblical concepts of God's law is necessary for understanding John's comments. While we can go into great detail about these concepts, all that really needs to be stated are the basics concepts.

Our [first chapter](#) tells us that everyone sins and that the Son of God "cleanses" us from our "sin" so that we can have "fellowship" with God the Father, God the Son and other saints. Then [Chapter 2](#) tells us that the Son of God made the legal payment for our "sins" and "also for the sins of the whole world". People think that they have eternal security because their "sins" are forgiven. However, if that were true, then we have problems with what [C2-S2](#) says because He paid "for the sins of the whole world".

The truth is that while the Son of God paid the debt for everyone's "sins", God does not record that payment against their personal account, in the "great white throne" judgment system, until they accept "Jesus Christ" as their personal "Lord". However, [Romans 3:24-25](#) says that "Being justified freely by his grace through the redemption that is in "Christ" Jesus...for the remission of sins that are past". It does not mention 'present and future', like many preachers claim. In fact, the word 'future' is not in the Bible. In addition, as the "righteous judge of all the earth", God always acts "righteously", especially when dealing with legal principles. A basic legal principal is that a court can not consider a matter until it is formally and legally brought before the court. We can not be charged with a crime before someone does the crime. That means that we can not be charged in God's court for a 'future sin' and that God can not forgive 'future sin' because God can not righteously and legally deal with a "sin" that is not brought before His court while it has not been done yet.

[Chapter 2](#) tells us that the payment has been made for 'future sins', but that payment is not applied until it is legal to do so. We have 'eternal security' because of the person of "our Lord Jesus Christ" and not

because our sins are forgiven. When our sins are forgiven, we no longer have the legal consequences. (That does not mean that we can keep whatever we stole because we still need to make things right in the physical world.) However, we need to realize that God has two legal systems: the "judgment Seat of Christ" ([Romans C14S16](#) and [2Corinthians 5:10](#)) for the saved and the "great white throne" ([Revelation 20:11](#)) judgment for the lost.

We all start out in the "great white throne" judgment system. There, all of our "sins" are "blotted out" ([Acts 3:19](#) and [Colossians 2:14](#)) when we accept "Jesus Christ" as our personal "Lord". We are legally adopted by God and are moved to the "judgment Seat of Christ" legal system, which is why [Chapter 3](#) says that "Whosoever is born of God doth not commit sin" in [3:9](#). The context of Chapter 3 is what happens legally in the "great white throne" judgment system. Since the saved are removed from that legal system, they can not be charged with "sin" in that court system. However, what happens there is different from the "judgment Seat of Christ" legal system.

The "judgment Seat of Christ" legal system is for the family of God and is different than the "great white throne" judgment system. In particular, all of our "sins" are not "blotted out" as soon as we ask but "Jesus Christ" wants to "cleanse" us. Therefore, He does not remove the legal record until we '*stop our sinning*'. The unforgiven sins are what gives saved people "the terror of the Lord" as a result of the "judgment Seat of Christ" ([2Corinthians 5:10-11](#)).

The truth is that our '*future sins*' can not be "blotted out" before they are done and have God remain "righteous". In addition, we can sin while dying, so there can not be any true '*eternal security*' that is based upon "forgiveness of sin". Our true '*eternal security*' is based upon the relationship that we have with the Son of God. He, as a person, provides our '*eternal security*'. No one-time act by God or man can do what He can do as a person.

God is the judge of the world ([Psalms 9:8](#), [96:10](#), [96:13](#), [98:9](#), [John 8:26](#), [Acts 17:31](#), [Romans 3:6](#)) and God's judgment punishes "sin" ([Romans 6:23](#), [Revelation 20:10-15](#)). Just as there are two parts to the judgment of felonies in this world, there are also two parts in God's judgment. In the U.S., a felon spends time in jail and then has a record that follows him for the rest of his life. While the amount of time spent in jail varies according to the crime and the judgment, the record that someone committed a felony is the same for all. After a felon gets out of jail, his record prevents him from getting certain things that someone without a felony record can get. One example is a high-security job. Another is getting bonded. In addition, these things are denied regardless of the crime he did. A bank robber and a murderer are treated the same. Both are denied because of the record, not because of the specific crime.

In [Revelation 20:10-15](#), we are told that all sinners are thrown into the "lake of fire" and there is no consideration of one "sin" being worse than another when it is determined who goes there. (There are variable levels of punishment based upon God's judgment of the seriousness of the sin but that is different from if someone goes there or does not go there. In all legitimate court systems, the determination of a crime was done and the determination of the level of punishment are two different considerations by the court and they are never combined.) [Revelation 20:15](#) says, "and whosoever was not found written in the book." Thus, we see that it is the record that condemns them. While the exact punishment received for a given crime/sin may be different than the punishment received for a different crime/sin, that comes into consideration only after it is determined that they will go to jail/Lake of Fire. In this world and in the here-after, there is a penalty for having done any crime and any variableness of the penalty is added on top of the basic punishment that is given for all crime. All who are "not found written in the book", when they appear before God, will go to the Lake of Fire regardless of what that particular act of "sin" might have been.

Another example that people may understand better is a credit record. If you don't pay your debts, you get a mark on your credit record. You may then pay the debt and a penalty (extra interest), but that doesn't erase the record and doesn't eliminate the consequences (low credit score) of the record.

As we look at 1John, remember that the crime (sin), punishment, judgment, and the record are all separate subjects and that taking care of the punishment does not remove the record.

The Greek words used for "sin" in 1John are:

- hamartia, ham-ar'-tee'-ah; from G264; sin (prop. abstr.):--offence, sin (-ful).
- hamartano, ham-ar-tan'-o; perh. from G1 (as a neg. particle) and the base of G3313; prop. to miss the mark (and so not share in the prize), i.e. (fig.) to err, esp. (mor.) to sin.--for your faults, offend, sin, trespass.

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Please also see the note for [Romans C7S26](#) about the word "sin". The functional definition is: 'a violation of God's law' please also see the notes for [Sin in 1John](#); [Romans C2S4](#); [1Corinthians 8:11-LJC](#) and [Galatians C3-S26](#) about the phrase "sin unto death". Please also see the note for [1Corinthians C6S16](#) about the phrase "kingdom of God rejected by lifestyle sins".

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## Chapter 1

The beginning of 1John set the context of these verses which talk about how we walk. That is, the way that we live our daily life and go about doing the things we do all day long. The context of these comments is this world. No one can say that they lived in this world and never once broke God's law and never made a mistake.

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### 1John 1:5-10

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the [truth](#): But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus "Christ" his Son cleanseth us from all [sin](#) (offenses)."

Verse 7 says that "if we walk in the light, as he is in the light", then Jesus' blood will take care of any violations of God's Law that are recorded against us. It's easy for people to ignore the middle part of this verse. The "if" applies first to "we have fellowship one with another". You can't expect saints to fellowship with you while you are involved in willful "sin".

[Romans 6](#) discusses the willful "sin" from God's perspective. [1Corinthians 5](#) discusses the church's responsibility to the willful sinner. Other places also talk about church discipline including chapter 5 of 1John. Several places talk about how we as individual believers should deal with another believer's "sin". However, this verse states a [truth](#) that a believer can count on fellowship with other believers if they are walking like Jesus does.

After talking about the fellowship of believers, [verse 7](#) says "and". This means 'in addition to'. It does not mean that willful "sin" removes God's forgiveness, even though it can seem like that happens. Certainly, it is within the teaching of the Bible (Parables in Gospels, Romans, etc.) that the consequences (in this world) of the believer that willfully sins will be greater than those of a believer that sins in error. One of those consequences can be losing fellowship with Jesus and the joy of our salvation ([1John 2:3-5](#), [Psalms 40](#), [51:12](#), etc.). In addition, proper interpretation of this verse requires the proper interpretation of "cleanse". Cleansing and forgiveness are two different words and actions, as can be seen in two more verses.

When John says that God "cleanses" the person, he is not saying that God removes the consequences of "sin". In fact, [Ephesians 2](#) tells us to stop our sinning and act right. To understand the word "cleanse", think about a bedpan. After it's been used by a sick person, no one wants to use it to cook supper no matter how many times it's cleaned. The same way, no one wants to trust a thief even if the thief claims to have stopped stealing. However, when God "cleanseth us from all sin", He gets people to stop doing

that "sin" and then (after they stop their sin) God gets other people to forget that we once did that "sin". God also (eventually) removes the "sin" from our conscience, but only after He removes it from our lifestyle. In addition, God does this only for people who are saved and are obeying Him ("if we walk in the light, as he is in the light"). Even after we start obeying, it takes time to see the change in this world.

Another part of that "cleansing" is when God removes the record in Heaven. We won't have to live with a reputation there. The Bible says that God imputes Christ's righteousness on us ([Romans 4](#)), but that is a separate discussion.

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### Chapter 2

1John 2:1-2 says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

[1John 2:12](#) says, "I write unto you, little children, because your sins are forgiven you for his name's sake."

We need to keep the context in mind while we consider these references. Chapter 1 told us how "sin" affected our "fellowship" with God the Father, God the Son and with other saints. Chapter 3 tells us about the legal considerations when we get into God's court in Heaven. Chapter 2 is a 'bridge' between the two subjects in the surrounding chapters. Chapter 2 tells us how "Jesus Christ the righteous" removed the legal considerations so that we can concentrate on our "fellowship", while here in this physical life, instead of worrying about future legal considerations. Thus, the main message of Chapter 2 about "sin" is that "Jesus Christ the righteous" took care of things so that we have to trust Him and stop worrying about what He took care of. That is called having "faith" in Him.

In addition, to the main message for the saved, John also tells us that "he is the propitiation...for the sins of the whole world". I am not going into the argument about God knowing everything and, therefore, could have selectively paid only for the sins of the saved. There are a lot of problems with that argument which can not be answered and we are told: "But foolish and unlearned questions avoid, knowing that they do gender strifes." ([2Timothy 2:23](#)). Instead, I will state the Biblical truth that "Jesus Christ the righteous" paid for the "sins" of the whole world but that His payment is selective applied only to those people who "call upon the name of the Lord" ([Acts 2:21](#); [Acts 22:16](#); [Romans 10:13](#); [2Thessalonians 3:1-LJC](#); [Ephesians 5:8-LJC](#)). Lots of people want to speculate on how they would have done things but that is pride which will be judged by God. The point is that we do not know everything and that there are considerations which God knows and that we can not know. Therefore, we need to accept that God knows best, accept the truth presented here, and move on after we accept that God did right.

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### Chapter 3

1John 3:1-3 says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

This is the part that people have the most trouble with because they either don't notice the context or deliberately ignore it. John starts out by saying, "we should be called the sons of God: therefore the world knoweth us not, because it knew him not". We don't get some certificate that states that we are "sons of God" and that everyone in the world recognizes. In fact, John explicitly states that Jesus' position wasn't recognized by the world and that our position isn't recognized. Therefore, these comments are set in the location where our status is recognized. That is, these comments are talking about our status in Heaven. These comments are also talking about the way we are to act whether we receive recognition from the world or not. As seen in the [Lord Jesus Christ](#) Study, the Bible uses Son for someone who has the same character as the Father.

When John says "[now are we the sons of God](#)", he means that right now we are to act in a way that shows the world how God would act. As seen in the study called [Jesus used the Power of the Holy Spirit](#), Jesus was our example of how to live in this flesh by the same power that He gave to all saved. The question of '[What Did Jesus Do?](#)' is valid. However, instead of listening to all of the lies from the world we need to search the Bible for our answer to that question. John continues with "[and it doth not yet appear what we shall be](#)" whereby he explicitly states that the world does not recognize ("[does not appear](#)") our status. John continues with comments about how we will appear after getting to Heaven. Even though God has not yet given us the outward appearance, God still expects us to have the inward character which can be seen in our actions and lifestyle. With all of these comments, John clearly sets the stage of the chapter in Heaven. Therefore, his comments about "[sin](#)" in this chapter are comments about the Heavenly view of our sins. They are not about how "[sin](#)" affects us in this world.

John starts out his discussion of "[sin](#)" with a general comment of "[And every man that hath this hope in him purifieth himself, even as he is pure.](#)" The "[he](#)" in this verse is Jesus. John's qualifier of "[every man that hath this hope in him](#)" limits his comments to the saved since the "[hope](#)" that John refers to is being a "[son of God](#)". This was discussed in more detail in the [Sentence-by-Sentence](#) section.

When we think about purifying ourselves with Jesus as the standard, especially in consideration of sin, we are talking about how God sees us and not how the world sees us. As John said earlier, the world didn't recognize Jesus' purity and said He had a devil. Therefore, John is again setting the stage of his comments in Heaven. The only part of "[sin](#)" that's in Heaven is the record book of people's sins. This is like the record of felons or our credit record as mentioned in the illustrations at the start.

These comments by John would be directly opposed to his comments in the first chapter of this same book if the context of the two chapters were the same. [Chapter 1 is set in this world and is talking about our actions and attitudes of "sin" and the effect of them in this world.](#) [Chapter 3 is set in Heaven and is talking about the record of our sins in Heaven.](#) With the context of these verses clearly defined, we can move into a verse by verse look at these verses and clarify the confusion that some people have. Several of these verses have additional information in the parts for [Sentence-by-Sentence](#), [Know in 1John](#) and [Manifest in 1John](#).

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#### Chapter 4

[1John 4:10](#) says, "[Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.](#)" Once more we see "[the propitiation for our sins](#)", which was covered in the note for [Chapter 2](#) above.

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#### Chapter 5

In the end of Chapter 5, John is finishing up his letter and tying up loose strings. In the beginning of Chapter 5, John is summarizing what he said throughout this epistle. Throughout this epistle, John has been making a distinction between the actions and spirit of the saved versus the actions and spirit of the lost. One of the loose strings that John has to deal with is when the saved act like the lost. The clearest message of this part is that "[there is a sin onto death](#)". God never takes salvation from His children. However, if one of God's children goes so far that God can't redeem their testimony and still use them as a witness in the world, then God removes them from the world by death.

One thing we can know from this passage is that if we're still alive, then God believes that He can still use us. Sometimes we think we are beyond redemption but the child of God is never beyond redemption while he is alive. There are Bible passages that indicate that God turns His back on the lost. There is some disagreement between Christians as to whether God kills the lost or leaves them here to tempt others after He turns His back on them. However, those passages do not apply to the Christian. This is one area that God makes a difference between the Christian and the lost. As 1John has clearly taught before this, God treats the sinning Christian different than He treats the sinning lost person. God



continues to forgive the Christian until He removes the Christian from this world. Once removed, the Christian can't do the acts of "sin" any more.

Many people want a division between actions which are "sin unto death" and those which are not. However, all throughout this epistle John has emphasized the spiritual motivation behind our attitudes and actions in this world. That is what God uses to make this distinction. A major message in this epistle is that the true child of God will get as far as he can from anything that might be considered a "sin unto death". Anyone who is not willing to do that needs to "try the spirits" and verify what God says is their true relationship to Him.

The Bible speaks of the "sin unto death" in: [Romans 5:21](#); [Romans 6:16](#); [Romans 7:5](#); [Romans 7:13](#); [1John 5:16-17](#). It also speaks about it in other places but these links should get the reader a good understanding of this "sin".

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## Word in 1John

We find forms of the word "word" 1701 times in 1583 verses of the Bible, 341 times in 318 verses of the New Testament. The Bible makes a major distinction between the "words" of men and "the word of God". Please see the notes for [Romans C10S22](#) and [Word in 1John](#) about the phrase "word of God".

The Bible also tells us: "man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" ([Deuteronomy 8:3](#); [Proverbs 30:5](#); [Matthew 4:4](#); [Matthew 18:16](#); [Luke 4:4](#)). The note for [3:16](#) explains the difference between the "word of the LORD" and the "word of Christ". The note for [Romans C10S22](#) has links to every place in the Bible where we find the exact phrase of the "word of God" along with a doctrinal discussion of the Biblical usage of this phrase. Please see the note for [Colossians 2S2](#) about the word "word". The functional definition is: 'a single component part of human speech or language'. However, "the word of God" is the holy scriptures and in the English language, it is only the KJV-1611.

Please also see the notes for [Romans C10S22](#) and [Word in 1John](#) about the phrase "word of God". Please also see the note for [1Thessalonians 1:8](#) about the phrase "word of the Lord". Please note that "the word of the Lord" is a sub-set of "the word of God". "The word of God" contains all of God's written truth including recording the lies of Satan. The "word of the Lord" is that part of "the word of God" which will be used to judge us. The lies from Satan are not included within the "word of the Lord".

The capitalized "Word" only appears in [John 1:1](#); [John 1:14](#); [1John 1:1](#); [5:7](#); and [Revelation 19:13](#). When "Word" is capitalized, it is "the word of God" and another formal name for the Son of God just like "Jesus", "Christ" and other names. When "word" is not capitalized, it is talking about a figure of human speech. However, the definition of "words" within the Bible **MUST** conform to every usage within the Bible when the "word" is considered within context. This is the same limitation imposed by human laws and technology. The result is that the definitions of words used in Law, technology and in the Bible are often different than the definition used in common language and the more specialized definition is always correct.

"Word" is used 7 times in 1John. Links to the notes for those sentences are: [1:1](#); [1:10](#); [2:5](#); [2:7](#); [2:14](#); [3:18](#) and [5:7](#).

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## *World in 1John*

The word "world" appears 288 times in the Bible. Other usage in the Bible matches the usage found in 1John. The "world" is not the "earth" but is all of the people in the "earth" and often is used for the majority opinion / thought process. That opinion / thought process is the result of lost people thinking that they know better than God does and believe Satan's lie ("ye shall be as gods, knowing good and evil" [[Genesis 3:5](#)]). Most of what John says about the "world", in this epistle, is found in [chapter 4](#). The word "world" is used 23 times in 17 verses of 1John, which are: [2:5](#), [7](#), [14](#); [3:18](#); [5:7](#).

Please see the notes for [Romans C16S33](#); [1Corinthians C1S19](#); [1Timothy 1:15](#) and [2Timothy C1S5](#) about the word "world". The functional definition is: 'The world is not the "earth" but is all of the people in the "earth" and often is used for the majority opinion / thought process. That opinion / thought process is the result of lost people thinking that they know better than God does and believe Satan's lie'.

## Q&A for 1John Class

1. Why did John write this letter?
  - a) So that we can have and maintain “fellowship with God”. That “fellowship” results in “full joy”.
2. What is the primary requirement to having this “fellowship with God”?
  - a) “we walk in the light, as he is in the light”
3. What is the theme of the First Chapter?
  - a) We can have fellowship with God.
4. What is the theme of the Second Chapter?
  - a) 'Beware of spiritual liars like antichrists.
5. What is the theme of the Third Chapter?
  - a) Be a true son of God
6. What is the theme of the Fourth Chapter?
  - a) love one another
7. What is the theme of the Fifth Chapter?
  - a) Stop sinning and win souls
8. What is a Biblical “antichrist”?
  - a) A person who is alive today and opposes the ministry of “Christ” in the life of believers.
9. What are the main things that we are to do, according to Chapter 2, to keep from being led into doctrinal error?
  - a) “abide in him (God) and doeth (keep on keeping on doing) righteousness”.
10. What does John say gives us assurance of eternal security?
  - a) “hereby we know that he abideth in us, by the Spirit which he hath given us”

## Q&A for 1John Chapter 1

1. What is the theme of this chapter?
  - a) We can have fellowship with God.
2. How does John describe the Son of God in the first sentence?
  - a) "That which was from the beginning"
  - b) "that eternal life"
  - c) "that which was with the Father"
  - d) "that which was manifested unto us"
3. What does John offer to true believers?
  - a) Fellowship with God.
4. What is the primary requirement to receive and maintain this offer?
  - a) "we walk in the light, as he is in the light"
5. Who is the offer truly coming from?
  - a) God and the Son of God.
6. What happens when someone claims to have this offer while refusing to meet the requirements to receive this offer?
  - a) "we lie, and do not the truth"
7. What is the result of claiming that we do not sin after getting saved?
  - a) "If we say that we have not sinned, we make him a liar, and his word is not in us."
8. How do we get rid of the consequences of sin?
  - a) Trust and obey the Son of God. That is what the Bible means by "If we confess our sins". In addition, the phrase "he is faithful and just to forgive us our sins" means that He removes the legal record in Heaven while the phrase "and to cleanse us from all unrighteousness" means that He causes us to stop our sinning. From the rest of this chapter, we can see that continuing to sin means that the record in heaven was not removed.
9. What is the relationship between "darkness" and "sin"?
  - a) "Darkness" is anything which tempts us to "sin". "Darkness" is spiritual in nature.
10. What is the relationship between "light" and "fellowship with God"?
  - b) "Light" is 'The spiritual gift from God that overcomes spiritual darkness from sin and Satan. Spiritual light allows us to see and understand things from God's view. Spiritual light allows us to see how to walk, work and live in this world in a Godly way'. We must continue to "walk in the light" in order to maintain our "fellowship with God".

## Q&A for 1John Chapter 2

1. What is the theme of this chapter?
  - a) *Beware of spiritual liars like antichrists.*
2. What is a Biblical “antichrist”?
  - a) A person who is alive today and opposes the ministry of “Christ” in the life of believers.
3. What is the true Biblical identifier for the person in Revelation that most people think is “The Antichrist”?
  - a) Beast
4. What is our main protection from the lies of a Biblical “antichrist”?
  - a) God's Holy Spirit and our listening to Him as we maintain our personal ongoing relationship with God.
5. What is the precept on “love” that John gives in this chapter?
  - a) *“Love not the world, neither the things that are in the world”.*
6. What happens to people who violate this precept?
  - a) *“If any man love the world, the love of the Father is not in him.”*
7. What are the three main categories of things which are “of the world”?
  - a) *“the lust of the flesh”*
  - b) *“and the lust of the eyes”*
  - c) *“and the pride of life”*
8. What is a main evidence given by John that someone is a Biblical “antichrist”?
  - a) *“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us”.* These people started in the truth but left it to join or start a group that taught Biblical error. In most cases, the Biblical error refuses to accept God's judgment on sin.
9. What is the main thing that we are to do, according to this chapter, to keep from being led into doctrinal error?
  - a) *“abide in him (God) and doeth (keep on keeping on doing) righteousness”.*
10. What is to be our main motivation to keep obeying this command?
  - a) *“when he shall appear, we may have confidence, and not be ashamed before him at his coming”*

## Q&A for 1John Chapter 3

1. What is the theme of this chapter?
  - a) **Be a true *son of God***
2. What is the major difference between Chapter 1 and Chapter 3 when John talks about sin?
  - a) Chapter 1 talks about the sin that we do while Chapter 3 deals with the legal consequences of our sin.
3. What is the major legal change that God gives to saved?
  - a) He makes them "**sons of God**" which removes them from the criminal ("**great white throne**") legal system and moves them to God's family court ("**judgment seat of Christ**") system.
4. How can we tell true "sons of God" from Biblical liars?
  - a) We can tell the true **sons of God** from **false** because the true **purifieth himself, even as he is pure** and loves **in deed and in truth**, not **in word, neither in tongue**. This is because the true **sons of God** have God's **Spirit** which enables them to do so.
5. This chapter explains the spiritual family of God. What words are found in it which relate to family?
  - a) Father: [3:1](#)
  - b) Son of God: [3:8](#)
  - c) Sons of God: [3:1](#), [2](#)
  - d) Children: [3:7](#), [10](#), [18](#)
  - e) Brother: [3:10](#), [12](#), [15](#), [17](#)
  - f) Brethren: [3:13](#), [14](#), [16](#)
6. Why does John say that a true "son of God" "doth not commit sin" (does not keep on keeping on doing the same sin)?
  - a) "**for his seed remaineth in him: and he cannot sin, because he is born of God**". God's life remains in a true "son of God", which gives us "eternal security". God's life will stop a true "son of God" from keeping on doing the same sin, if it requires physical death to do so.
7. How can we tell a Biblical liar who is not a true "son of God"?
  - a) "**whosoever doeth not righteousness is not of God, neither he that loveth not his brother**".
8. What does John say about someone who has a life-style of hate?
  - a) "**Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him**".
9. What does John say about someone who has riches and ignores the physical needs of the saved?
  - a) "**But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**"
10. What does John say gives us assurance of eternal security?
  - a) "**hereby we know that he abideth in us, by the Spirit which he hath given us**"

## Q&A for 1John Chapter 4

1. What is the theme of this chapter?
  - a) *love one another*
2. How can we tell the difference between true Biblical love and the false love of this world?
  - a) “believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world”. Someone who is preaching a false love will not have the evidence of God's Holy Spirit leading their life.
3. In this chapter, what does John say that true Biblical “antichrists” deny and what is the evidence of their denial?
  - a) “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God”. The phrase “confesseth not” is speaking about a lifestyle which denies that “Jesus Christ” shows us how to live in the flesh and shows us how to spiritually mature while we are in this life.
4. What is the evidence of love that we are saved?
  - a) “let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God”
  - b) “If we love one another, God dwelleth in us, and his love is perfected in us”.
5. Why else should we “love one another”? This answer actually comes from a prior chapter.
  - a) “For this is the message that ye heard from the beginning, that we should love one another.” (3:11).
  - b) “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” (3:23).
6. What verses in 1John Chapter 4 have forms of the word “love”?
  - a) 4:1, 7, 8, 9, 10, 11,12, 16, 17, 18, 19, 20, 21
7. What is the advantage of living a lifestyle which shows the world that “Jesus is the Son of God”?
  - a) “God dwelleth in him, and he in God”. We have an ongoing personal relationship with God.
8. What does John call people who claim to love God and hate their brother?
  - a) Liar
9. What is our main commandment about love?
  - a) “this commandment have we from him, That he who loveth God love his brother also”.
10. What should be let God's love be “perfected in” us?
  - a) “that we may have boldness in the day of judgment: because as he is, so are we in this world”

## Q&A for 1John Chapter 5

1. What is the theme of this chapter?
  - a) **Stop sinning and win souls**
2. What is the last phrase of the most popular verse in this chapter and what is the result of people leaving it out when they quote this verse?
  - a) The most popular verse is 1John 5:13 and most people leave out **“and that ye may believe on the name of the Son of God”** when quoting this verse. People quote this verse to give others assurance of salvation, but leave out God's requirement for an ongoing personal relationship which results in spiritual growth in the saved person. When God's children refuse to meet this requirement, God takes away their assurance of eternal salvation. They do not lose salvation, just their assurance and God refuses to restore their assurance until they fulfill the requirement of this last phrase.
3. In our first sentence we read, **“every one that loveth him that begat loveth him also that is begotten of him”**. What are the two cases where this is applied and what is the significance of each case?
  - a) The first is that God the Father **“begat”** Jesus Christ. These religions which claim God the Father, and some version of Old Testament Law, while rejecting Jesus Christ are liars.
  - b) The second case is that the Son of God **“begat”** the saved. People who claim to be saved and to love Jesus Christ while rejecting the church, and their requirement to be part of it, are liars.
4. What does John mean by the symbolism involved in **“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood”**?
  - a) This is symbolically speaking about the dual nature of Jesus Christ. He was physically alive as a man (**“by water”**) and He was spiritually alive as God (**“blood”**).
5. How do we know that the **“blood”** symbolically represents His spiritual nature?
  - a) The next sentence is added to this one by starting with the word **“And”**. It tells us, **“And it is the Spirit that beareth witness, because the Spirit is truth”**. God's Holy **“Spirit”** witnesses to the spiritual nature of Jesus Christ according to all that John says in this epistle.
6. Who are the three that make legal records in Heaven and which word used by John represents each of these three?
  - a) The three are the three persons in the Trinity with **“the Father”** being God the Father, **“the Word”** being God the Son, and the Holy Ghost being the third member of the Trinity.
7. What are the three witnesses on the earth and what do John's words symbolically represent?
  - a) The **“spirit”** is lower-case and represents the changed **“spirit”** of saved people.
  - b) The **“water”** represents the changed physical life of saved people who live by the doctrine of **“What Would Jesus Do?”**.
  - c) The **“blood”** represents the spiritual change in the souls of saved people and this is not only their accepting the shed blood of Jesus Christ for their sins but they also accept the resurrected life which He teaches and many have ended up shedding their own blood while obeying Him.
8. What is the **“record, that God hath given to us eternal life”** and what do the words of that answer mean?
  - a) **“He that hath the Son hath life; and he that hath not the Son of God hath not life”**. The word **“hath”** means he **“keeps on keeping on having”**. Thus, this sentence is talking about a lifestyle of having an ongoing personal relationship with the Son of God. This sentence excludes the one-time religious act.
9. What does John tell us to do about **“a sin unto death”**?
  - a) **“There is a sin unto death: I do not say that he shall pray for it.”**
10. What does John mean by **“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not”**?
  - a) The truly saved do not have a lifestyle of sin but control themselves and avoid temptation.



## Questions for 1John Class

1. Why did John write this letter?  
a)
2. What is the primary requirement to having this “[fellowship with God](#)”?  
a)
3. What is the theme of the First Chapter?  
a)
4. What is the theme of the Second Chapter?  
a)
5. What is the theme of the Third Chapter?  
a)
6. What is the theme of the Fourth Chapter?  
a)
7. What is the theme of the Fifth Chapter?  
a)
8. What is a Biblical “[antichrist](#)”?  
a)
9. What is the main thing that we are to do, according to Chapter 2, to keep from being led into doctrinal error?  
a)
10. What does John say gives us assurance of eternal security?

## Questions for 1John Chapter 1

1. What is the theme of this chapter?  
a)
2. How does John describe the Son of God in the first sentence?  
a)
3. What does John offer to true believers?  
a)
4. What is the primary requirement to receive and maintain this offer?  
a)
5. Who is the offer truly coming from?  
a)
6. What happens when someone claims to have this offer while refusing to meet the requirements to receive this offer?  
a)
7. What is the result of claiming that we do not sin after getting saved?  
a)
8. How do we get rid of the consequences of sin?  
a)
9. What is the relationship between “darkness” and “sin”?  
a)
10. What is the relationship between “light” and “fellowship with God”?

## Questions for 1John Chapter 2

1. What is the theme of this chapter?
  - a)
2. What is a Biblical “[antichrist](#)”?
  - a)
3. What is the true Biblical identifier for the person in Revelation that most people think is “[The Antichrist](#)”?
  - a)
4. What is our main protection from the lies of a Biblical “[antichrist](#)”?
  - a)
5. What is the precept on “[love](#)” that John gives in this chapter?
  - a)
6. What happens to people who violate this precept?
  - a)
7. What are the three main categories of things which are “[of the world](#)”?
  - a)
  - b)
  - c)
8. What is the main evidence given by John that someone is a Biblical “[antichrist](#)”?
  - a)
9. What is the main thing that we are to do, according to this chapter, to keep from being led into doctrinal error?
  - a)
10. What is to be our main motivation to keep obeying this command?

## Questions for 1John Chapter 3

1. What is the theme of this chapter?
  - a)
2. What is the major difference between Chapter 1 and Chapter 3 when John talks about sin?
  - a)
3. What is the major legal change that God gives to saved?
  - a)
4. How can we tell true “sons of God” from Biblical liars?
  - a)
5. This chapter explains the spiritual family of God. What words are found in it which relate to family?
  - a)
  - b)
  - c)
  - d)
  - e)
  - f)
6. Why does John say that a true “son of God” “doth not commit sin” (does not keep on keeping on doing the same sin)?
  - a)
7. How can we tell a Biblical liar who is not a true “son of God”?
  - a)
8. What does John say about someone who has a lifestyle of hate?
  - a)
9. What does John say about someone who has riches and ignores the physical needs of the saved?
  - a)
10. What does John say gives us assurance of eternal security?

## Questions for 1John Chapter 4

1. What is the theme of this chapter?
  - a)
2. How can we tell the difference between true Biblical love and the false love of this world?
  - a)
3. In this chapter, what does John say that true Biblical “antichrists” deny and what is the evidence of their denial?
  - a)
4. What is the evidence of love that we are saved?
  - a)
  - b)
5. Why else should we “love one another”? This answer actually comes from a prior chapter.
  - a)
  - b)
6. What verses in 1John Chapter 4 have forms of the word “love”?
  - a)
7. What is the advantage of living a lifestyle which shows the world that “Jesus is the Son of God”?
  - a)
8. What does John call people who claim to love God and hate their brother?
  - a)
9. What is our main commandment about love?
  - a)
10. What should be let God's love be “perfected in” us?

## Questions for 1John Chapter 5

1. What is the theme of this chapter?
  - a)
2. What is the last phrase of the most popular verse in this chapter and what is the result of people leaving it out when they quote this verse?
  - a)
3. In our first sentence we read, “*every one that loveth him that begat loveth him also that is begotten of him*”. What are the two cases where this is applied and what is the significance of each case?
  - a)
  - b)
4. What does John mean by the symbolism involved in “*This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood*”?
  - a)
5. How do we know that the “*blood*” symbolically represents His spiritual nature?
  - a)
6. Who are the three that make legal records in Heaven and which word used by John represents each of these three?
  - a)
7. What are the three witnesses on the earth and what do John's words symbolically represent?
  - a)
  - b)
  - c)
8. What is the “*record, that God hath given to us eternal life*” and what do the words of that answer mean?
  - a)
9. What does John tell us to do about “a sin unto death”?
  - a)
10. What does John mean by, “*We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not*”?
  - a)

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## Born of God

We find the phrase "born of God" only in [1John](#). This epistle tells us the lifestyle of people who are truly "born of God". A short summary of these references is that people who are truly "born of God":

- [1John 3:9](#) - do not live in lifestyle sin even though they might do one-time sins.
- [1John 4:7](#) - Has a lifestyle of loving the way that God love and a life-style of continuing to learn more about God.
- [1John 5:1](#) - Has a lifestyle of following Jesus Christ in how to live in this flesh and how to become spiritually mature.
- [1John 5:4](#) - Has a lifestyle of overcoming the temptations of this world through true Biblical faith.
- [1John 5:18](#) - Does not live in lifestyle sins but has a lifestyle of avoiding temptation.
- [1John 2:29](#) - Has a life-style of doing "righteousness" as defined by the Bible.

Now, it is possible for someone to be truly saved and not have these things in their life because they have not spiritually matured since they received "eternal life". However, if someone claims to have been saved for years and still do not have these things as their lifestyle, then they need to check their claim of salvation and make sure that they have not deceived themselves by believing a religious doctrine which is not Biblical.

Having dealt with the summary, we need to look at the details and context of these references.

- [1John 3:9](#) says: "doth not commit sin".
  - People who are truly Biblically saved do not 'commit sin as a lifestyle action'. Yes, they will sin but not make it a lifestyle. The "th" on the word "doth" means that they 'keep on keeping on doing as a life-style'.
  - First we need to clarify the difference between [1John 1](#) and [1John 3](#) because of the doctrinal error and confusion caused by what seems to be contradicting statements.
  - They are not contradicting.
  - The context of the two chapters is different which gives us two different applications.
  - [1John 1](#) is dealing with the actions of saved people. [1John 3](#) is dealing with the legal standing of saved people in God's criminal court system. While the Bible has only one interpretation, it has many applications.
  - Therefore, the two different applications, which are dealing with two different context, are not contradicting.
  - People who ignore context teach doctrinal error. We will look at what is said within the context.
  - In addition, [1John 1](#) is dealing with one-time sins while [1John 3](#) is dealing with lifestyle sins. These are totally different according to the true doctrine of the Bible and according to common sense.
- [1John 1:6-10](#) says: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive

ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”

- [1John 1](#) is talking about what we do. [1John 3](#) is talking about our legal position in Heaven.
- When we receive salvation, the record of our sin (violations of God's law) are blotted out in God's criminal court system called the 'Great White throne judgment', we are adopted by God as His children, our legal record is moved to His family court system, called the "judgment seat of Christ", and the sins which we do are dealt with in that court system.
- We have 'diplomatic immunity' in God's criminal court system, and are never charged there, which is why [1John 3:9](#) says that God's children ("his seed remaineth in him") "he cannot sin, because he is born of God".
- People who are truly "born of God" are not charged in the court system that 1John 3 talks about but are charged in the family court of the "judgment seat of Christ".

Every one of these references which tell us about people who are "born of God" tells us about lifestyle changes. Anyone who does not have these lifestyle changes either just received salvation or has a problem with their claim to be saved. The Bible tells us to test and prove our claim of true Biblical salvation. Therefore, everyone needs to examine their own life and be sure that they have these things in their life.

- [1John 3:9](#) says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."
  - Notice the word "doeth" which means 'keeps on keeping on doing sin'. The truly saved do not continue in lifestyle sin. They stop it or God kills them. The people who teach doctrinal error claim that this verse is talking about one-time sin and claim that they never sin no matter what they do. They are ignoring the context and using the wrong definition for the word "doeth"
  - Next notice that our verse says, "for his seed remaineth in him". The word "remaineth" means 'keeps on keeping on remaining'. This is eternal security with the "seed" being 'the word of God'. People who can't remember how they got saved or what the Bible says have a problem. In addition, this is talking about our ongoing personal relationship with the Son of God Who is the being who keeps us saved. People who only did a one-time religious act of saying a 'prayer of salvation' and did not start an ongoing personal relationship with the Son of God also have a problem of their claim not matching what this verse truly says.
- [1John 4:7](#) says: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."
  - Most people confuse fleshly lust with true Biblical "love". The world gives us a wrong definition of "love". True Biblical "love" is: 'doing what is best for the other person with the emphasis on what is best for the other person eternally even when that includes short-term physical loss for the person doing the love or the person receiving the love'. According to [1John 4:9](#) (part of our reference), our best example of Biblical "love" is Jesus dying on the cross to provide for our eternal salvation. He felt nothing that the world associates with "love" while He suffered and died and yet He agreed to suffer all of this, in His flesh, because that is what was required for our eternal spiritual good called salvation.



- God had the apostles show their love by dying a martyr's death and providing the "witness of blood" that John mentions in [1John 5:8](#). God also had other saints die a martyr's death. God loved them while they did that because they received eternal rewards that they could not have received any other way. They manifested God's love in their life by being willing to die as a martyr. That is what John tells us to do in the last verse of our reference.
- [1John 4](#) is the true Biblical chapter on "love". The other chapter which people give this title is actually dealing with "charity". [1John 4](#) probably has the word "love" in it more than probably any other chapter in the Bible. The reader would be well advised to underline every occurrence of this word within their Bible for [1John 4](#). Then read what John actually tells us about this word and it should be obvious that this is not what the world calls "love". Our reference says that people who are truly "born of God" do what John describes in this chapter as a lifestyle.
- In addition, [1John 2:15](#) says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This clearly says that we can not use the definition of "love" which comes from the world. It also gives us a very clear test to verify if we truly have the lifestyle of God's "love"
- In addition to "loveth", our reference also says that people who are truly "born of God" also "knoweth God" as a lifestyle.
- John clearly tells us about this lifestyle in [1John 2:3-5](#) which says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."
- Once more we see that "keepeth not his commandments" and "keepeth his word" are lifestyle actions.
- We also see that our assurance of eternal salvation ("hereby know we that we are in him") is dependent upon our lifestyle of "keepeth not his commandments" and "keepeth his word". Once we are truly Biblically saved, we can not lose our salvation but we can lose the assurance. When someone says that they are not sure of their salvation, we need to tell them to obey God's word instead of repeatedly telling them verses which promise eternal life. Only God's Holy Spirit can give true assurance and when a truly saved person is disobeying, God removes the assurance. Therefore, people can fight against God if they try to give people assurance any other way besides their obedience to God's word.
- [1John 5:1](#) says: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."
  - This sentence leads into our next reference and the truth of this sentence is what allows truly saved people to do the next sentence.
  - People who truly believe this truth let their ongoing personal relationship with Christ cause them to mature spiritually. The true Biblical definition of "belief" causes someone to act upon that "belief". A person who claims a "belief" that they do not live by only has 'intellectual agreement'. That is a 'head belief' and not a true 'heart belief'. The word "believeth" means that we 'keep on keeping on believing as a life-style'. People who do a one-time religious act do not fulfill the true Biblical definition of this word. True Biblical salvation does not result from a one-time 'prayer of salvation' but is provided by the person who is 'God in human flesh', "Jesus Christ". He gives us eternal life when we accept Him as our personal "Lord", which means we are starting an ongoing personal relationship just like marriage is started by saying "I do" to the vow.
  - The phrase "believeth that Jesus is the Christ" means: 'believe and act upon the belief that the human man named "Jesus" fulfilled God's requirement to become

God's "Christ" and through that role He will cause true believers to spiritually mature and turn from the way of the world to the way of God'. Again, this is a lifestyle which means that people who truly fulfill this phrase will become more like God, with His holiness and righteousness, as they live longer.

- [Ephesians 5:32](#) tells us that the relationship between a man and his wife is a picture of the relationship between "Christ" and the "church". This epistle is one of the places where we find the true Biblical "antichrists" who preach against ("anti") the ongoing personal relationship with God which the Bible identifies as "Christ". A man would be a fool to believe that he could enjoy all of the blessings of a marriage relationship while he abandoned that relationship. Yet these "antichrists" preach that people can enjoy all of the blessings of God, which are only given "in Christ", even while he abandons the ongoing personal relationship which the Bible identifies as "Christ". Returning to our main reference, we see that someone who truly "believeth that Jesus is the Christ" must reject the doctrine of "antichrists" which includes things like 'the Health and Welfare gospel' or 'losing your salvation'.
- People who reject this truth are probably not truly Biblically saved since true Biblical salvation is dependent upon receiving "Jesus Christ" as our "Lord".
- [1John 5:4-5](#) says: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."
  - People who are truly Biblically saved 'keep on keeping on overcoming the temptations of this world' and live / walk by faith. Notice that our reference literally says that "our faith" is what "overcometh the world". In order for "our faith" to do that, it must remain consistent and not wavering.
  - Please notice that our second sentence, of this reference, literally tells us that we do this by fulfilling [1John 5:1](#), as just explained.
- [1John 5:18](#) says: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."
  - People who are truly Biblically saved do not have 'a lifestyle of sin'. While Satan might get them to sin from time to time, Satan does not 'keep on keeping on winning the battle of temptation'.
  - The verses just before this talked about a "sin unto death". Simply put, if someone is truly Biblically saved and refuses to stop a lifestyle of sin, God will kill them early so that they do not continue to live a lifestyle of sin. The phrase "keepeth himself" means he has 'a lifestyle of keeping himself away from the temptation and addiction of sin'. All sin is addictive and someone who becomes addicted to sin has not "keepeth himself" but gave control of himself over to the sin. The phrase "that wicked one toucheth him not" means that the devil can not touch someone with sin while they are living to please God and following God's direction to avoid sin and temptation.
- In addition, we find the phrase born of him (God) in: [1John 2:29](#) which says: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."
  - People who do not 'do righteousness as a lifestyle action' have problems with their claim of being truly Biblically saved.
  - However, people who "doeth righteousness" have God's Holy Spirit constantly assuring them of their personal salvation. That is, you personally ("ye") will be 'absolutely, positively, undeniably certain' ("know") that you are saved ("born of him") when your lifestyle is: "doeth righteousness".

If you are sure that you are saved, why don't you ask God and check your lifestyle against this epistle so that God can increase your assurance? In addition, let God show you where you can improve your lifestyle.

If you have never accepted Jesus as your personal Lord for an ongoing personal relationship, why don't you do that now? He will give you assurance of going to Heaven when you die as well as improving your personal life in this world by giving you God's love, peace and more.

If you have made a profession but are not sure of your salvation, why don't you resolve to learn God's commandments found in the Bible so that you can obey them as a lifestyle? If you are truly saved, obedience will give you the assurance that you desire. If you were deceived and are not really saved then, just like God sent Peter to Cornelius, so also will God send someone to you to show you how to be truly saved. However, it requires you to obey first.

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## Sin Unto Death

The exact phrase of "sin unto death" only occurs in [Romans 6:16](#) and [1John 5:16](#). However, we find the words "sin" and "death" together in [Exodus 10:17](#); [Deuteronomy 21:22](#); [Deuteronomy 22:26](#); [Deuteronomy 24:16](#); [2Kings 14:6](#); [Isaiah 53:12](#); [Romans 5:12](#); [Romans 5:21](#); [Romans 6:16](#); [Romans 6:23](#); [Romans 7:13](#); [Romans 8:2](#); [1Corinthians 15:56](#); [James 1:15](#); [1John 5:16-17](#). In most cases these references are also talking about a "sin unto death".

### 1. Basic truths

- a. This sin can only be done by God's people. God leaves lost people alive, even after God determines that He will never save them such as He did with Pharaoh in the day of Moses. God uses such lost people to tempt His people in order to prove that they will not submit to the temptation.
  - b. Once saved we are always saved. We can not go to hell or the "lake of fire" once we are saved but saved people can do a "sin unto death" and live less than the amount of time that God had originally planned for their life.
  - c. John 9:1-3 says: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Just because a saved person dies before we think is their time, that does not mean that God agrees. We must be careful to not judge our brother wrongly in order to avoid having God's judgment come upon us ([Matthew 7:1-2](#); [John 7:24](#)).
  - d. The "sin unto death" is not a one-time sin but is choosing a lifestyle of ongoing sin and refusing to let God's messenger and God's word correct that lifestyle of sin. Instead, in every case, the person judged clung onto doctrinal error which they believed allowed them to continue to live in sin and avoid judgment by God. Thus, the real basis is the doctrinal error which was clung to and not the lifestyle sin which was justified by that doctrinal error.
  - e. I have seen God remove a pastor from the pastorate for four times because of this sin. In every case God gave the pastor years to repent and sent those pastors repeated messages to repent and accept correction. However, they kept refusing God's messages which were backed by what the word of God literally says using methods to understand the word of God which they said that they agreed to.
  - f. I have seen 4 literal deaths with the same cause of people refusing to let go of doctrinal error and, instead, using the doctrinal error to justify a lifestyle of sin.
2. [Romans 6:16](#) says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"
- a. Please notice that we have two steps separated by the semi colon. In our Second Step, we have two possible results from the First Step.
  - b. One possible result is "obedience unto righteousness". If a doctrine truly comes from the Bible, then it will demand that people "obey" the Bible, in an ongoing manner, for God's "righteousness" to be displayed in their life. We do not get God's "righteousness" added to our life, in a way which is displayed to others, for a one-time act unless it is the start of an ongoing personal relationship such as for our initial salvation.

- c. Any doctrine which does not require the prior results is a "sin unto death". Many people refuse to believe that their sin is "unto death" because God is "longsuffering" ([Exodus 34:6](#); [Psalms 86:15](#); [Romans 2:4](#); [Romans 9:22](#); [1Peter 3:20](#)) and gives people plenty of time to truly Biblically repent. As a result, when God does bring judgment, they can not deny that God gave them much time to repent and provided many motivations for their repentance.
  - d. In the First Step, we see the phrase "yield yourselves servants to obey". At the time that this was written, "servants" were usually hired for a lifetime of service. In fact, it was not unusual for several generations of one family to be servants to several generations of another family. This also makes sense since it should be obvious that God will not bring a sentence of "death" for a one-time mistake. It also matches with true Biblical salvation which is not the result of a one-time religious act but is an ongoing personal relationship. Therefore, this "yield yourselves servants to obey" is talking about a lifestyle "yielding", which matches with all that I have said before this.
  - e. Next, we look at the phrase "to whom ye yield yourselves servants to obey" and see a choice of "obeying" God through obeying His written word or "obeying" a religious leader who claims that if we obey him and his doctrine than God can't punish us for our disobedience to God's word.
  - f. When we put this altogether, we have: *'A child of God can choose to obey God's word as a lifestyle and receive God's righteousness displayed in their life or they can choose to obey, as a lifestyle, some religious person who claims that their doctrine makes it OK for God's child to live in sin. This second choice leads to forms of death, such as death of ministry and can often to an early physical death'*.
3. [1John 5:16-18](#) says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."
- a. The first thing to pay attention to, in this reference, is the "th" in the words "sinneth" and "keepeth" and "toucheth". The "th", in these words, means that these are lifestyle actions. Thus, we see that "whosoever is born of God" does not *'continue in a sin as a lifestyle'*. Instead, he has a lifestyle of *'keeping himself from ongoing sin'*, which requires avoiding ongoing sin and he *'abstains from all appearance of evil.'* ([1Thessalonians 5:22](#)). In addition, while Satan might "touch" us with some addictive sin, the truly saved will not remain in that type of lifestyle.
  - b. That said, our reference also says, "There is a sin unto death: I do not say that he shall pray for it". The indication from the context, along with what we learned from [Romans](#), is that this is *'an ongoing lifestyle of sin'*. We do not have to pray for someone who claims to be saved while refusing to get out of a lifestyle of sin. In fact, if we do pray, we should follow the instructions of [1Corinthians 5:3-5](#) ("To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus"). That is, we should pray for God to cause their lifestyle sin to cause "the destruction of the flesh" so that they are motivated to stop the lifestyle sin. Notice that Paul writes "that the spirit may be saved in the day of the Lord Jesus". That is, they might have an early physical death, or might have to live being physically crippled, but the object is to turn them so that they end up in Heaven ("that the spirit may be saved in the day of the Lord Jesus"). When we combine our two references, we see that there is reason to doubt a claim of salvation by someone who continues in lifestyle sin. In order to be truly loving, we should seek their best spiritual good even if it means praying for Satan to destroy their flesh.

- c. Our reference in [1John 5:16](#) tells us that we should pray for "any man see his brother sin a sin which is not unto death". That is, we should pray for God to help them to stop their sinning. However, if they don't stop and it becomes obvious that they will continue their sin as a lifestyle, then we can stop praying or change our prayer to be for the destruction of their flesh to drive them to true Biblical repentance.
  4. In addition to those verses which use the phrase "sin unto death", there are 21 verses which use the words "sin" and "death". Some of the lessons which we learn from those references are:
    - a. In [Exodus 10:16-18](#), we see that Pharaoh admitted that he had done a "sin unto death" and asked for forgiveness, but did not truly Biblically repent. The result was a greater judgment upon him and his people because he now deliberately sinned against God.
    - b. In [Deuteronomy 21:22-23](#), we see that we see that a person who does a "sin unto death" is to be "hanged him on a tree" to show that he is "accursed of God".
    - c. In [Deuteronomy 24:16](#) we see that no relative should suffer because their relative did a "sin unto death".
    - d. In [Romans](#) we see that we see several references which tell us that all "sin" ultimately ends in "death". This is why we all physically die, eventually. However, this is different from a "sin unto death", which ends up with an early "death".
    - e. In [James 1:13-15](#) we see that we see that all "sin" starts with our giving into our own "lusts" and ends in "death". Therefore, we should obey the instruction to "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." ([2Timothy 2:22](#)).
    - f. In [1Peter 3:18](#) we see that the only cure for "sin" is to be "quickened by the Spirit". Therefore, we need to draw close to God's Holy Spirit and stay close to Him if we want to avoid an early "death".
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## Two Reasons Why Jesus Came

*1John 5:13 says: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."*

*John 10:10 says: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."*

Jesus came for two (2) reasons according to these verses and also according to many more Bible references. Many people argue that He only came for one or the other of the two reasons given in these references. They are following the method that Satan used when tempting Jesus. In [Matthew 4:6](#), we read that Satan quoted the Bible in order to tempt Jesus. There was nothing wrong with what he quoted but the problem was with what he left out. After taking the saying of the Bible out of context, Satan then perverted the message of the Bible.

Many religions and preachers do the same today. They claim to represent God and the Bible but they truly present the doctrine of devils. The two Bible references each gave us two reasons why Jesus came to this physical reality from Heaven. Many people will preach one or the other reason but leave out the second reason. Each of these two Bible references is a single sentence which makes each reference a single thought. That means that when people preach only part of these sentences, they are presenting a half truth, which is a perversion of God's word and follows the way of Satan.

1. The First Reason given, in each of these two references, is that Jesus came to give us God's life in us, and this is what the Bible calls salvation.
  - a. Please notice that our first reference says "that ye may know that ye have eternal life". Our reference also says, "These things have I written unto you". God put His word into writing so that we could verify what people tell us comes from God. God used "holy men" to write His word ([1Peter 1:21](#)). He used them like we use a pen to write. The pen puts down the ink but we determine what is written. It is truly the person doing the writing and not the pen. Likewise, God wrote His word and the "holy men" were only the tool that He used to write it.
  - b. God put His word in writing and He gave you a brain. God expects you to use your own brain and read His word so that you can know His promises to you and so that you can know how He will judge you. God not only wrote His word but He also wrote in it that He preserves His word unto a thousand Generations ([Deuteronomy](#); [1Chronicles 16:15](#); [Psalms 105:8](#)). Also, we are told that, after we die, God will judge us according to His written word ([John 12:44-52](#)). Therefore, we have God's preserved word in English in the KJV-1611. This is what God will use to judge each of us personally.
  - c. The first part of our judgment is: '*Do you have God's life in you?*' Since God put in writing how we can have God's life in us, and God created us, and since He gave us a brain, He has every right to expect us to obey His word and receive His life in us. We can see this with our second Bible reference which tells us the same basic message but with some different details.
2. Our second Bible reference told us: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life". The structure of our sentence makes the phrase "I am come that they might have life" the opposite of what "The thief" came to do. In this reference, "The thief" is Satan. He came to bring "death". Most people know [John 3:16](#) but don't consider [John 3:18](#) which says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This means that we start out on our way to the "lake of fire", which is where God sends

all condemned people to spend eternity. Anyone who fails to do what God wrote that we must do in order to be saved is condemned. Satan destroys people by getting them to believe a lie such as the claim that we are all God's children and that God won't send most people to the lake of fire. However, Jesus told us in [Matthew 7:13](#), "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:". Many people believe the lie that if they are good and keep the ten commandments or do some other religious thing then they will go to Heaven. However, if that were true then there would have been no reason for God to send His Son to die and go to Hell for us. The claim that we can do anything to get into Heaven is a claim that God murdered His only begotten Son for no reason because it was not needed. The point is that Satan has many lies for people to believe and He doesn't care which lie you believe just as long as you don't believe the truth.

- a. [Romans 3:23](#) says: "For all have sinned, and come short of the glory of God". The "the glory of God" is to be holy and righteous all the time. No honest person can claim that they are that. Our failure to live up to that standard condemns us. We all have had times when we did what we knew was wrong such as when we told what we claimed was a 'little white lie'. We are all guilty of sin. However, [Romans 3:24](#) says: "Being justified freely by his grace through the redemption that is in Christ Jesus". That is, we can be made legally 'just as if we never sinned' if we accept "Christ Jesus" as our personal Lord. In addition, the phrase "Being justified" means that we don't have to do anything, such as keep religious rules, in order to be "justified". "Christ Jesus" died for all of the sins of the whole world but God only applies that payment to your Heavenly legal account when you accept "Christ Jesus" as our personal Lord. That is what [Romans 10:13](#) means when it says: "For whosoever shall call upon the name of the Lord shall be saved."
  - b. If you want to accept "Christ Jesus" as your personal Lord, and become a child of God, pastor Luke will give you that opportunity at the end of my preaching. However, I must first finish what our original references said. If you remember, our references had two points and each reference was a single sentence, which means that both points need to be considered together.
3. The Second Reason given in each of these two references, is that Jesus came to cause God's life in us to grow and mature. All life grows and matures after birth unless it has a major problem. Any such perverted life soon dies and never experiences all of the possibilities of life. If someone truly is saved, but never spiritually matures after their initial salvation, they lose all of the promises that God put in His word for the saved except for the assurance of going to Heaven.
    - a. Remember our original references. The second half of [1John 5:13](#) says: "and that ye may believe on the name of the Son of God". The "and" makes this an additional "belief" that comes after we receive God's life in us. Also, the second half of [John 10:10](#) says: "and that they might have it more abundantly".
    - b. The "more abundant" life comes as a result of adding "belief on the name of the Son of God". In the Bible, the word "believe" tells us what attitudes and actions we are to have. If we don't accept those attitudes and actions then we only had a thought wander through our head. True Biblical "belief" must be in our heart and motivate us to obey. People say that they love Jesus and Jesus says, "If ye love me, keep my commandments" ([John 14:15](#)). People who claim to love Jesus, but refuse to obey, prove themselves to be liars and following the devil.
    - c. [1John 5:10](#) says: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." The "witness" that John is talking about is the character of God in Jesus and in the lives of saved people. After a baby is born, the parents have to teach the baby how to live and have their character. Likewise, after we are spiritually born, God must teach us how to have the character of God in us.



- d. The phrase "belief on the name of" means trust in the power and authority that is represented by that name. Only Jesus has the power and authority to make use children of God and citizens of the kingdom of God. Only Jesus has the power and authority to teach us how to have the character of God.

Have you personally trusted in the power and authority of Jesus to make you a child of God? Religion can't do it and nothing else can do it. In order to become a child of God you must personally accept Him as your personal Lord.

If you have accepted Him as your personal Lord, then how is your level of obedience? It is measured by your level of spiritual maturity. Why don't you pray right now and ask Jesus what He thinks about your level of spiritual maturity.