

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑ-
ΘΟΛΙΚΗ ΠΡΩΤΗ.



ΕΝ ΤΩ ΕΒΑΛΕΤΕ, Ο ΑΓΙΟΚΑΛΩΝ, Ο ΕΩ-
ΡΕΚΑΛΩΝ ΤΙΣ ΕΦΘΑΛΜΟΙΣ ΗΜΩΝ, Ο ΕΔΕ-
ΣΑΜΕΔΑ, Η ΑΙ ΧΕΙΡΕΣ ΗΜΩΝ ΕΠΙΛΑΦΗ-
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ΥΤΩ ΕΝ ΗΜΙΝ. ΤΕΙΝΙΑ ΜΕΝ ΠΑΥΤΑ ΕΣΤΙΝ

Τέκνα μου, πάντες υιοί Φα

δοτεν. και εαν τις αιδωται. και αν του

1. How many times have you been to the concert last year?

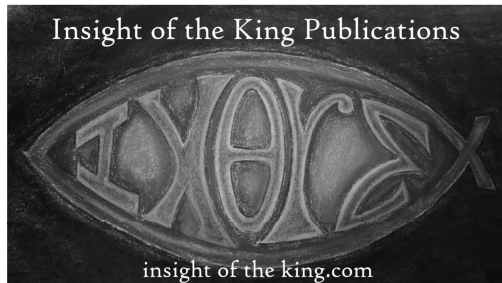
A Commentary on the First Epistle of John

by Zack Rosiere

The Truth of First John

A Commentary on the First
Epistle of John

Zack Rosiere



November, MMXVIII

The Truth of First John:
a commentary on the first epistle of John

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Introduction to First John



he premise of the first epistle of John is the expression of the Father's earnest love for a family.

Behold what manner of love the Father has bestowed on us, that we should be called children of God!

1 John 3:1

It is in this deep, earnest Love, for God who is Love, sent His only begotten Son, in the flesh, to reconcile the world. That He might have a family who would willingly choose Him just as He chose us and gave Himself for us, (1 Jn 4:19, Eph 1:4), so that all who believe in Jesus would have eternal life.

First John is a personal letter from John to believers, set on the foundation of the Truth presented in his gospel, assuring all believers of the love of God and the gift of eternal life we have in Him. Decisively distinguishing the children of God, from those who practice the works of the devil.

1 John 5:13- These things I have written to you who believe in the name of the Son of God, **that you may know that you have eternal life**, and that you may *continue to* believe in the name of the Son of God.

John begins his epistle much as he did his gospel and articulates it as a continuation into his letter. He begins his gospel by writing, "In the beginning was the Word..." And in his first epistle he states, "That which was from the beginning..." He establishes the foundation that Jesus is the Word, who was with God in the beginning, sent to this earth in the flesh to take away the sins of the world, and reconcile man with God. Jesus

brought peace between God and man, (2Cor 5:17-19, Col 1:20), allowing ^a**fellowship** through His blood.

This fellowship together with Him, and in turn with other believers, is only possible and made available in Jesus. Before the foundation of the world, God established the plan for His family, and He did so through, and in Christ, (Eph 1:3-13). All His glory, full of grace and truth, was hidden in Christ for those who would believe in Him.

John 1:12- But as many as received him, to them gave he power to become the sons of God, to them that believe on his name:

God created us that He might have a family. A family unified in Jesus, who has willingly chosen Him. And those who choose Him will be together with Him for all eternity. God freely gave us His Son, and this is the stipulation to eternal life, that all those who believe Jesus is the Christ, the Son of the Living God, will be saved, **...everyone who sees Jesus and believes in Him will have everlasting life, (Jn 6:40); ...he who believes in Me, though he die, *physically*, he will live, and whoever lives and believes in Me, will never die, *spiritually*, (Jn 11:25-26); ...God sent His Son into the world, that we might live through Him, (1Jn 4:9-16).** Grace is a universal gift from God to the whole world. Jesus gave Himself to all, offering His grace as a universal promise to everyone. However, only those who apprehend the free gift of grace by faith will receive everlasting life, **...Go and preach the gospel to every creature, and whoever believes will be saved, (Mk 16:15); ...through Jesus, the free gift is offered to all men, (Rom 5:18); ... the Lord is rich to all who call upon him, (Rom 10:12); ...Jesus came to save that which was lost, (Matt 18:11); ...the Lamb who has come to take away the sins of the world, (Jn 1:29); ...whosoever believes on Him will be saved, (Jn 3:16-17); ... Come to me all who are heavy laden and I will give you rest, (Matt 11:28); ...the righteousness of God is available to**

^a κοινωνία- koinonia- intimate fellowship

all and for all who believe, (Rom 3:22); ...God desires all men to be saved, (1Tim 2:4). Justification by grace through faith comes to all who call on the name of the Lord and believe Jesus is the Christ, the Son of the Living God, (Eph 2:8). There is neither unconditional righteousness nor unconditional reprobation. Salvation is conditional, not on our works, but on our choice to believe and receive the universal gift of grace. Our salvation comes from Jesus. It is His universal promise of eternal life available to all. ...it is ^afrom faith, so that it might be ^baccording to grace, (Rom 4:16); ...For ^cby grace you are saved ^dthrough faith, (Eph 2:8), and faith requires a choice on our part to believe and apprehend the free, universal gift of grace, ...I set before you life and death, blessing and cursing, so choose life, (Deut 11:26-27, 30:15); ...the foolish man hears My sayings but does not do them, (Matt 7:26); ...because they did not receive the love of the Truth, that they might be saved, (2Thes 2:10).

Therefore, God created us that He might have His family, created in Christ Jesus. And if we are to be a child of God, we must believe in Jesus, that He is the Son of God, sent to redeem us from sin and reconcile us to our Father. Those who choose Jesus, are born again in the spirit and made alive with Him for all eternity, (Jn 3:5-8, 16-18). The decision to choose Jesus is vital to our salvation and eternal life in Him. For God desires all men to be saved, (1Tim 2:4); but narrow is the gate and difficult is the way which leads to life, and there are few who find it, (Matt 7:14). God wants a family who willingly chooses Him and loves Him. God is not forcing

^a ἐκ- ek- out of or out from- preposition of means

^b κατὰ- kata- according to, in accordance with- preposition of reference

^c τῇ χάριτι- te chariti- dative of means. For this is the course or the process by which we are saved

^d διὰ- dia- through or by way of. It is through faith in Jesus that we are saved by grace. Grace is the course of the process and faith in Jesus is the way in which we get on that course.

anyone into salvation, and He has not destined or fated anyone to heaven or hell. He has made His gift of grace universal and available to everyone. Those who reject the Christ will have eternal death in the lake of fire, and those who apprehend His grace through faith will have eternal life with Him. It is important to understand this concept as we study 1 John. For without this background it may seem as if anyone who sins does not inherit eternal life, but rather, we will learn, whoever believes on the name of Jesus will be saved. It is those haters of God, those who are anti-Christ, and willingly reject Jesus who will be ^acondemned to everlasting destruction, (Rom 12:1).

Before we study 1 John, or any part of the Bible, it is important to understand why we were created, and the fundamentals of grace and faith in accordance with His universal promise. The family of God is the purpose of His creation, and for those who would choose to be a part of God's family, He has given us eternal life, to be with Him forever. The work of Jesus on the cross, ^benabled or empowered us to become the sons of God, (Jn 1:12), and to become one with Him, even as the Father and Jesus are one, (Jn 17:20-21). This oneness is described all through John's writings, and he uses a special Greek word to portray this personal relationship in the first chapter of his first epistle. It is the word ^c**koinonia**. He only uses this specific word 4 times, and it is only in his opening statement of the epistle, but it sets up the premise for the entire letter. It is most commonly translated fellowship, but it has a deeper more personal meaning. It is specifically the relationship a Christian has with the Father, Jesus, and the body of Christ. It is the description of God's family. The fellowship of those who would accept the universal promise of grace and enter into eternal life with Him as children of God. This is the purpose of life; that God desired a family, a oneness and a ^c**fellowship** with us, forever in Him. Therefore, let us understand the first epistle of John in this light.

^a κατάκριμα- katakrima- condemned to everlasting destruction and death

^b ἐξουσία- exousia- enable, empower, to grant authority to

^c κοινωνία- koinonia- intimate fellowship

There are three topics we will turn our focus toward, all of which support the basis of God's desire to fellowship with us, and His assurance of eternal life in Christ.

1. Jesus has come in the flesh to take away the sins of the world.
2. John warns us of false teachers within the Church, wolves in sheep's clothing, trying to promote their false teachings and divide the Church. We will discuss the implications of these heresies and the effects for nearly 2,000 years.
3. John discusses sin and explains the difference of having sin versus committing sin. He gives the Christian assurance to the free gift of grace and eternal life with the Father and explains the fundamentals of being a born-again child of God.



Jesus has come in the flesh



John makes several statements, admonishing the Church to beware of false teaching, and to remember the Truth, that Jesus is the Christ, the Son of the Living God, who has come in the flesh to take away the sins of the world. In John's opening statement of his first epistle he states ten times that Jesus has come in the flesh, and ends by declaring Jesus is the Christ, Son of God.

1 John 1:1-3¹ That which was from the beginning, which **we have heard**, which **we have seen with our eyes**, which **we have looked upon**, and **our hands have handled**, concerning the Word of life—² **the life was manifested**, and **we have seen**, and **bear witness**, and declare to you that eternal life which was with the Father and was **manifested to us**—³ that which **we have seen** and **heard** we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with **His Son Jesus Christ**.

Ten times John repeats himself, making a point that Jesus, who is the Son of God, who we looked upon, and have seen with our eyes, and have handled with our hands, has been manifested to us. John is laying down the basis to prove Jesus, who is the Son of God, has come to earth in the flesh. He does this by beginning his first epistle as a continuation of his gospel, in which he begins in like manner. ... ^a**That which was from the beginning...**, (1John 1:1), referring to his opening statement in his gospel that says, ...^b**In the beginning was the Word...**(John 1:1). That which was from the beginning is Jesus, who is the Word. ...^c**And the Word became flesh and dwelt among us**, (John 1:14).

^a“Ο ἦν ἀπ’ ἀρχῆς

^bἘν ἀρχῇ ἦν ὁ λόγος

^cκαὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν

John is emphasizing that Jesus has come in the flesh. He pronounced this message in his gospel and he is reiterating it in his epistle. And he is so bold to say that if someone does not say Jesus has come in the flesh, they are not of God and therefore not a Christian.

1 John 4:2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God.

This is the key to eternal life. To believe that Jesus is the Christ, the Son of the Living God, manifested in the flesh to take away the sins of the world. Anyone who does not confess this, is not a Christian. The false teachers said they had a way to make themselves righteous apart from believing in the Son of God. They proclaimed a way to eternal life without a Savior, and in turn, disregard and dismiss Jesus as the Son of God manifested in the flesh. Their doctrine stated that the flesh did not govern the righteousness of the spirit, therefore the flesh could do any nasty thing it desired and it would not corrupt the spirit. This teaching bred, and still is breeding, a ramped desire of lust in the world. A liberal mindset on the flesh, giving themselves free reign to do whatever “feels right”.

1 John 2:16- For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

Therefore, these false teachers would not admit the Son of the Divine God has come in the flesh. This would destroy their theology, namely, that the flesh has no relevance on the spirit. But indeed, it does have relevance. In fact, Jesus made flesh was the only way to reconcile God and man. Jesus, the Son of God, has come in the flesh to be the propitiation and take away the sins of the world. The Truth is, we all have sin,

If we say that we have not sinned, we make Him a liar, and His word is not in us, (1 John 1:10). Since we all have sin, ... For all have sinned and fall short of the glory of God, (Rom 3:23). Therefore, ... All who believe in Jesus will be made righteous..., (Rom 3:22); Christ died for the ungodly...(Rom 5:6); ... For God sent His Son

Jesus has come in the flesh

into the world, that the world through Him might be saved...(John 3:17); For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit...(1Pet 3:18).

I want to point out John's use of the word "has come" in **1 Jn 4:2...** **Jesus Christ has come in the flesh.** Notice he does not say "came" in the flesh, as something that happened past tense, but rather that He "has come" in the flesh. The Greek word John uses here is a verb in the perfect tense (the perfect tense is used to describe a completed verbal action that occurred in the past which has produced a state of being or an action currently still in progress.^b The basic thought of the perfect tense is that the progress of an action has been completed and the results of the action are continuing on, in full effect. In other words, the progress of the action has reached its culmination and the finished results are now in existence. Unlike the English perfect, which indicates a completed past action, the Greek perfect tense indicates the continuation and present state of a completed past action.)

It is significant that John specifically uses the perfect tense. If he were to use the aorist tense, it could be argued that Jesus came in the flesh once in the past, but He left His fleshly body behind when He ascended to heaven. This would be incorrect. The way John so beautifully writes He "has come" in the flesh, describes an action that happened in the past, which has produced a new state of being, on going into this present time. Jesus came to this earth a man, when he died and rose from the dead, He was, and still is a man. When he ascended into heaven, He didn't leave His human nature behind, but rather ascended into heaven as a man in a glorified body with flesh and bone. Jesus became flesh, and He is still flesh even today in heaven. There is a man in the Godhead, sitting at the right hand of the Father, and He will be a man for all eternity. **For there is one God and one Mediator between God and men, the Man Christ Jesus...**(1Tim 2:5); ... Handle Me and see, for a spirit does not have flesh and bone as you see I have, (Lk 24:39).

^a ἐληλυθότα- eleluthota- has come- present tense

^b https://www.ntgreek.org/learn_nt_greek/verbs1.htm

Jesus is our kinsman redeemer, which is so elegantly illustrated in the book of Ruth. ...**Blessed be the Lord, who has not left you this day without a kinsman redeemer...** (Ruth 4:14). Therefore, Jesus had to become a man, in the flesh, to redeem us from our bondage and debt of sin, giving us the opportunity to become one with Him forever. Jesus is our kinsman redeemer, the Son of Man, who became flesh for us, that we might live forever with Him. ... **He has granted the Son to have life in Himself,**²⁷**and has given Him authority to execute judgement also, because He is the Son of Man,** (Jn 5:26-27). Because He is our kinsman redeemer.

To be a Christian, we must confess that Jesus is the Christ, the Son of the Living God who **has come** in the flesh to take away our sins. If one does not confess this, he is not of God and therefore is not a Christian. These are strong words, but they need to be strong. For if we say we do not have sin, the work of the cross is of no effect and we blaspheme Jesus. This is what the false teachers were proclaiming. They were by-passing Jesus, saying that one could attain to righteousness through their own power. Paul speaks of these same high-minded people in his letter to the Colossians and to the Romans. They thought through philosophy and an elevated advance of knowledge, man could become righteous on his own without the need of a Savior.

Colossians 2:8- Beware lest **anyone cheat you** through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and **not according to Christ**.

Romans 16:17-18-¹⁷ Now I urge you, brethren, note those who **cause divisions** and offenses, contrary to the doctrine which you learned, and avoid them. ¹⁸ For those who are such **do not serve our Lord Jesus Christ**, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

As John continues describing these wolves in sheep's clothing, he gives his readers the assurance of how to know who these people are who have infiltrated the congregation.

We must learn from Jesus when He said, You will know them by their fruit...(Matt 7:16). Let us overlay this statement with

1 John 2:4-11- 4 He who says, "I know Him,"
and does not keep His commandments,
is a liar, and the truth is not in him...

6 He who says he abides in Him
ought himself also to
walk just as He
walked...



The Elements of a Christian



John gives his readers the assurance of eternal life in Jesus by explaining three key elements of the Christian. These are described in 1 John 2:4-11- ⁴ He who says, "I know Him," and does not **keep His commandments**, is a liar, and the truth is not in him... ⁶ He who says **he abides in Him** ought himself also to **walk just as He walked**...

1. Keep His commandments
2. Abide in Him
3. Walk just as He walked

On the surface, these three elements seem as if they are commandments to the Christian. As if John is referring to the Law and giving us a demand to follow the ordinances and its commandments in order to become a child of God. But this does not agree with his statement just previous to this, **If we say we have not sinned we make Him a liar...(1Jn 1:10); ... and if anyone sins, we have an Advocate who has cleaned us of our sins (1Jn 2:1)**. John is not writing this to condemn Christians, but rather to shine the light and expose those who hate God. These three elements are not demands, but a list of heart rendered choices, resulting in fruit that a Christian can expect to see. The choice to keep His commandments, to abide in Him, and to walk just as He walked is only made possible to one who is born again, and has a true regenerated heart devoted to God. It is by this fruit we will know them, (Matt 7:16).

Keep His Commandments

¹ 1 John 2:3-4-³ Now by this **we know** that we know Him, **if we keep His commandments**. ⁴ He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

He does not say if we keep His commandments, then we will know Him, but rather the opposite. Keeping His commandments is the proof or the result of knowing Him. If we keep His commandments, and have **fellowship**, this is how we know that we know Him. Keeping His commandments is a choice from a born again, regenerated heart, resulting in the assurance of knowing Him.

Again, John is writing this letter out of love and a desire to strengthen the body of Christ, not to condemn Christians.

We must look at these three elements as choices made because you are a Christian, not the demand of what to do to become a Christian.

As we study the writings of John, one must look at his perspective and overlay his sayings with his entire premise, which is to know Him and have an intimate fellowship with Him as a family. John is not saying these things to condemn us by the Law, but rather to free us through the grace of God and His blood. He is writing these things so that we might distinguish the false teachers who have crept into the Church, trying to persuade the body of Christ with their false doctrine. These three examples of the fruit of a Christian are best understood when we read John's other writings, namely Jesus' personal discourse to His disciples in John's gospel, chapters 14-17, as well as Jesus' admonition in the book of Revelation. In these writings, we find Jesus giving us the same instruction John has given in his epistle. These instructions are a matter of the heart. Jesus wants our heart, not our deeds, (Matt 9:13), however, if we give Him our heart, good deeds will come as a result. This is what Jesus meant when He said, **"you will know them by their fruit."** The good fruit comes when we are connected to the Vine, (Jn 15:5). To better understand how we must "keep" His commandments, we must understand what John means by "keep". He uses this word, τηρέω-tereo 37 times in his writings. All of which refer to one thing, keeping your heart focused on Jesus. Notice in verses 3 and 4 of 1 Jn 2, he says, **"those who keep His commandments will know Him"**. He continues into verse 5 and says,

“whosoever ^akeeps His word...” (1Jn 2:5). This gives us some insight into what John means to keep His commandments. John is not interested in demanding Christians to keep the law, but rather admonishing Christians to know and love Him by keeping His Word. **Your Word is a lamp unto my feet and light unto my path, (Psalm 119:105).**

Let us look at some other examples of how John uses the word ^akeep and notice the consistency with which he uses it. He is always referring to keeping and protecting something precious, and close to the heart.

John 8:51- Most assuredly, I say to you, if anyone **keeps My word** he shall never see death.”

John 14:21-23-²¹ He who has My commandments and **keeps** them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him... If anyone loves Me, he will **keep My word**; and My Father will love him, and We will come to him and make Our home with him.

1 John 5:2- By this we know that we love the children of God, when we love God and **keep His commandments**.

1 John 5:18- ...he who has been born of God **keeps himself**, and the wicked one does not touch him.

Revelation 1:3- Blessed is he who reads and those who hear the words of this prophecy and **keep those things which are written** in it; for the time *is* near.

Revelation 2:26- And he who overcomes, and **keeps My works until the end**, to him I will give power over the nations—

Revelation 14:12- Here is the patience of the saints; here *are* those who **keep the commandments of God and the faith of Jesus**.

^a τηρέω- tereo- to keep, guard, cherish, regard as precious

Revelation 22:7- “Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.”

Revelation 3:8- I know your works... you have kept My word, and have not denied My name.

This last verse, Revelation 3:8, is the perfect example of the meaning John is wanting to convey to his Church. He is not condemning those who sin, for he is teaching us so that we may not sin, and if we do sin, which we all do, we have an advocate with the Father to forgive us our sins. Sinning is not the main point here, but rather it is to shine the light on those who deny the name of Jesus. It is to expose those who walk in darkness and who are deceiving the flock of Christ.

John's use of the word ^akeep is to hold His commandments as a precious thing.

John defines this commandment, not of keeping and observing the Law, but to hope in the Messiah.

This ultimately was the purpose of the Law, to usher in the Savior of the world. The Law was never meant to make us righteous, for it is impossible for anyone to follow the Law unto salvation, but rather the Law had to make sin evident, thus allowing Jesus to forgive us of our sins, (Rom 3:20, 7:7, 12-13).

Therefore, John says in 1 John 2:7-8-7 Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. This statement “from the beginning” is the hope of the Savior. The Old Testament, the Law and the Prophets, explained, forshadowed and foretold of the Savior to come. John continues, ⁸ Again, a new commandment I write to you, which

^a τηρέω- tereo- to keep, guard, cherish, regard as precious

thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. The True Light is shining because Jesus has come in the flesh.

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all, (1 John 1:5). That was the true Light which gives light to every man coming into the world, (John 1:9).

John 1:4-5⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

The True Light that is already shining is Jesus come into the world shedding His love on us. All those who believe in Him know love, because He laid down His life for us... (1 John 3:16).

1 John 4:19- We love Him because He first loved us.

1 John 3:11- For this is the message that you heard from the beginning, that we should love one another,

1 John 3:23- 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.

John 15:12- This is My commandment, that you love one another as I have loved you.

1 John 4:7- Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

1 John 4:16- And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

1 John 4:21- And this commandment we have from Him: that he who loves God *must* love his brother also.

Let us summarize this progression.

- The Law exposed sin and made it apparent, (Rom 3:20, 7:7, 12-13), preparing the avenue by which Jesus would pay for and bear the wrath of God and the penalty of sin upon Himself, (Is 53, Col 2:14, 1Cor 5:21). Therefore, the Prophets foretold the coming of the Savior and this redemption, (Lk 24:27, Jn 5:46).
- Jesus was made flesh and dwelt among us, shining the Glory of God full of grace and Truth to the world, (Jn 1:14). It is in this glory that the True Light shone to all, and whosoever would believe in Him would have everlasting life in Him, (Jn 3:16).
- It was in the love of God that Jesus laid down His life for us. And through this He has fulfilled the Law and Prophets, (1 Jn 3:16, Jn 10:18, Matt 5:17).
- It is by this act of love that we know Him and the Truth, (1 Jn 3:19).
- And if we know Him, we will keep His commandments, which are to believe on the name of His Son Jesus Christ and love one another as He gave us commandment, (1 Jn 3:23).
- And because we keep His commandments and hold his Word and promises as precious to us, we do those things that are pleasing in His sight, walking as He walked because His Spirit abides in us, (1 Jn 2:6).
- Now he who keeps His commandments abides in Him and He in him, (1 Jn 3:24).

Abide in Him

This brings us to the next fundamental element of being a child of God. Again, John does not say we must keep His commandments in order to abide in Him, but instead, we must believe in Him, allowing^a fellowship through His blood and

^a κοινωνία- koinonia- intimate fellowship

the Spirit of God will abide in us and in turn we are enabled to choose to abide in him and walk just as He walked.

1 John 2:27- But the anointing which you have received from Him **abides in you**, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, **you will abide in Him**.

1 John 4:4- You are of God, little children, and have overcome them, because **He who is in you** is greater than he who is in the world.

1 John 2:5-6⁵ But whoever keeps His word, truly the love of God is perfected in him. **By this we know that we are in Him**. ⁶ He who says he abides in Him ought himself also to walk just as He walked.

1 John 3:24- Now he who keeps His commandments abides in Him, and He in him. And **by this we know that He abides in us**, by the Spirit whom He has given us.

John is giving the Church the assurance of our everlasting life in Christ and the tools necessary to identify the false teachers. The assurance and the tools are one in the same. "You will know them by their fruit".

John 15:4-8⁴ Abide in Me, and I in you. As **the branch cannot bear fruit of itself, unless it abides in the vine**, neither can you, unless you abide in Me. ⁵ "I am the vine, you *are* the branches. He who abides in Me, and I in him, **bears much fruit**; for without Me you can do nothing...⁷ If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. ⁸ By this My Father is glorified, that you bear much fruit; so you will be My disciples.

John is focusing on the relationship we have with the Father, through Jesus. A oneness that the Father and Jesus have, and now as a child of God, we can experience this same oneness through Jesus. If you believe that Jesus is the Christ, the Son of God, then He abides in you and you will have

fellowship in Him. As a result, the Christian is enabled by the Spirit living inside you to choose to keep His commandments by walking in love, allow the Word of God to abide in Him, thus bearing the fruit of the Spirit that abides in you. By this, we know we are in Him; abiding in His love, walking in the Light as He is in the Light, and the fruit will be the proof of your relationship in Him.

1 John 5:20- And **we know** that the Son of God has come and has given us an understanding, that we may **know Him** who is true; and we are **in Him** who is true, **in His Son Jesus Christ**. This is the true God and eternal life.

1 John 2:28- And now, little children, abide in Him, that when He appears, we may have **confidence and not be ashamed before Him at His coming**.

1 John 4:17- Love has been perfected among us in this: that we may have **boldness in the day of judgment**; because as He is, so are we in this world.

1 John 3:19- And by this we know that we are of the truth, and **shall assure our hearts before Him**.

*Now, the assurance is also the tool by which we will know
those who are not in Him.*

1 John 4:6- We are of God. He who knows God hears us; he who is not of God does not hear us. By this **we know the spirit of truth and the spirit of error**.

John 15:4,6 -⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me...⁷ **If anyone does not abide in Me, he is cast out as a branch and is withered**; and they gather them and throw *them* into the fire, and they are burned.

Matthew 7:15-20-¹⁵ "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. ¹⁶ **You will know them by their fruits**. Do men gather grapes from

thornbushes or figs from thistles? ¹⁷ Even so, every good tree bears good fruit, but **a bad tree bears bad fruit.** ¹⁸ A good tree cannot bear bad fruit, **nor can a bad tree bear good fruit.** ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ **Therefore by their fruits you will know them.**

John builds on Jesus' statement by saying, My little children, let us not love in word, neither in tongue; but in **deed and in truth.** (1Jn 3:18). People can say anything they want, but the proof of the condition of their heart is in their deeds.

Walk Just as He Walked

The third element is a Christian ought himself also to walk just as He walked. 1 John 2:6- He who says he abides in Him ought himself also to walk just as He walked.

Just as we saw with the prior two elements, namely keeping His commandments and abiding in Him, this third element requires our participation as well. John makes this point to assure our understanding that this choice cannot be made unless one is a Christian. These elements give us the confidence in being a child of God, as well as giving us an understanding of those walking in darkness, who are seeking those whom they can devour with deceptive notions and false doctrine.

These three elements are the choices of a born-again Christian, guided along the path of sanctification in Christ by the Holy Spirit. An unbeliever cannot keep His commandments without first having the love of God poured into them by the Spirit, (Rom 5:5). An unbeliever cannot abide in Jesus because the Spirit and His Word must first abide in the person, and thirdly the unbeliever cannot walk as He walked without the guidance, wisdom, and understanding of the Spirit. What is the required commonality between all three elements? The in-dwelling of the Holy Spirit is the common key. This is the promise of eternal life, **That the blessing of Abraham might**

come on the Gentiles through Jesus Christ; that we might **receive the promise of the Spirit through faith**, (Galatians 3:14).

Ephesians 1:13-14¹³ In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, **you were sealed with the Holy Spirit of promise**, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Rom 8:11- that **the same Spirit** that raised Jesus from the dead will also **give life** to your mortal body.

John 16:7- Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, **I will send Him to you**.

John 16:12-15¹² "I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, **He will guide you into all truth**; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵ All things that the Father has are Mine. Therefore I said that **He will take of Mine and declare it to you**.

1 John 3:2- Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, **we shall be like Him**, for we shall see Him as He is.

Therefore, this third element gives us the opportunity to walk this earth as He walked. So then, how did Jesus walk this earth? He walked in love, (1 Jn 3:16, 4:16, John 15:12); without sin, (1Jn 3:5, 1Pet 2:22, 2Cor 5:21); in Light, (1 Jn 1:7); and in Truth, (Jn 14:6, 8:31-32).

Again, there is no condemnation in these words, only life. For it is by these elements we know and have the assurance of eternal life. One cannot be a born-again child of God and not have any fruit to show for it. We may not be perfect, and in fact we are far from it, but by the grace of God, we are made perfect in Him, (Heb 10:14).

This does not mean a Christian will never sin, in fact it is a surety that he will sin, this is why we have an Advocate with the Father. But if that Advocate becomes a license to sin, and His grace is an invitation to keep on sinning with no regret, then one must question his priorities in life. When a Christian sins, ask yourself, are you upset that you have sinned, or do you arrogantly expect to receive the grace of God so that you can keep on living in sin? If one is living in sin by the holds of the lusts of the flesh, whether it be fornication, drunkenness, or whatever other types of lasciviousness, a Christian still cannot “lose” his salvation. This is the grace of God, and it is held secure in Christ. Even if one has been taking the grace of God for granted, but he believes that Jesus is the Christ, the Son of the Living God that has redeemed him from the bondage of sin and death, then he is a Christian because, **1Jn 1:9... He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** However, if the lust of the flesh is controlling your life, then there will be consequences for those bad decisions as a result. Be assured, the burning lake of fire is not one of those consequences, and there is life eternal with Him for all those who believe in Jesus.

This is not the type of sinner John is speaking of. He knows Christians will sin, this is why Jesus is our Advocate. John makes a point to distinguish sin from walking in the darkness. He states, God is Light and in Him is no darkness at all. If we walk in the Light as He is in the Light, we have fellowship with Him and with each other, and the blood of Jesus cleanses us from all sin. He doesn't say we will never sin again, but that our sins are cleansed and forgiven. In fact, John continues to make his point clear and says, **1Jn 1:8-10-If we say that we have no sin we deceive ourselves, and if we say that we have not sinned we make God a liar,** because to say that we have no sin, is saying that we do not need Jesus as our Savior and in turn blaspheme the cross. Instead, he tells us the correct response is to say, I confess my sins, I admit and humble myself before God as a sinner and accept Jesus as my Savior who has cleansed my sin by His blood on the cross and I am cleansed of all unrighteousness. This is the prayer of salvation and it is a

prayer we need only pray once, because His blood is powerful enough to cleanse us of all our sins, past, present, and future. So, what is the sin John is speaking of? On the surface, it seems that if we sin, then we are not a Christian. To clarify we must continue reading. John continues in chapter 2 by saying, **1Jn 2:1-2- I write these things to you so that you will not sin.** But he doesn't stop there, he continues by saying, **and if you sin, we have an advocate with the Father, Jesus Christ, who is the propitiation for our sins.** We must understand the basis of John's meaning when he says, **He who commits sin is not a child of God, (1Jn 3:9).** This statement, without understanding the underlying meaning John is portraying, seems to condemn everyone who sins. But from our previous discussion, we know this cannot be the whole meaning. Therefore, we must keep digging.

Let us remember why John is giving his Church these instructions. At that time, and even now, there were wolves in sheep's clothing infiltrating the congregation. John is shining the light of the Word, exposing their evil deeds and uncovering their hidden motives. John proves that Jesus is light and there is no darkness in Him, **(1 Jn 1:5).** Those who abide in Him, abide in the light and walk in the light as He is in the light. Those who are not in Him walk in darkness and there is no Truth in them, **(1 Jn 1:6).** John makes it extremely clear that sin is a separate issue than walking in the darkness. Walking in the darkness is to live life apart and to hate God. Walking in the Light is to live life in Him and with Him. These are they who have ^afellowship and all their sins cleansed by the blood of Jesus, reconciled with the Father in Him, **(1 Jn 1:7).**

1 John 1:5-7⁵ 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. ⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: ⁷ But if we walk in the light, as he is in the light, we have fellowship one with

^a κοινωνία- koinonia- intimate fellowship

another, and **the blood of Jesus Christ** his Son cleanseth us from all sin.

John is comparing those who walk in the Light with those who walk in darkness. He is not comparing those who sin with those who do not sin. For all have sinned and fall short of the glory of God, (**Rom 3:23**). Therefoe sin is not the topic of discussion, but rather the condition of the heart and the motive toward sin is the subject of the matter. Those who walk in the Light have the Spirit of God and fellowship with one another. Those who walk in darkness are those who do the works of the devil, they hate God, and they hate all those in Him. Walking in the Light is a result of being a child of God and doing the Father's works. Walking in darkness is the result of being a child of the devil and doing the works of evil.

John 8:12- Then Jesus spoke to them again, saying, "I am the light of the world. **He who follows Me shall not walk in darkness**, but have the light of life."

John 8:42-44-⁴² Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ **You are of your father the devil, and the desires of your father you want to do.** He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

Jesus says to those who hate Him, "You are of your father the devil. Therefore, you choose to do and commit the desires of your father". This same pattern, but for good, is true for Christians. We are of our Father, the Living God, therefore we choose to do and commit the desires of our Father. This is walking in the Light, choosing and committing to do the works of the the Father.

Ephesians 2:10- For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The good works are the result of being in Christ. You do good works because you are a Christian. You do not become a Christian because you do good works, (Eph 2:8-9). The same is for walking in the Light. We walk in the Light as He walked in the Light because we are children of the Light and are in Him. We don't become His children by walking in the Light first and then become a Christian, (1 Thes 5:5, Matt 5:14, Eph 5:8).

Galatians 5:16- I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Notice the progression of Gal 5:16. Walk in the Spirit and you will not fulfill the lust of the flesh. He does not say, stop fulfilling the lust of the flesh, and then you can start to walk in the Spirit. We cannot stop walking in the flesh by our own power. Therefore, we must walk in the Spirit and then we will not fulfill the lust of the flesh.

His Word is Light, and it is a Light unto my path in which there is no cause of stumbling. “Your word is a lamp to my feet and a light to my path.” (Psalm 119:105).

To rightly divide what it means to walk in the light versus walking in the darkness, we must understand the meaning of this word “to walk”.

To walk in the Light is to humble yourself to God, (1 Peter 5:6-7), to make His will your will, (Lk 22:42), to make Him your treasure, (Matt 6:21), to seek Him first in all things, (Matt 6:33), to take His yoke upon you and learn of Him, (Matt 11:28-30). To walk in darkness, on the other hand, is to reject the Light and choose to serve sin. It is to walk in selfishness, to make this world your treasure, seek and satisfy your own pride and to yoke yourself with the cares of this world.

Below are several verses that contain the word “walk”, to help us obtain a better grasp of the use. The Greek word in all the following verses is

^aπεριπατέω, to walk, but it is not merely the physical act of walking, but rather a way of life or a behavior resulting from the choices one has made.

John 11:9-10-⁹ Jesus answered, “...If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if one walks in the night, he stumbles, because the light is not in him.”

John 12:35- Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

1 John 2:11- But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

Ephesians 2:2- ...in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

3 John 4- I have no greater joy than to hear that my children walk in truth.

Romans 6:4- Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 8:1- *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Romans 8:4- that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

^a περιπατέω - peripateo- to walk, behave; a way of life or behavior resulting from the choices one has made

Romans 13:13- Let us **walk properly, as in the day**, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

2 Corinthians 5:7- For we **walk by faith**, not by sight.

Ephesians 5:2- And **walk in love**, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

Ephesians 5:8- For you were once darkness, but now *you are* light in the Lord. **Walk as children of light**.

Colossians 1:10- that you may **walk worthy of the Lord**, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God;

Our walk, whether in Light or darkness, is a result of our choice to choose or reject Jesus. To walk in the Light does not mean we will never sin, but rather to live in Him, abide and conduct our life in Him. John says, **If that which you heard from the beginning abide in you, then the Son and the Father will abide in you, 1Jn 2:24.**

However, if one rejects the Son, then the Light is not in him and he will continue to walk in darkness. It is these who reject the Christ that John speaks of when he says, He who commits sin is of the devil, **(1 Jn 3:4-6)**. Let us therefore choose the Light and walk in Him so that we may have life and have it more abundantly for all eternity.



Overcoming the Gnostic Heresies



John continues to distinguish those who walk in the Light compared to those who walk in darkness. John contrasts those who would live in Jesus by choosing His Son, versus those who choose to reject the Christ and serve sin, posing as Christians within the Church for their own selfish gain.

1 John 2:9-11-⁹ He who **says he is in the light**, (words without deeds are nothing) and hates his brother, is in darkness until now. ¹⁰ He who loves his brother abides in the light, and there is no cause for stumbling in him. ¹¹ But **he who hates his brother is in darkness and walks in darkness**, and does not know where he is going, because the darkness has blinded his eyes.

1 John 3:14-15-¹⁴ We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death. ¹⁵ Whoever **hates his brother** is a murderer, and you know that no murderer has eternal life abiding in him.

1 John 4:20- If someone says, "I love God," and **hates his brother**, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

This is not merely someone who has the emotion of hate or anger and gets mad at a brother. When John speaks of those who hate their brother, he speaks of a hate that is anti-Christ. They are haters of the brethren in Christ, and haters of God, even though they say they are Christians themselves. These are they who walk in darkness. These are haters of the Truth and they deny Jesus as the Son of God and the Christ. This is who John is speaking of when he says he who commits sin is not born of God. This, I believe, is the beginning of the gnostic heresies. These people infiltrated the Christian community, saying they believe in Jesus and pretending to have fellowship with

each other, secretly persuading their own gnostic agenda, and ultimately proclaiming the rejection of Jesus as the Son of God and the Christ.

1 John 2:18-23¹⁸ Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. ¹⁹ **They went out from us, but they were not of us;** for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us. ²⁰ But you have an anointing from the Holy One, and you know all things. ²¹ I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. ²² **Who is a liar but he who denies that Jesus is the Christ. He is antichrist who denies the Father and the Son.** ²³ Whoever denies the Son does not have the Father either...

2 John 7- For many deceivers have gone out into the world who **do not confess Jesus Christ as coming in the flesh.** This is a deceiver and an antichrist.

1 John 5:19- We know that we are of God, and the whole world **lies under the sway of the wicked one.**

These are they whom Paul spoke of in (Colossians 2, Romans 16), and as Jesus was cautioning us concerning wolves in sheep's clothing, (Matt 7:15-16). They seem like brethren, but John tells us they are anti-Christ, those who walk in darkness and are not the children of God.

These false teachers were deceiving Christians with a doctrine that claimed Jesus was not the Son of God and the Christ who came in the flesh. John warns the Christians to beware of these false teachers and gives them a methodology to distinguish them. 1 John 2:26- These things I have written to you concerning **those who try to deceive you.**

They were pushing a doctrine that implemented disastrous effects on the Church. To preach that Jesus did not come in the flesh is a heresy. As we discussed in the first chapter previously, the purpose of the incarnation of

Christ was to take away the sins of the world, and this was only possible if He was to come to earth in the flesh.

John 1:29... “Behold! The Lamb of God who takes away the sin of the world!

1 John 2:2- And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Colossians 1:20 ... having made peace through the blood of His cross.

Colossians 2:14- having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

This false gnostic doctrine claimed the spirit and the flesh were separate, and whatever was done in the flesh did not have implications on the spirit. The spirit of liberalism, as it is today, was present even in the early church. This is the spirit of self-righteousness, selfishness and lawlessness. John rebuttals this, much as James does in his epistle, **James 1:22- But be doers of the word, and not hearers only, deceiving yourselves.**

There must be physical fruit to a spiritual decision,
this is how we will know them.

You will know them by their fruit...
Matt 7:16



To Have Sin or Commit Sin



John explains how we will know the false teachers in his third chapter. He describes and compares those who “^ahave” sin with those who “^bcommit” sin. These two words “have” and “commit” are contrasting elements describing the difference between children of light and children of darkness. For we all “have” sin, because we were born with sin, (Rom 5:12), but to “commit” sin is a choice and a condition of the heart against God.

In this chapter we will be contrasting the difference between these two words:

1. “have” - ἔχω - echo- to have, possess
2. “commit” - ποιέω - poieo- to commit, to do, practice, make

Understanding the use of these two words is the key to understanding the first epistle of John.

1 John 1:8- If we say that we ^ahave no sin, we deceive ourselves, and the truth is not in us...

1 John 3:4- Whoever ^bcommits sin also commits lawlessness, and sin is lawlessness.

To “do” or “commit” sin is much different than “having sin”. Throughout this first epistle, John is making it abundantly clear that we all “have” sin. For if we did not have sin, what is the purpose of Jesus coming to take away sin? And to say you do not have sin is blaspheming the cross and the free gift of grace. So why does John say in chapter 3, He who sins is of the devil? This sounds contradictory and confusing. Reading this in the

^a ἔχομεν - echomen- to have, possess

^b ποιέω - poieo- to commit, to do, practice, make

English seems as if anyone who sins is of the devil. So, what is John talking about? If we all ^ahave sin, and if anyone who ^bcommits sin is of the devil, then it sounds like we are all going to hell. Of course, this is not true, so what is John really saying here? We find our answer in the original Greek text concerning these words “^ahave” and “^bcommit”.

In chapter 1, John states that we all ^ahave sin, If we say that we ^ahave no sin, we deceive ourselves, and the truth is not in us... (1Jn 1:8), but in chapter 3 he says anyone who ^bcommits sin is of the devil, He who ^bcommits sin is of the devil... (1Jn 3:8).

To understand how John is using the word ^bcommit, we must read an account from chapter 8 of his gospel. In this chapter, John records an account of Jesus' discussion with the Pharisees concerning Jewish heritage and the heritage of the promise of eternal life. It is in this 8th chapter, we can understand the use of the word ^bcommit.

Below is a parallel comparison of John 8:28-44 to examine the English NKJV and the Greek text. The lemma of the Greek word ^bcommit is in red and underlined in both the English and Greek. The English has translated this word as “commit” or “do”, but every word in red is the same Greek word ποιέω - poieo- to commit, to do, practice, make.

John 8:-²⁸ Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.

John 8:-²⁸ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν υψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

^a ἔχομεν - echomen- to have, possess

^b ποιέω - poieo- to commit, to do, practice, make

²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always **do** those things that please Him.”

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

³² And you shall know the truth, and the truth shall make you free.”

³³ They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free?’”

³⁴ Jesus answered them, “Most assuredly, I say to you, whoever **commits** sin is a slave of sin.

³⁵ And a slave does not abide in the house forever, but a son abides forever.

³⁶ Therefore if the Son makes you free, you shall be free indeed.

³⁷ “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

²⁹ καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν· οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ **ποιῶ** πάντοτε.

³⁰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ·

³² καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

³³ ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ **ποιῶν** τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας.

³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

³⁶ ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

³⁸ I speak what I have seen with My Father, and you **do** what you have seen with your father.”

³⁹ They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would **do** the works of Abraham.

⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham **did** not do this.

⁴¹ You **do** the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father—God.”

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

⁴⁴ You are of your father the devil, and the desires of your father you want to **do**. He was a murderer from the beginning, and does not stand

³⁸ ἐγὼ ὃ ἐώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἐωράκατε παρὰ τῷ πατρί ὑμῶν, **ποιεῖτε**.

³⁹ ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ **ἐποιεῖτε** ἄν.

⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ **ἐποίησεν**.

⁴¹ ὑμεῖς **ποιεῖτε** τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε.

⁴³ διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

⁴⁴ ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε **ποιεῖν**. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ

in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.

Understanding John 8 will help us discern the epistle of 1 John. In chapter 8, Jesus is speaking to the unbelieving Pharisees. These men hate Jesus and anyone who believes in Him. They despise the Word and desperately seek to kill Him. These men, as John states in his epistle, are anti-Christ and haters of the bretheren, (1Jn 2:18-23, 1Jn 4:3).

Let us examine chapter 8 verse by verse to gain a better understanding of 1 John.

28. When you lift up the Son of Man, then you will know that I AM, and I do nothing of Myself...

The Pharisees denied Jesus as the Christ, the Son of the Living God. Jesus rebukes them with the Truth. Many times, in the gospel of John, Jesus names Himself the I AM. In English this can be overlooked because the translators usually add a He to the phrase as seen in verse 28, I am *He*, however the word *He* is not in the Greek text. It literally says, "You will know that ^aI AM." Jesus is the Great I AM, sent to take away the sins of the world and reconcile man with God. Jesus begins His rebuke, stating He is the I AM, the God of Abraham, Isaac, and Jacob. Compare the Pharisees of chapter 8 with the false prophets John speaks of in his epistle.

1 John 4:1-3¹ Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many **false prophets** have gone out into the world. ² By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the

^a ἐγώ εἰμι — ego emi- I AM

flesh is of God,³ and every spirit that **does not confess that Jesus Christ has come in the flesh is not of God.** And this is the *spirit* of the Antichrist...

1 John 2:9-11⁹ He who says he is in the light, and **hates his brother,** is in darkness until now...¹¹ But he who **hates his brother is in darkness** and walks in darkness...

These men hate Jesus and anyone who believes in Him.

Jesus continues speaking the Truth. He states, when He is crucified, then they will know He is the I AM and He is of the Father and does nothing of Himself. This statement addresses two critical points of being a follower of Christ:

1. You must believe Jesus is the Christ
2. You must believe Jesus is the Son of the Living God who became flesh to take away the sins of the world.

We see this consistently throughout John's writings. Below are a few examples:

John 20:31- but these are written that you may believe that **Jesus is the Christ, the Son of God,** and that believing you may have life in His name.

John 6:69- Also we have come to believe and know that **You are the Christ, the Son of the living God.**"

John 11:27- She said to Him, "Yes, Lord, I believe that **You are the Christ, the Son of God, who is to come into the world.**"

John 1:29- The next day John saw Jesus coming toward him, and said, "Behold! **The Lamb of God who takes away the sin of the world!**

John 1:14- And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:34- And I have seen and testified that this is the Son of God."

John 8:28 begins Jesus' rebuttal against the false teachers, saying He is the I AM and only "^adoes" the will of the Father. The English word "do" is the Greek word ποιέω- poieo, in which we are studying. In English it is most commonly translated, "do, commit, practice". The purpose of our study is to understand the use of this word specifically in John's literature. When we see it used in John 8, and among most of John's writings, there is a commonality among them. The "doing" is a choice, a will of the person, to either "do" the will of God, or their own selfish will against God. Here are some examples:

John 4:34- Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

John 5:19- Then Jesus answered and said to them, Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do...

John 8:44- You are of *your* father the devil, and the desires of your father you want to do...

Revelation 22:14- Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

Let us continue our study of John 8.

29. for I always do those things that please Him.

^a ποιέω - poieo- to commit, to do, practice, make

Again, we see the word ^a**commit** in reference to the will, in this case, concerning the will of Jesus which is always in line with the will of God. Just as we have, Jesus also, while on the earth, had a choice to do the will of God. Jesus chose His Father's will as more important than His own. "...Nevertheless, not My will, but Yours, be done." (Luke 22:42). Unfortunately, many people choose their selfish will over the will of God.

30. If you abide in My word...

Jesus gives them the choice. If you choose to abide in My word, then you will be my disciples and you will know the Truth, that I AM the Christ, the Son of the Living God sent to take away the sins of the world, and I will make you free from the bondage of sin and death.

33. They answered Him...

The false teachers answer Him with rejection. Instead of believing, they deny the Truth, and choose to act against the will of God. The Pharisees are so arrogant and self-righteous, they actually think they are sinless and not in bondage to anyone or anything. John writes to us warning that if anyone says he has not sin, he makes God a liar and the Truth is not in him, (1Jn 1:8).

The Truth is that Jesus is the Christ, the Son of the Living God. If you say you have not sin, you reject the will of God and the entire reason Jesus is the Christ who has come to save us from our sin. By saying you have no sin, you blaspheme the cross and the whole purpose thereof, by which you also reject Jesus. This is the point Jesus is making as well as John in his first epistle.

34. whoever commits sin is a slave of sin...

^a ποιέω - poieo- to commit, to do, practice, make

Jesus now uses the word ^acommit in reference to the will of the false teachers. He tells them they indeed are in bondage. He says, You are in bondage to sin and death because you ^acommit sin by willingly choosing to reject the Christ, thus making yourself a slave to sin. A slave does not abide in the house. Because you reject Me, you cannot abide in Me and will never be free, but if you believe that I AM, then you will be free indeed.

Every human being is born with sin and ^bhas sin. This was the result of original sin, corrupting the seed of man. John tells us this in his first epistle,

1 John 1:8-10⁸ If we say that we **have, no sin**, we deceive ourselves, and the truth is not in us... ¹⁰ If we say that we **have not sinned**, we make Him a liar, and His word is not in us.

Paul says this in Romans as well,

Romans 5:12- Therefore, just as through one man, sin entered the world, and death through sin, and thus **death spread to all men, because all sinned**—

But to “^bhave” original sin is much different than “^acommitting” sin. ^bHaving original sin is something every human being is born with, but praise God, if we believe in Jesus, His blood has cleansed us from all sin, and we are made righteous. And if we sin, because all of us will still sin even after we are a born-again child of God, we have an Advocate with the Father to forgive our sins and cleanse us from all unrighteousness. Now, compare this with ^acommitting sin. To understand this thoroughly, we must understand the context of how John is using the word ^acommit. As we study the eighth chapter of John, we will learn this, so let us recap our study thus far. When John used the word ^acommit in verses 28 and 29 concerning Jesus, it was regarding a willful act of following and abiding in the Father’s plan. Another way to say this is Jesus willfully committed or practiced the will of the Father and He committed Himself and His will to the Father. The main point of this word is

^a ποιέω - poieo- to commit, to do, practice, make

^b ἔχω - echo- to have, possess

not the “doing”, but the intent or the condition of the heart in “doing” or “committing” this act. It is not merely the doing, but instead, what have you committed your life to. Jesus willingly chose to follow the will of God. He committed His life to the Father. He and the Father are one, in perfect harmony; the Son abiding in the Father, and the Father in the Son. A Christian should have the same commitment to the Father. It is then after you have committed your will to the Father’s will, good works and fruit begin to be produced in your life.

We now see John begin to use this same word, but with the abhorrent will against the will of the Father. When Jesus says, “**Whoever ^acommits sin is a slave to sin**”, this can be paralleled with, 1 John 3:4- **Whoever ^acommits sin also ^acommits lawlessness, and sin is lawlessness.** And in chapter 3 he says, **He who sins is of the devil...**, 1 John 3:8. On the surface, this sounds completely contradictory with 1 John 1:8-10.⁸ If we say that we **^bhave no sin**, we deceive ourselves, and the truth is not in us...¹⁰ If we say that we **have not sinned**, we make Him a liar, and His word is not in us. However, Scripture does not contradict itself, therefore we must dig deeper to discover the Truth. The answer is hidden within the original Greek language, specifically within these two verbs we have been discussing, “**to have**” and “**to commit**”. 1 John 1:8 tells us everyone **^bhas** original sin, and 1 John 3:8 warns us against **^acommitting** sin. But as I began to say earlier, **^acommitting** sin in this context does not mean in general “to sin”, but has a far deeper, darker meaning. The context of this word, as John is using it, refers to those who reject the Christ and willingly hate and despise the will of God. These are haters of God who have a deceptive agenda to infiltrate the body of Christ and cause destruction and havoc to the brethren of Christ. They are anti-Christ.

These are the people whom John is speaking of when he says, **He who sins is of the devil...**, 1 John 3:8. But this sounds completely

^a ποιέω - poieo- to commit, to do, practice, make

^b ἔχω - echo- to have, possess

contradictory to what John said previously in his letter. In the first two chapters, John says that we all **have** sin, and if we say we don't, we make God a liar, now in chapter 3 he says he who sins is of the devil. Has John gone mad? This seems like crazy talk. Is John really saying we are all children of the devil and are going to hell? Of course not. But you can't get the answer by reading the English translation. You must look to the original Greek text to find out what John is really saying here. Let us look at the ^aGreek text. In 1 John 3:8, the English translation does not specifically translate the Greek word ^bποιῶν- poieo- to commit.

He who () sins of the devil he is
ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν

Therefore, on the surface the English reader might think whoever sins is of the devil. So, if this were true, one might conclude that since all **have** sin, then all are of the devil. But this is not at all what John is saying. The English translation should read, **He who bcommits sin is of the devil.** John is making it clear that those who willingly choose to do the will of the devil and reject Jesus are of the devil. This person is not a child of God whose sin is forgiven and cleansed by the blood of Jesus. This is the sin that leads to death, (1John 5:16), the rejection of Jesus Christ, and those who practice and **bcommit** this sin, are denying Jesus as the Christ, the Son of the Living God. This was also the heart of the Pharisees whom Jesus was speaking to in John 8:34-35. Jesus says, “Most assuredly, I say to you, whoever **bcommits** sin is a slave of sin.”³⁵ And a slave does not abide in the house forever, *but* a son abides forever.

The Pharisees did not believe Jesus to be the Son of God, and they despised, hated, rejected, and eventually crucified Him. They were anti-Christ. These haters of God **bcommitted** and practiced sin leading to death.

^a ὁ ποιῶν τὴν ἀμαρτίαν..., 1 John 3:8.

^b ποιέω - poieo- to commit, to do, practice, make

They willingly chose to do the works of their father, the devil, rather than the works of the Father. They became a slave to this sin, willingly being anti-Christ and giving themselves to the lie and rejecting the Truth.

Matthew 7:15- “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.

These haters of God are those who are ^acommitting sin. Below are some examples of those who John says ^acommit sin and are of the devil:

- Anti-Christ, 1Jn 2:18-19, 1 John 2:22-23, 1Jn 3:8, 1Jn 4:3
- Self-righteous, 1Jn 1:8, 10
- Haters of God and the brethren, 1Jn 2:6, 1Jn 3:10, 1Jn 3:15, 1Jn 4:8, 1Jn 4:20
- Lovers of the world, 1Jn 2:15-16
- Wolves in sheep’s clothing, 1Jn 2:18-19, 1Jn 2:26, 1Jn 4:1, 1Jn 4:3, 1Jn 4:5, Acts 20:29-30, Matt 7:15, Rom 16:17, Col 2:8, 2Pet 2:1-3

35. a son abides forever...

In contrast to committing sin, Jesus discusses those who will abide forever in the Son; those who willingly receive Jesus as the Christ, the Son of the Living God. These believers now have everlasting life with, and in the Son. They have been made free from the bondage of sin and death and delight in ^adoing the will of the Father. Unlike those who have rejected the Christ and willingly ^ado the deeds of the devil.

37. you seek to kill me...

Jesus continues to compare the self-righteous Pharisees with the believer who is righteous in Jesus. These are they who hate God and ^acommit sin. Jesus compares the heart of the two.

^a ποιέω - poieo- to commit, to do, practice, make

1. The haters of God who are committed to ^adoing the works of the devil and seek to reject and kill the Messiah.
2. The believer who delights and is ^acommitted to doing the will of the Father seeks Jesus and accepts Him as their Savior.

John 8:37-38³⁷ “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. ³⁸ I speak what I have seen with My Father, and you ^ado what you have seen with your father.”

Jesus continues to explain their rejection of the Messiah...

John 8:39-40³⁹ They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would ^ado the works of Abraham. ⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not ^ado this.”

Abraham believed in the Messiah to come, and the works that he did proved the condition of his heart, (Heb 11:17-19). Jesus speaks this Truth to the Pharisees by telling them if they were truly of Abraham’s seed and heirs according to the promise, then they would ^ado the works of Abraham, but instead you seek to kill Me.

42. If God were your Father, you would love Me...

Jesus continues to contrast the two divisions, explaining the Truth, that He is the Messiah, the I AM, and if God was truly their Father, then they would love Him as well, but instead they are of their father, the devil, and desire ^ato do his works. He was a murderer from the beginning and does not stand in the Truth, and because they desire to do the works of the devil, they are anti-Christ, haters of God, haters of the brethren, and do not and will not abide with the Son in eternal life.

^a ποιέω - poieo- to commit, to do, practice, make

Every one of us has been born with sin and will continue to sin even after becoming born again, but if you believe in Jesus, we have an Advocate with the Father, Jesus, who is Righteous, and His blood has cleansed us from all sin. Therefore, let us read **1John 3:4-9**, knowing it is not merely sinning or the act of sin John is referring to, but it is the haters of God who deny Jesus as the Christ and **commit** their heart to **do** the works of the devil. We see this by comparing **1John 1:8-2:1** and **1John 3:4-9**. The Greek word for **commit** is not used in **1John 1:8-2:1**, but in comparison it is used five times in **1John 3:4-9** to explain the condition of the heart concerning sin.

1 John 3:04-9-

4 Whoever **commits** sin also **commits** lawlessness, and sin is lawlessness...

7 Little children let no one deceive you. He who **practices** righteousness is righteous, just as He is righteous.

8 He who (commits) **sin** is of the devil, for the devil has sinned from the beginning. For this purpose, the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God **does** not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

1 John 3:4-9-

4 πᾶς ὁ **ποιῶν** τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν **ποιεῖ**· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία...

7 τεκνία, μηδεὶς πλανᾷτε ὑμᾶς· ὁ **ποιῶν** τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν·

8 ὁ **ποιῶν** τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

9 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ **ποιεῖ**, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

John is making a very clear distinction between a Christian who sins and an unbeliever who hates God, willingly choosing and **committed** to sin and to **do** the works of the devil. John is writing this letter to comfort those in the

Church by giving them an assurance to eternal life and to shine the light on the darkness, exposing their manipulative deeds.

1 John 5:12-13-¹² He who has the Son has life; he who does not have the Son of God does not have life. ¹³ These things I have written to you who believe in the name of the Son of God, that **you may know that you have eternal life**, and that you may *continue* to believe in the name of the Son of God.

We all **have** sin and admitting this is the first step to getting rid of it. None of us are perfect by ourselves, but through Jesus He has made us perfect in Him, because through Him we are cleansed from all unrighteousness. This does not mean we will never sin again, but instead Jesus bore the judgment and wrath of sin for the one who believes in Him. God wants us to keep our focus on Him, and our hope in Him, and through this hope, we will begin to create a desire to willingly **do** the works of the Father. The Holy Spirit will help us in this and our delight will be in the Lord. **Everyone who has this hope in Him purifies Himself, just as He is pure, (1 John 3:3), and he who has been born of God keeps himself, and the wicked one touches him not, (1 John 5:18).** By willingly giving ourselves to Jesus, and humbling our will to the Father, the Holy Spirit will lead us into sanctification. I have written an entire book on the topic of sanctification, "The Principles of Sanctification", but I would like to mention a few key elements here.

We can in no way sanctify ourselves, just as we can never attain righteousness on our own. It is only through the universal, free gift of grace in which we can attain both. However, we have a major part in the attaining. We must apprehend the free gift of grace through faith in Jesus Christ. It is only in Him that we can attain our righteousness and sanctification, but we must willingly choose Him. We must **commit** our lives to Him, and willingly humble ourselves to the Great I AM. We must believe Jesus is the Christ, the Son of the Living God sent to the earth and made flesh to take away the sins of the world. This choice is made evident in the underlying Greek text.

^aEveryone who has this hope in Him purifies Himself, just as He is pure, (1 John 3:3), and he who has been born of God keeps himself, and the wicked one touches him not, (1 John 5:18).

John's Greek structure is superb and is a rebuttal for two incorrect theological errors.

1. The statement, ^bEveryone who has this hope in Him, is literally translated, **all who have this hope upon Him**. This statement defends the universal promise, that all who choose Jesus are made righteous. Our salvation or condemnation is not a predesitined fate that God has chosen, but rather conditional on our decision to choose Him.
2. It also defends the working of grace through faith, because even though it is our choice to choose Jesus, our righteousness and sanctification is only in and upon Jesus through faith, not by our works, but by His work for us. If we put our hope upon Him, we abide in Him, and we are sanctified just as He is sanctified because we are in Him.

This is the ^cfellowship with Him. A partnership, a co-operation, a fellow-worker in Christ as a child of God committed to doing the will of the Father. The statement, **all who have this hope upon Him**, "^dpurifies himself", contains the verb in the present active indicative, proving again it is our choice to serve God. If it was not our choice, this would be in the passive grammatical voice. The passive voice, or in most cases it is referred to as the divine passive, because there are certain actions of life in which we are not doing the action on ourselves, but rather God is acting on us. For example,

^a 1 John 3:3- και πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι.

^b πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ

^c κοινωνία- koinonia- intimate fellowship

^d ἀγνίζει ἑαυτὸν- hagnizei heauton- purifies himself

His grace being poured on us, or our spirit being born again and made new, or the transfiguration of our mortal bodies into our glorified bodies; these are things we have no power alone to make happen ourselves, but it is only through the working of His mighty power that our lives can be transformed. However, very often, when the Bible is discussing sanctification, the middle or active grammatical voice is used because when it comes to us living a holy life, we must make the decisions in life to choose Him, and then through this choice, the power of the Holy Spirit will sanctify us.

Below is an example of this in Paul's writings to the Romans. Notice how many times in just these few verses Paul tells us it is our choice to either serve God or do the works of the devil.

Romans 6:12-14¹² Therefore **do not let sin reign** in your mortal body, that **you should obey** it in its lusts. ¹³ And **do not present** your members *as* instruments of unrighteousness to sin, but **present yourselves to God** as being alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴ For sin shall not have dominion over you, for you are not under law but under grace... ¹⁶ Do you not know that to whom **you present** yourselves slaves to obey, you are that one's slaves **whom you obey**, whether of sin *leading* to death, or of obedience *leading* to righteousness? ¹⁷ But God be thanked that *though* you were slaves of sin, yet **you obeyed from the heart** that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness.

These examples support what John is portraying in his epistle. The idea to willingly **commit to do** the works of the devil and actively hate God and His children is completely a condition of the heart. Those who have given their lives to Jesus, and willingly choose Him and abide in Him, are covered and cleansed by the blood of Jesus. As Christians we will still sin after we are born-again, however we have an Advocate with the Father who has cleansed us of our sin. But if one willingly chooses to reject Jesus, he is a hater of God

and the Light, he is anti-Christ and therefore they are ^a**committing** sin, aligning their will to the works of the devil.

This is whom John is speaking of. These people are not children of God, (1Jn 3:10). These are they whom God has let go to a debased mind, to their own lusts and ambitions, and are being filled with unrighteousness based on their own decision to reject God, (Rom 1:28-29). These are they who ^a**commit** their life to the works of the devil, they deceive and manipulate the children of God with the intent to drive them away from Jesus. It is these people John is warning us about, meanwhile giving us the assurance that we who choose, and practice righteousness are born of Him and we will live and abide in Him for all eternity.

1 John 2:29- If you know that He is righteous, you know that everyone who ^a**practices** righteousness is born of Him.

1 John 2:17- And the world is passing away, and the lust of it; but he who ^a**does** the will of God abides forever.

Therefore, now that we have an understanding of John's use of this Greek word for commit- ποιέω — poieo, we can fully distinguish between those who practice, do and commit the works of the devil and those who practice, do and commit their lives to righteousness and the will of God. Again, I will say this another time, those who commit their lives to the works of the devil and willingly choose to reject the Christ, they are anti-Christ and are not children of God.

^a ποιέω - poieo- to commit, to do, practice, make

It is those who have committed their life to Jesus and confess Him as the
Christ, the Son of the Living God, who practice righteousness,
and willingly choose to apprehend the free gift of grace
through faith in Him. These are the children of God,
those who have an Advocate with the Father,
whose sins are cleansed by the
precious blood of
Jesus.



The Johannine Comma



will finally close with the discussion and explanation of a controversial statement in this first epistle of John. It is known by its Latin term, the Johannine Comma, or in the common tongue, a short clause by John. This statement consists of two verses in the fifth chapter of John's first epistle, namely verses 7 and 8, (1 John 5:7-8), and has been an element of controversy over the last 2,000 years, but now that we understand the Truth of 1 John, it is my hope to explain the back story of this illusive verse.

All through history there have been those whom John has been warning us of; haters of God consumed with an anti-Christ spirit. Shortly after the New Testament was written and was being proclaimed throughout the world, these wolves in sheep's clothing began to infiltrate the early Church trying to destroy their faith in Jesus and His Word. They began writing their own version of scripture, choosing to delete key verses specifically related to Jesus as the Christ, the Son of God made flesh. They proclaimed righteousness to anyone who would attain to the knowledge of the Father. On the surface, this sounds holy, but they purposely left out a crucial piece, Jesus. They denied His divinity. They rejected Him as Christ, and although they admitted ^aJesus, as a son of the Father, they did not confess Him as "the" Son. They also preached ^bChrist, to be separate from Jesus, along with the ^cWord, and the ^dTruth, , as well as many others to be children of God. As you can see, this is blasphemy, and these people started writing their version of the New Testament, stating it as the inspired Word of God. We now know these manuscripts as the Alexandrian texts of the New Testament, and since their

^a Ἰησοῦς - Iesuou- Jesus

^b Χριστός - Christos- Christ

^c Λόγος - Logos- Word

^d ἀλήθεια - alethetheia- Truth

re-discovery in the 19th century, it has brought confusion and doubt to many people, including Christians who now question what is the true written Word of God.

Since 1881, we have had a division within the body of Christ concerning God's Holy Word, and unfortunately, most of our English translations are now corrupted with these heresies. Many verses, 48 to be exact, in the new translations are missing, and there are literally hundreds of small differences where words have been slightly altered within the verse, changing it from the original Word of God. And now, over one hundred years later, since 1881, these incorrect translations have been distributed to millions of people. I am sharing this with you because the root cause of these missing and altered verses is the infiltration of the gnostic heresies of which John is warning us of.

These non-inclusions have been the subject of serious debate among scholars, specifically the Johannine Comma. Should it be there or not is the question, and more importantly, how were verses 7 and 8 of his first epistle originally penned? Unfortunately, the certainty will not be known until we can ask him personally when we see him in heaven. Until then, we can study this text with the entire council of God, and the knowledge we have attained of the times and circumstances, thus deriving our best hypothesis. I will spend some time here discussing this topic because of the textual criticism this statement has contrived.

The textural diversities of the Bible, namely the 26 passages of Scripture, totaling 48 verses missing in the Alexandrian codices, can be attributed to the Gnostic influence. The corruption of the Alexandrian codices, including the missing verses, can be explained by the Gnostics trying to corrupt the Word of God. Therefore, we know that these missing verses should in fact be included in the Bible as the Textus Receptus has done.

But among the major textural criticisms, the Johannine Comma is the most peculiar. The Alexandrian Codices, those manuscripts of the Greek New Testament discovered and originally copied in Alexandria Egypt, are

corrupt and filled with Gnostic errors and influence. These manuscripts, however, are to date, the oldest documents containing the Greek text of the New Testament. This has deceived scholars and is the subject of debate. Many scholars believe the oldest manuscripts must be the best because they are closer in date to the original. But just because it is the oldest does not make it the most accurate. These Gnostic manuscripts were revised with the purpose of proclaiming their false agenda, and to disregard the authority of Jesus as the Christ, the Son of the Living the God. Erasmus knew of these false heresies, therefore when he transcribed his Greek New Testament into one beautiful volume of Greek text in 1516, he purposely only used Greek manuscripts from the Byzantine Empire. These texts had not been corrupted by the Gnostic influence, and though they are not as old, they hold the original Truth of the Word.

Among the Byzantine manuscripts, they are 99.8% agreeable with only slight changes in word order and accent marks. However, the Johannine Comma is slightly different. **John 5:7-8**, even among the Byzantine manuscripts, is inconsistent. It is the only place in Scripture, among the Byzantine manuscripts, we see this controversy, but as this dilemma is studied, there is one very important thing to keep in mind; the inclusion or non-inclusion of these verses does not alter any foundational doctrine. The inclusion strengthens the Oneness of the Trinity, but also the non-inclusion does not lessen it either.

Any new translation, namely, the NASB, NIV, ESV, RSV, and the NLT, hold the Alexandrian codices, the “early” Greek manuscripts, in high regard. Therefore, the Johannine Comma is not included in these translations. Also, Erasmus, in his first two editions, 1516 and 1519, because of the inconsistencies of the Byzantine manuscripts, were transcribed without the Comma as well. Let us start by reading this passage as it is written without the Comma.

⁷ οτι τρεις εισιν οι μαρτυρουντες... ⁸ ...το πνευμα και το
⁷ Because Three they are the witnesses... ⁸ ...the Spirit, and the

υδωρ και το αιμα και οι τρεις εις το εν
water, and the blood, and these three, for the purpose, the One

εισιν.

they are.

The NASB, which does not include the Comma, reads:

⁷ For there are three that testify: ⁸ the Spirit and the water and the blood; and the three are in agreement.

As the reader can see, this translation does not include the latter part of verse 7 and the beginning of verse 8. And, quite frankly, is confusing. This Scripture only makes sense when it is written in its entirety, including the Johannine Comma.

The full reading in the Greek as stated in the Textus Receptus by Erasmus in his later Greek editions, Stephanus' Greek New Testament in 1550, and the English translation of this statement as written in the KJV, derived from the Textus Receptus is as follows, the Johannine Comma is in red:

⁷ οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ
⁷ For there are three that bear record in heaven, the Father,

ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν
the Word, and the Holy Ghost: and these three are one.

⁸ και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα

⁸ And there are three that bear witness in earth, the spirit,

και το υδωρ και το αιμα και οι τρεις εις το εν εισιν
and the water, and the blood: and these three agree in one.

In chapter 5, John is explaining the concept of being born again of God and stipulates this statement by saying only those who believe that Jesus is the Christ and the Son of God can be born again and overcome the world, (1Jn 5:1-5). He then continues into verse 6 which says,

He (Jesus) arrived by water and blood and it is the Spirit who testifies because the Spirit is Truth.

This verse 6 is very important to understanding the Johannine Comma, for it is here that John speaks of Jesus' incarnation, His being made a man and coming to this earth by way of the Spirit, the water and the blood. Verse 7 describes the Godhead in heaven as witnesses to the coming of the Messiah, for this was the plan of God before the foundation of the world, to send His Son as the Lamb of God to take away the sins of the world, and reconcile mankind to Himself, forever to live together in everlasting happiness as a family for all eternity. It was in heaven in which the Three witnesses, the Godhead, the Three as One, commenced this plan and created the universe. Thus, to fulfill this plan, Jesus, the Word, was sent to this world and made flesh, (Jn 1:14); and Jesus, in His physical form, manifested by the fundamental building blocks of life, the Spirit, the water, and the blood, these three, as one person, Jesus Christ, became the witness of the Glory of the Father, representing his Grace and Truth; for it is through the evidence of Jesus by which we know and come to the Father in heaven.

Therefore, 1John 5:6-8 is the description of John 1:1-14, the Messiah incarnate, the Word made flesh as a Light of the Glory of the Father. Once you realize the power of this statement, it makes perfect sense why Satan would want to destroy it. These verses prove Jesus as the Word, the Christ, the Son of God, sent to the earth to redeem man and crush the head of Satan, all the while proving the unity, oneness and perfect harmony between the Father, the Son and the Holy Spirit.

The Johannine Comma was returned to the text by Erasmus in his 1522 edition at the persistence of other scholars of that time. The missing

statement had been a part of the Latin Vulgate for over 1,000 years, and the Catholic Church, who, in all their faults, was correct in their belief in the Trinity, and urged Erasmus to include the statement in his text. He admittedly said the Greek manuscripts he had previously, did not include this statement, therefore he did not include it in his 1516 or 1519 editions, but he promised that if there was a Greek manuscript which contained these verses, he would include them in his next edition. The Codex Britannicus contained these illusive verses, and was presented to Erasmus, therefore, he included them in his 1522 text. Some people who argue against the Johannine Comma state the Codex Britannicus was a forgery, produced by the Catholic Church in order for Erasmus to include it in his next edition. This is blasphemous and incorrect. Erasmus was a scholarly man, motivated to produce the Word of God correctly. He would have never allowed a forgery to influence him. I believe he wanted the Comma to be included, even in the earlier manuscripts, but he didn't have the textual support, therefore his earlier work did not include this statement. Erasmus is even quoted saying, "the verse (1Jn 5:7-8) was in the Vulgate, and must therefore have been in the Greek text used by Jerome." Finally, when the Codex Britannicus, or as scholars today name it, the Codex Montfortianus, presented itself, he was excited to include the statement into the next edition of his Greek Testament in 1522.

⁷ ὅτι· ἡρεῖς ἑσὶν οἱ μαρτύ-
 ροὶ ἐν τῷ οὐλῶ, πῆρ, λόγος, καὶ πᾶν ἄτιον,
 καὶ οὗτοι οἱ τρεῖς, ἐν ἑσὶ· καὶ ἡρεῖς ἑσὶν οἱ μαρτύ-
 ροὶ ἐν τῇ γῇ, πᾶν, ὕδωρ, καὶ αἷμα, ἡ τὴν
 μαρτυρίαν τῶν ζήνων λαμβάνομεν, ἡ μαρτυρία τοῦ
 θύ μὲν ἑσὶν ἐσὶν, ὅτι αὕτη ἐσὶν ἡ μαρτυρία τὸν θεόν, ὅτι·
 μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

Codex Britannicus and the Johannine Comma

There were two main reasons Erasmus produced his Greek New Testament:

- 1) to bring the original language of the New Testament to light
- 2) to correct the current edition of the Vulgate that had been corrupted by the Catholic Church over the last 1,000 years.

The learned scholar, although working under and deeply associated with the Roman Catholic Church, declared his disagreement with those who wanted to keep the Scriptures from the common people. He said, “The husbandman should sing them as he holds the handle of his plough, the weaver repeat them as he plies his shuttle, and the wearied traveller, halting on his journey, refresh him under some shady tree by these godly narratives.”^a

Erasmus had brought to light the New Testament in the original Greek tongue and it was now compiled and made available for mankind to study and learn.

Therefore, because the Truth was his motivation, Erasmus purposefully chose the Byzantine text as the true Word of God. He certainly knew the corrupted verses of the Vulgate, and he was also aware of the Gnostic corruption of the Alexandrian codices. Therefore, from 1522 onward, in his scholarly opinion, he decisively chose 1 John 5:7-8 as part of the Greek New Testament.

Today, of the 5,300 Byzantine manuscript fragments, only 501 of these texts actually include the 5th chapter of 1 John, not because it was not included in the original text, but because the abuse of time had destroyed the parchment. Of these 501 manuscripts, only 10 contain the Johannine Comma. Therefore, since the majority of the texts agree as not including the statement, scholars against the Johannine Comma will ask, why and how did this text stay in the Bible? As a supporter of the Johannine Comma, I

^a D’Aubigné, J. H. M. (1862). *History of the Reformation in the Sixteenth Century*. (Vol. 5, p. 139).

propose a conjecture in favor of this divine text. Erasmus obviously believed the Johannine Comma to be originally written by John, because he kept this statement in his next two editions, that of 1527 and the last in 1535. There were other notable scholars who carried on the Textus Receptus editions, namely Stephanus and the Elzevir brothers, they undoubtedly believed the Truth of this text as well.

The basis of the Johannine Comma confirms the Trinity in heaven and the incarnation of Jesus who represented and became the image of God displaying His Truth and Glory. The Gnostics, as discussed previously, did not believe Jesus to be the Christ and the Son of God. They absolutely rejected the Trinity and corrupted the text of the New Testament to prove their destructive doctrine. The Alexandrian codices portray these deleted verses, therefore it makes perfect sense that the Johannine Comma would not be found in any of the “early” Alexandrian codices. And, as I have mentioned previous, we shouldn’t even be considering these manuscripts. However, I would certainly expect to see this statement in the Byzantine manuscripts, but we only see this Comma in 10 of the 501 available texts.

My conjecture to this illusive statement is that the devil, working through the Gnostics, removed this statement from the Greek manuscripts and almost succeeded in removing it from the entire existence of the Bible, but God, in His divine mercy and power would not allow His Word to perish, therefore, He kept a thread of this Truth alive until Erasmus included it in his Testament and thus became a part of the Textus Receptus.

1John 5:7-8 is the only text in the Scriptures that corresponds the Word, with the Son of God, correlating the Father, the Son or the Word, and the Holy Spirit as One in the Trinity. Even though the textural proof in Greek manuscripts is scarce, the thread of this statement can be traced back through several examples in the early church.^a

^a Defense of the Johannine Comma-
<http://www.studytoanswer.net/bibleversions/1john5n7.html>

Athenagorus

The first and earliest on record is Athenagorus, a 2nd-century Greek writer (~177 AD). He wrote, "Plea for the Christians", addressing two Roman Emperors, Marcus Aurelius Antoninus and Lucius Aurelius Commodus, seeking from them toleration for Christians within the Empire. In his discussion, Athenagorus defines and explains the doctrine of the Trinity, God the Father, God the Son, and God the Holy Spirit. While not directly quoting the Comma, Athenagorus uses words which could only have been found in 1 John 5:7-8.

"Nor let anyone think it ridiculous that God should have a Son. For though the poets, in their fictions, represent the gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son. But the Son of God is the Logos of the Father, in idea and in operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason of the Father is the Son of God.

The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order..."

Athenagorus' use of the term Logos, meaning Word, to describe the Son, is unique to the Johannine Comma. It is only in verses 6-9 that the Logos is defined as the Son of God, thus, one can perceive that Athenagorus was quoting 1 John.

Tertullian

Around 200AD, Tertullian, in his apologetic work "Against Praxeas", makes the statement concerning the Trinity,

"Thus, the connection of the Father in the Son, and of the Son in the Paraclete (Holy Spirit), produces three coherent Persons, who are yet distinct One from Another. **These Three are One** essence, not one Person, as it is said, 'I and my Father are One,' in respect of unity of substance not singularity of number."

Although Tertullian doesn't specifically quote the Johannine Comma, he unifies the Three in One, using the terminology of 1 John 5 saying, "These Three are One".

Cyprian

Around 250AD, Cyprian, a North African bishop, quotes the Comma in his "Unity of the Catholic Church",

"He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, 'I and the Father are one;' and again it is written of **the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'**"

Cyprian specifically states that it is written of the Trinity, the Father, Son and the Holy Spirit that they are one. He could not have been quoting verse 8, because this describes the Spirit, the water and the blood, and he could not be referring to John 10:30 because there it only refers to the Father and the Son.

The Latin Vulgate

The Vulgate, in its original edition from Jerome was a correct Latin translation of the Scriptures. The earliest Vulgate manuscript still extant today is the Codex Sangallensis with the Gospels dating to the 5th century and the epistles between the 8th – 10th century. The Codex Sangallensis contains the comma, but it is written at the bottom of the page, however, the majority of the Vulgate manuscripts contain the Comma in the body of the text. In fact, out of the 8,000+ extant Vulgate manuscripts, nearly 49 out of

every 50 contains this statement. Jerome, when preparing his Latin translation, certainly believed it to be a part of the original text. He even noted that the reading of 1 John 5:7 was being removed from Greek manuscripts in which he writes in his "Prologue to the Canonical Epistles"

"Just as these are properly understood and so translated faithfully by interpreters into Latin without leaving ambiguity for the readers nor [allowing] the variety of genres to conflict, especially in that text where we read the unity of the trinity is placed in the first letter of John, where much error has occurred at the hands of unfaithful translators contrary to the truth of faith, who have kept just the three words water, blood and spirit in this edition omitting mention of Father, Word and Spirit in which especially the catholic faith is strengthened and the unity of substance of Father, Son and Holy Spirit is attested."

These unfaithful translators were, in my opinion, influenced by the Gnostics, and greatly corrupted the Word of God. It was God's divine power that employed men like Jerome and Erasmus to bring the Word of Truth to light and preserve His precious Word.

I am convinced that the Johannine Comma was an original writing by John in his first epistle. There are plenty of people who would disagree with me, but I like to look at this as an example of the perseverance of the Truth and the divine influence of the Father to preserve His Word and overcome the enemy. The Johannine Comma could have passed from existence, and the power of the Truth concerning the Word, but the Truth endured, and the thread of the Comma has been persevered at the hand of God for the last 2,000 years, never to be vanquished from the Bible again.

The next several pages are some examples of the Johannine Comma on its journey into the Textus Receptus.

ΙΩΑΝΝΟΥ Α.

167

χρ. ε'

V

τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Γὰρ ὁ πνεύων ὅτι ἰησοὺς ὄστιν ὁ Χριστός, ἐκ τῆς Θεοῦ γενηθῆναι. Ἐ
ἅς ὁ ἀγαπᾷ τὸν γενηθέντα, ἀγαπᾷ καὶ τὸν γενηθέντα ὅτι
αὐτοῦ. Ἐν τούτῳ γινώσκουσιν ὅτι ἀγαπᾷ μὲν τὸ πνεῦμα τῆς Θεοῦ,
ὅταν τῷ Θεῷ ἀγαπᾷ μὲν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶν μὲν· αὐτῇ
γαρ ὄστιν ἡ ἀγάπη τῆς Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶν μὲν, καὶ αἱ
ἐντολὰς αὐτοῦ βαρεῖαι ἐκ εἰσιν, ὅτι πάντες γενηθέντες ἐκ τῆς
Θεοῦ νικᾷ τὸν κόσμον, καὶ αὐτῇ ὄστιν ἡ νίκη ἡ νικησασα τὸν κόσμον, ἡ

Ματθ. α. Δ

α. Κορ. ιβ. Η

B

πίστις ἡ μὲν. ἡς ὄστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πνεύων ὅτι ἰη-
σοὺς ὄστιν ὁ υἱὸς τῆς Θεοῦ, οὐτός ὄστιν ὁ ἐλθὼν δι' ὕδατος* καὶ αἵ-
ματος, ἰησοὺς ὁ Χριστός, ἐκ τῆς τῶν ὕδατι μόνον, ἀλλ' ἐκ τῶν ὕδα-
τε καὶ τῶν αἱμάτων· καὶ τὸ πνεῦμα ὄστιν τὸ μδρπυρῶν, ὅτι τὸ πνευ-
μα ὄστιν ἡ ἀλήθεια, ὅτι βεῖς εἰσιν οἱ μδρπυρῶντες ἐν τῷ ἔργῳ αὐ-
τοῦ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οἱ βεῖς ἐν εἰσὶ καὶ
τρεῖς εἰσιν οἱ μδρπυρῶντες ἐν τῇ γῇ, τὸ πνεῦμα, ἡ ὕδωρ, καὶ
τὸ αἷμα. Ἐ τῶν τρεῖς εἰς τὸ ἓν εἰσι. Εἰ πῶς μδρπυρῶν τὸ ἀνθρώ-
πων λαμβανόμενον, ἡ μδρπυρῶν τῆς Θεοῦ μελῶν ὄστιν, ὅτι αὐτῇ
ὄστιν ἡ μδρπυρῶν τῆς Θεοῦ· ὡς μεμδρπυρῶντες ὅτι ὁ υἱὸς αὐτοῦ.

1. πνεῦμα τῆς Θεοῦ

2. ὁ υἱὸς αὐτοῦ

3. ὁ λόγος αὐτοῦ

4. ὁ πνεῦμα αὐτοῦ

5. ὁ υἱὸς αὐτοῦ

6. ὁ λόγος αὐτοῦ

7. ὁ πνεῦμα αὐτοῦ

8. ὁ υἱὸς αὐτοῦ

9. ὁ λόγος αὐτοῦ

10. ὁ πνεῦμα αὐτοῦ

11. ὁ υἱὸς αὐτοῦ

12. ὁ λόγος αὐτοῦ

13. ὁ πνεῦμα αὐτοῦ

14. ὁ υἱὸς αὐτοῦ

15. ὁ λόγος αὐτοῦ

16. ὁ πνεῦμα αὐτοῦ

17. ὁ υἱὸς αὐτοῦ

18. ὁ λόγος αὐτοῦ

19. ὁ πνεῦμα αὐτοῦ

20. ὁ υἱὸς αὐτοῦ

21. ὁ λόγος αὐτοῦ

22. ὁ πνεῦμα αὐτοῦ

23. ὁ υἱὸς αὐτοῦ

24. ὁ λόγος αὐτοῦ

25. ὁ πνεῦμα αὐτοῦ

26. ὁ υἱὸς αὐτοῦ

27. ὁ λόγος αὐτοῦ

28. ὁ πνεῦμα αὐτοῦ

29. ὁ υἱὸς αὐτοῦ

30. ὁ λόγος αὐτοῦ

31. ὁ πνεῦμα αὐτοῦ

32. ὁ υἱὸς αὐτοῦ

33. ὁ λόγος αὐτοῦ

34. ὁ πνεῦμα αὐτοῦ

35. ὁ υἱὸς αὐτοῦ

36. ὁ λόγος αὐτοῦ

Γω. γ. Δ

Γ

Γω. γ. Δ

Κεφ. γ. Δ

Δ

Ματθ. ιβ. Γ
Ματθ. γ. Δ
Λουκ. ιβ. Β

ζ

αὐτοῦ ἀμδρπυρῶνται ἀμδρπῶν μὴ πωρὸς θάνατον, ἀλλ' αὐτῶν, καὶ
δῶστέ αὐτοῦ ζωὴν, οἷς ἀμδρπῶνται οὐ πωρὸς θάνατον. ἔστιν ἀ-
μδρπῶν πωρὸς θάνατον, οὐ πωρὸς ἐκείνης λέγω ἵνα ἐρῶσιν. πᾶ-
σα ἀνδικία ἀμδρπῶν ὄστιν, καὶ ἔστιν ἀμδρπῶν οὐ πωρὸς θάνατον. Οἱ-

L. iiiii.

1550 Stephanus Greek Testament with Comma

Gods loue.

Chap.v.

Three witnesses.

time. If wee loue one another, God dwelleth in vs, and his loue is perfected in vs.

13 Hereby know wee that we dwell in him and he in vs, because hee hath given vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne to be the Saviour of the world.

15 Whosoever shall confesse that Jesus is the Sonne of God, God dwelleth in him, and he in God.

16 And we haue knowen and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is our loue made perfect, that wee may haue boldnesse in the day of Judgement, because as hee is, so are we in this world.

18 There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue.

19 We loue him: because hee first loved vs.

20 If a man say, I loue God, and hateth his brother, he is a liar. For hee that loveth not his brother whom hee hath seene, how can he loue God whom he hath not seene?

21 And this commandement haue we from him, that he who loveth God, loue his brother also.

C H A P. V.

Hee that loveth God, loveth his children, and keepeth his Commandements: 3 which to the faithful are light, and not grievous. 9 Jesus is the Sonne of God, able to save vs, 14 and to heare our prayers, which we make for our selues, and for others.

Whosoever beleueth that Jesus is the Christ, is borne of God: and euery one that loveth him that hee begate, loveth him also that is begotten of him.

2 By this wee know that wee loue the children of God, when we loue God and keepe his commandements.

3 For this is the loue of God, that we keepe his commandements, and his commandements are not grievous.

4 For whatsoeuer is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith.

5 Who is he that ouercommeth the

world, but he that beleueth that Jesus is the Sonne of God:

6 This is hee that came by water and blood, euen Jesus Christ, not by water onely, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is true.

7 For there are three that beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that beare witness in earth, the Spirit, and the water, and the blood, and these three agree in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the witness of God, which hee hath testified of his Sonne.

10 Hee that beleueth on the Sonne of God, hath the witness in himselfe: hee that beleueth not God, hath made him a liar, because he beleueth not the record that God gaue of his Sonne.

11 And this is the record, that God hath given to vs eternall life, and this life is in his Sonne.

12 Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life.

13 These things haue I written vnto you that beleue on the Name of the Sonne of God, that ye may know, that ye haue eternall life, and that ye may beleue on the Name of the Sonne of God.

14 And this is the confidence that we haue in him, that if wee aske any thing according to his will, hee heareth vs.

15 And if we know that he heareth vs, whatsoeuer wee aske, wee know that we haue the petitions that wee desired of him.

16 If any man see his brother sinne a sinne which is not vnto death, hee shall aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I doe not say that he shall pray for it.

17 All that do wrongnes is sinne, and there is a sinne not vnto death.

18 We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickednesse.

Z 2

20 And

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mild or.

[Or, con-
cerning him.

Conclusion



he epistle of First John is a letter of love. An epistle to the Christian expounding on the fundamentals of John's Gospel, rooted in the deep desire of God to have His family.

It is in this passion that He sent His Son to us as our Savior, to be the propitiation for our sins, and not only our sins, but also for the whole world. Giving His grace to all who would believe in the name of Jesus, forever to be one with Him as children of God.

First John is an epistle given to us as an assurance of our Christianity and fellowship with Him. This short letter explains the Truth of God's plan for humanity; it proves Jesus made flesh and dwelt among us; this epistle gives a warning and admonition to keep a watchful eye on those who would attempt to deceive the body of Christ, revealing to believers how to distinguish those wolves in sheep's clothing attempting to infiltrate our fellowship; and lastly it gives us the assurance of knowing Him, that all who would believe in the Christ, the Son of the Living God will be saved and have everlasting life with Him.

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

1 John 5:13



First John Greek – English Parallel Bible



1 John (NKJV)

Chapter 1

¹That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—

²the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—

³that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

⁴And these things we write to you that your joy may be full.

⁵This is the message which we have heard from Him and declare to you, that God is

1 John (Greek)

Chapter 1

¹“Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς

²(καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν).

³ὃ ἐώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

⁴καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

⁵Καὶ αὕτη ἔστιν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς

light and in Him is no darkness at all.

⁶If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

⁷But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸If we say that we **have** no sin, we deceive ourselves, and the truth is not in us.

⁹If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

¹⁰If we say that we **have not sinned**, we make Him a liar, and His word is not in us.

ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

⁶ἐὰν εἰπῶμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

⁷ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἶμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

⁸ἐὰν εἰπῶμεν ὅτι ἁμαρτίαν οὐκ **ἔχομεν**, ἐαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

⁹ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισις ἡμᾶς ἀπὸ πάσης ἀδικίας.

¹⁰ἐὰν εἰπῶμεν ὅτι **οὐχ^a ἡμαρτήκαμεν**, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

^a ἡμαρτήκαμεν - hemartekamen- to sin- verb, perfect tense, active, indicative. This Greek verb structure is significant because it proves the corruption of original sin. Sin occurred in the past with Adam, and it produced a state of being that still exists today, namely the spiritual death and bondage of sin. If you say this never happened, or that this effect of sin does not affect mankind, you make God a liar and His word is not in you.

Chapter 2

¹My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

²And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

³Now by this we know that we know Him, if we keep His commandments.

⁴He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

⁵But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

⁶He who says he abides in Him ought himself also to walk just as He walked.

⁷Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

Chapter 2

¹Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον.

²καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν. οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

³Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

⁴ὁ λέγων "Ἐγνώκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

⁵ὁ δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

⁶ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτω περιπατεῖν.

⁷Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς. ἡ ἐντολὴ ἡ παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

⁸Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

⁹He who says he is in the light, and hates his brother, is in darkness until now.

¹⁰He who loves his brother abides in the light, and there is no cause for stumbling in him.

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

¹²I write to you, little children, Because your sins are forgiven you for His name's sake.

¹³I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father.

¹⁴I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you

⁸πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

⁹ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

¹⁰ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

¹¹ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

¹²Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹³γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

¹⁴ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

are strong, and the word of God abides in you, And you have overcome the wicked one.

¹⁵Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

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

¹⁷And the world is passing away, and the lust of it; but he who does the will of God abides forever.

¹⁸Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

¹⁹They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

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

¹⁵μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς, ἐν αὐτῷ.

¹⁶ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστί.

¹⁷καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ. ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.

¹⁸Παιδιά, ἐσχάτη ὥρα ἐστί, καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

¹⁹ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενηκέισαν ἂν μεθ' ἡμῶν. ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.

²⁰καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

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

²²Who is a liar but he who denies that Jesus is the Christ. He is antichrist who denies the Father and the Son.

²³Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

²⁴Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

²⁵And this is the promise that He has promised us—eternal life.

²⁶These things I have written to you concerning those who try to deceive you.

²⁷But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a

²¹οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

²²τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

²³πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

²⁴ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

²⁵καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

²⁶ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

²⁷καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρειάν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

lie, and just as it has taught you, you will abide in Him.

²⁸And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

²⁹If you know that He is righteous, you know that everyone who **practices** righteousness is born of Him.

Chapter 3

¹Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him.

²Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

³And everyone who has this hope in Him purifies himself, just as He is pure.

⁴Whoever **commits** sin also **commits** lawlessness, and sin is lawlessness.

²⁸καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ ἔχῳμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

²⁹ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ **ποιῶν** τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

Chapter 3

¹Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

²ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστι.

³καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστι.

⁴πᾶς ὁ **ποιῶν** τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν **ποιεῖ**· καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία.

⁵And you know that He was manifested to take away our sins, and in Him there is no sin.

⁶Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

⁷Little children, let no one deceive you. He who **practices** righteousness is righteous, just as He is righteous.

⁸He who **commits sin** is of the devil, for the devil has sinned from the beginning. For this purpose, the Son of God was manifested, that He might destroy the works of the devil.

⁹Whoever has been born of God **does** not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

¹⁰In this the children of God and the children of the devil are manifest: Whoever **does not practice** righteousness is not of God, nor is he who does not love his brother.

¹¹For this is the message that you heard from the beginning, that we should love one another,

⁵καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

⁶πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

⁷τεκνία, μὴδεὶς πλανάτω ὑμᾶς· ὁ **ποιῶν** τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.

⁸ὁ **ποιῶν τὴν ἁμαρτίαν** ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

⁹πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ **ποιεῖ**, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

¹⁰ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ **ποιῶν** δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπᾶν τὸν ἀδελφὸν αὐτοῦ.

¹¹ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

¹²not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

¹³Do not marvel, my brethren, if the world hates you.

¹⁴We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

¹⁵Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

¹⁶By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

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

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

¹⁹And by this we know that we are of the truth, and shall assure our hearts before Him.

¹²οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

¹³Μὴ θαυμάζετε ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

¹⁴ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν τὸν ἀδελφόν μένει ἐν τῷ θανάτῳ.

¹⁵πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

¹⁶ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην τοῦ Θεοῦ, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.

¹⁷ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

¹⁸τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλῶσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.

¹⁹καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,

²⁰For if our heart condemns us, God is greater than our heart, and knows all things.

²¹Beloved, if our heart does not condemn us, we have confidence toward God.

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

²³And 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.

²⁴Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

Chapter 4

¹Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

²By this you know the Spirit of God: Every spirit that

²⁰ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

²¹ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν,

²²καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

²³καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

²⁴καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

Chapter 4

¹Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

²ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ

confesses that Jesus Christ has come in the flesh is of God,
³and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

⁴You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

⁵They are of the world. Therefore, they speak as of the world, and the world hears them.

⁶We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

⁷Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

⁸He who does not love does not know God, for God is love.

⁹In this the love of God was manifested toward us, that

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι·

³καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

⁴Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

⁵αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι καὶ ὁ κόσμος αὐτῶν ἀκούει.

⁶ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν.

⁸ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

⁹ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν

God has sent His only begotten Son into the world, that we might live through Him.

¹⁰In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

¹¹Beloved, if God so loved us, we also ought to love one another.

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

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

¹⁴And we have seen and testify that the Father has sent the Son as Savior of the world.

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

¹⁶And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

¹⁰ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

¹¹ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφειλομεν ἀλλήλους ἀγαπᾶν.

¹²Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ, τετελειωμένη ἐστὶν ἐν ἡμῖν.

¹³ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

¹⁴καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.

¹⁵ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

¹⁶καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ.

¹⁷Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

¹⁸There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

¹⁹We love Him because He first loved us.

²⁰If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

²¹And this commandment we have from Him: that he who loves God must love his brother also.

Chapter 5

¹Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

²By this we know that we love the children of God, when we love God and keep His commandments.

¹⁷ἐν τούτῳ τετελείωται ἡ ἀγάπη, μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

¹⁸φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

¹⁹ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

²⁰ἐάν τις εἴπῃ, ὅτι Ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακε, τὸν Θεὸν ὃν οὐχ ἐώρακε πῶς δύναται ἀγαπᾶν;

²¹καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Chapter 5

¹Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

²ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν·

³For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

⁴For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

⁵Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

⁶This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.

⁷For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

⁸And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

⁹If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.

³αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

⁴ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

⁵τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

⁶οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

⁷ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

⁸καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

⁹εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

¹⁰He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

¹¹And this is the testimony: that God has given us eternal life, and this life is in His Son.

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

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

¹⁴Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.

¹⁵And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

¹⁶If anyone sees his brother sinning a sin which does not lead to death, he will ask, and

¹⁰ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

¹¹καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

¹²ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

¹³Ταῦτα ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

¹⁴καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.

¹⁵καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.

¹⁶ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ

He will give him life for those who ~~commit~~ sin not leading to death. There is sin leading to death. I do not say that he should pray about that.

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

¹⁸We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

¹⁹We know that we are of God, and the whole world lies under the sway of the wicked one.

²⁰And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

²¹Little children, keep yourselves from idols. Amen.

ζωήν, τοῖς ἀμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

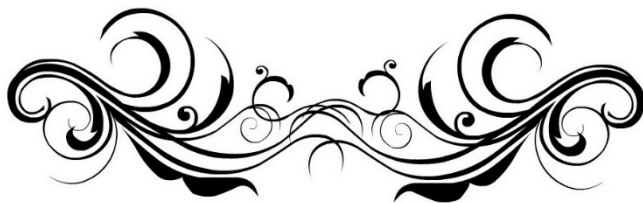
¹⁷πᾶσα ἀδικία ἀμαρτία ἐστί· καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον.

¹⁸Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

¹⁹οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

²⁰οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος.

²¹Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.



The Truth of First John

A Commentary on the First Epistle of John

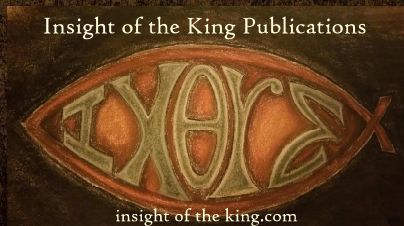
The Apostle John wrote this letter to Christian believers,
ensuring them of their inheritance in Christ Jesus,
the promise of everlasting life by the Grace
of God through faith in His Son, for
the eternal purpose to reconcile
His family in Love.

In this book, I discuss four main topics based on the premise
of the love of God, in which the Father bestowed on
His children through His Son Jesus Christ.

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