

## 1 John Chapter 5

**1. Whoever 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.**

**A. Whoever believes that Jesus is the Christ is born of God,**

**1. believes-** Gr. **pisteuo**

a. We must believe in Jesus Christ in order to become a child of God. [Joh 1:12](#)

**2. Christ-** Gr. **christos-** *anointed one*

a. *The Cerinthian Gnostics denied the identity of Jesus and the Christ. That is, they denied that the individual whom the Christian Church knew by the name "Jesus" was also the Christ. The word "Christ" is the English spelling of the Greek word christos which means "the anointed one." But the predicted Anointed One was to be God-incarnate, virgin-born into the human race. -Wuest Word Studies*

b. The prophesied Messiah would be uniquely God and be uniquely human. [Micah 5:2](#), [Isa. 7:14](#)

**3. born-** Gr. **gennao**

a. This shows we have been literally born of God and not merely adopted in the modern sense. In ancient times families adopted their own children. Adoption was a legal acceptance of the child as a mature member of the family.

b. Someone must be born again to be saved. [John 3:3, 5](#)  
Universalism says this is not necessary.

**B. and everyone who loves Him who begot also loves him who is begotten of Him**

**1. loves-** Gr. **agapao**

a. In this letter John is really stressing horizontal fruit from our vertical relationship with God. The Gnostics taught the natural world was inconsequential and unimportant. They said only spirit mattered. John is stressing that both the vertical spiritual and horizontal natural are linked and are important.

b. Jesus as the God-man shows the spiritual and natural are linked together and are necessary.

c. Today we have some modern-day grace Gnostics in the church. They only teach in Christ realities but totally ignore horizontal relationships and obligations.

2. **begot-** Gr. **gennaō**

a. This is God the Father

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

**A. By this we know that we love the children of God,**

1. **know-** Gr. **ginosko-** *to know by experience or relationship*

2. **love-** Gr. **agape**

3. **children-** Gr. **teknōn**

a. Horizontal love relationships come from a vertical love relationship with God first.

b. The Gnostics did not care about anyone but themselves. This showed they really did not love God or keep his commandments of faith in Jesus and loving others from the love received from Him.

c. John is hitting this horizontal love issue in different angles to show that the teaching of the Gnostics was false. The natural and the spiritual are vitally connected.

d. It is not possible to love the head and hate the body. What God has joined together let no man divide asunder.

**B. when we love God and keep His commandments**

1. **keep-** Gr. **tereo**

a. We keep all NT commands by faith. In the new covenant God provides the resources to carry out every command given. The OT commands had to be kept by self-effort and one's own resources.

2. **commandments-** Gr. **entole**

a. Again we need to know what commandments John is referring to. He is not referring to the 613 commandments of the Mosaic Law. He is speaking of the two commandments- believe upon Jesus, and from that love others with the love He

gives us. [1 John 3:23](#)

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

**A. For this is the love of God,**

1. **love-** Gr. **agape**

**B. that we keep His commandments.**

1. **keep-** Gr. **tereo**

a. We keep all NT commands by faith.

2. **commandments-** Gr. **entole**

a. Again, context shows these commands are to believe on Jesus and to love others from the love he gives us.

b. Keeping God's commandments is not the reason that God loves us, but the resource by which we keep them.

**C. And His commandments are not burdensome**

1. **burdensome-** Gr. **barus-** *burdensome, oppressive or difficult of observance, as precepts*

a. Believing is not a burdensome task. Neither is loving others if we are using the resource of God's love first given to us. If we are trying to produce love for others then that becomes not only burdensome but impossible to do.

b. The commandments under the Mosaic Law are burdensome. [Act 15:10](#)

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

**A. For whatever is born of God overcomes the world.**

1. **whatever-** *each, every, any, all,*

a. The neuter here expresses *the universal whole*.

2. **born-** Gr. **gennao**

a. Every born-again Christian has overcome the world through Christ.

3. **overcomes-** Gr. **nikao-** *to gain victory over*

#### 4. world- Gr. kosmos

a. *Only the man who is born of God really overcomes the world, because by faith he is able to rise above the perishing things of this world and to see things in their true, eternal perspective. Thus the one who really overcomes the world is not the great scientist or philosopher or psychologist, but the simple believer who realizes that the things which are seen are temporary and that the things which are not seen are eternal. A sight of the glory of God in the face of Jesus dims the glory of this world.* - Believer's Bible Commentary

#### B. And this is the victory that has overcome the world

##### 1. victory- Gr. nike

a. *Jesus also used this word to describe Himself ([Joh 16:33](#)). Because of believers' union with Christ, they too partake in His victory ([Rom 8:37](#); [2Co 2:14](#)). The word overcomes in the original language conveys the idea that believers have continual victory over the world.* -MacArthur Commentary

#### C. our faith

##### 1. faith- Gr. pistis

a. Specifically our faith in Jesus Christ as the Son of God and His shed blood for us. [Rev 12:11](#)

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

#### A. Who is he who overcomes the world,

##### 1. overcomes- Gr. nikao

a. This verse is important to understand what Jesus is saying to the churches in Revelation. There in chapters 2-3 he promises different things to those who overcome. [Rev 2:7](#); [Rev 2:11](#); [Rev 2:17](#); [Rev 2:26](#); [Rev 3:5](#); [Rev 3:12](#); [Rev 3:21](#) All seven of this promises are for those who believes Jesus is the Son of God and is born-again. Revelation was written by John. To see what overcomes means in Revelation you must see what it means here. You overcome by faith in Jesus as the Son of God. That is what it means in Revelation. It is not referring to some

exalted position of hyper-holiness of near perfect conduct by which we overcome.

**2. world-** Gr. **kosmos**

a. Jesus overcome the world, and we overcome in Him. [John 16:33](#)

**B. but he who believes that Jesus is the Son of God?**

**1. believes-** Gr. **pisteuo**

**2. Jesus**

a. This is His human name. You must believe Jesus was fully human to be saved.

**3. Son of God**

a. This is His divine title. You must believe Jesus was divine to be saved.

b. He is the God-Man. His humanity qualified Him to be our representative. His divinity brings us eternal redemption through His eternal blood. [Acts 20:28](#)

**6. This 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.**

**A. This is He who came by water and blood**

**1. came-** Gr. **erchomai**

a. Jesus came to us because we could not go to Him. The religions of the world teach that you must reconcile yourself to God. Christianity teaches that God came to us and reconciled us to Himself.

b. Jesus was the Christ when he came as a baby and remained so all the way until His death and beyond. The Gnostics taught that the Spirit of Christ descended upon Jesus at His baptism and left him in the Garden of Gethsemane.

**2. water-** Gr. **hudor**

a. This speaks of the water of baptism.

**3. blood-** Gr. **aima**

a. This speaks of Jesus' shedding his blood on the cross.

b. This strikes at the teaching of Gnosticism which taught the divine spirit came on Jesus at his baptism but left him before he went to the cross and shed his blood. John is saying that Jesus was divine at His baptism and at the cross.

c. *We have seen again and again that behind this letter lies the heresy of Gnosticism. And we have also seen that Gnosticism, believing that Spirit was altogether good and matter altogether evil, denied that God came in the flesh. So they had a belief of which Irenaeus tells us connected with the name of Cerinthus, one of their principal representatives and an exact contemporary of John. Cerinthus taught that at the baptism the divine Christ descended into the man Jesus in the form of a dove; Jesus, allied as it were with the Christ who had descended upon him, brought to men the message of the God who had hitherto been unknown and lived in perfect virtue; then the Christ departed from the man Jesus and returned to glory, and it was only the man Jesus who was crucified on Calvary and afterwards resurrected. We might put it more simply by saying that Cerinthus taught that Jesus became divine at the baptism, that divinity left him before the Cross and that he died simply a man.* - Barclay Commenatary

d. *As mentioned earlier, the Gnostics believed that Christ came upon Jesus at His baptism and left Him before His passion, namely in the Garden of Gethsemane. In other words, they would say, "The Christ did not die on the cross, but Jesus the man died." This, of course, robs His work of any atoning value for the sins of others. We suggest that John is using **water** as an emblem of Jesus' baptism and **blood** as a symbol of His atoning death. These were the two terminals of His public ministry. John is saying that Jesus was just as much the Christ when He died on the cross as when He was baptized in the Jordan. **This is He who came by water and by blood—not only by water** (which the Gnostics would concede), **but by water and by blood.** It seems that the human heart is perpetually trying to rid itself of the doctrine of the atonement. Men would like to have the Lord Jesus as a perfect Man, the ideal Example, who has given us a marvelous code of morals. But John here*

*insists that the Lord Jesus is not only Perfect Man, but Perfect God also, and that the same One who was baptized in the Jordan River gave His life as a sacrifice for sinners. Men say to Christ, "Come down from the cross and we will believe on You." If they can just eliminate the cross from their thinking, they will be happy. But John says, "No. You cannot have the Lord Jesus Christ apart from His perfect redemptive work at Calvary." - Believer's Bible Commentary*

e. Some think this refers to the blood and water that came out of Jesus side when the soldier pierced his side on the cross. This verse is not referring to that. This verse is coming against Gnostic error.

**B. Jesus Christ**

**C. not only by water,**

1. Jesus was the Christ at His baptism but also at the cross.

**D. but by water and blood**

1. Baptism and shedding His blood at the cross.

**E. And it is the Spirit who bears witness because the Spirit is truth.**

**1. Spirit- Gr. pneuma**

**2. bears witness- Gr. martureo**

a. The Holy Spirit bears witness to Jesus being the Christ at His birth and because He descended upon Jesus at His baptism, was the enabling source of power that wrought miracles through Jesus, and was the agency by which He offered Himself up to the Father on the cross. [Matt 3:16](#), [Acts 10:38](#), [Heb. 9:14](#)

**3. truth- Gr. aletheia**

a. The Holy Spirit is the Spirit of truth. [Joh 16:13](#) The Gnostic teachers taught with a spirit of error.

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

**A. For there are three that bear witness in heaven**

**1. three- Gr. treis**

a. This is one of the verses that reveal God is a Trinity. Three

persons-one God.

**2. bear witness- Gr. martureo**

a. In the mouth of two or three witnesses let every matter be established.

**3. heaven- Gr. ouranos**

**B. the Father**

**1. Father- Gr. pater**

**C. the Word**

**1. Word- Gr. logos**

a. Jesus is the Word made flesh. [John 1:1, 14](#)

**D. and the Holy Spirit**

1. Father, Son, and Holy Spirit.

**E. and these three are one**

**1. one- Gr. heis**

a. They are not only one in nature and essence, but also one in agreement of the testimony of the Person and work of Jesus Christ.

b. I would be remiss to note that this verse is not found in any Greek manuscript found pre-dating the printing press save one. If this verse is spurious it does not diminish the doctrine of the Trinity in any way. The trinity can be proven by both the OT and NT scriptures.

*c. How did these words ever get included, if they are not in any ancient Greek manuscripts? The words were included in ancient Latin versions of the Bible, and in the year 1520, a great scholar named Erasmus produced a new, accurate edition of the Bible in ancient Greek. When people studied Erasmus' Bible, and compared it to the Latin version, they noticed he left out this passage, and they criticized him for it. When he was criticized, Erasmus said, "You won't find these words in any ancient Greek manuscript. If you find me one Greek manuscript with these words in them, I'll include it in my next printing." Someone "discovered" a manuscript with the words in them, but it wasn't an ancient manuscript at all. Erasmus knew this, but had already promised to add the words*



*if someone found a manuscript with the words, so he reluctantly added the words in his 1522 edition. However, he also added a footnote, saying he thought that the new Greek manuscript had been written on purpose, just to embarrass him. That manuscript (Codex Montfortii) is on display in the library of Trinity College, Dublin. -Guzik Commentary*

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

**A. And there are three that bear witness on earth:**

1. **three-** Gr. **treia**

2. **bear witness-** Gr. **martureo**

a. Bear witness to Christ being the Son of God.

3. **earth-** Gr. **ge**

**B. the Spirit,**

1. **Spirit-** Gr. **pneuma**

a. Who was present when Jesus was baptized in water and was present when Jesus offered Himself up without spot to the Father.

**C. the water,**

1. **water-** Gr. **hudor**

a. This refers to the water of baptism.

**D. and the blood**

1. **blood-** Gr. **aima**

a. This speaks of Jesus' blood shed at Calvary.

**E. and these three agree as one**

1. **agree as one-** Gr. **eisi eis heis-** *Are for the one thing*

a. All three agree on the same thing. Jesus the man is also the Son of God and the prophesied Christ.

**9. If 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.**

**A. If we receive the witness of men,**

**1. receive- Gr. lambano**

a. This is in our court systems.

**2. witness- Gr. marturia**

**3. men- Gr. anthropos**

a. It is an everyday occurrence that we accept the witness of men because we hold it as bearing weight. How much more does God's testimony have weight?

b. John is referring here to the false witness of the Gnostic teachers and prophets who testified that Jesus was just a regular man on the cross and not the Son of God.

c. The two branches of Gnosticism each denied an aspect of Jesus Christ. One said that Jesus only appeared human. The other branch said that He was a natural man but not divine. To deny either one removes the uniqueness of Jesus Christ that qualifies Him to be our eternal redeemer.

**B. the witness of God is greater;**

**1. greater- Gr. meizon**

a. Because God is greater than man, so His testimony is greater than man's. [Psa 19:7](#)

**C. for this is the witness of God which He has testified of His Son**

**1. testified- Gr. martureo**

a. This is testified in the Scriptures.

**2. Son- Gr. huios**

a. God testifies that Jesus is both man and God. We find both of these truths spelled out in the Scriptures.

**10. He 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.**

**A. He who believes in the Son of God has the witness in himself,**

**1. believes- Gr. pisteuo**

**2. Son of God**

a. Divine title

**3. witness- Gr. marturia**

- a. This is the inward witness of the Holy Spirit. [Rom. 8:16](#)
- b. This witness comes to our reborn spirit by the Holy Spirit.

**B. he who does not believe God has made Him a liar,**

**1. liar- Gr. pseustes**

- a. Let God be true, and every man be a liar. [Rom. 3:4](#)

**C. because he has not believed the testimony that God has given His Son**

**1. testimony given- Gr. marturia**

- a. In the Scriptures.

**2. Son- Gr. huios**

- a. This is His divine title.

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

**A. And this is the testimony**

**1. testimony- Gr. marturia**

- a. This testimony is recorded in Scripture. [John 3:16](#)

**B. that God has given us eternal life,**

**1. given- Gr. didomi**

- a. Salvation and eternal life is a gift. It can't be earned or deserved. [Eph. 2:8-9](#)

**2. eternal life- Gr. aionios zoe**

- a. This is not just duration of life but a quality of life. [John 17:3](#)
- b. Whatever eternal means here in connection to life, it must also mean in connection to hell [fire, punishment, and damnation]. [Mat 25:46](#) The same Greek word is used for both. Universalists try to make this Greek word mean for a time or season. However, you must also apply that for eternal life and heaven. All know that it is not just for a time or a season.

**C. and this life is in His Son**

**1. life- Gr. zoe**

**2. Son- Gr. huios**

- a. You can only find eternal life one place- In Jesus Christ. [John 14:6](#)

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

**A. He who has the Son has life,**

1. **Son-** Gr. **huios**

a. Divine title

2. **life-** Gr. **zoe**

a. Since Jesus is God He possesses life in Himself inherently.

**B. he who does not have the Son of God does not have life.**

1. This would include the Gnostics who denied Jesus Christ either as a real man or real God.

2. The Gnostics claimed knowing God but rejected Jesus Christ as the Son of God and the Christ.

**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.**

**A. These things I have written to you who believe in the name of the Son of God,**

1. **written-** Gr. **grapho**

a. The Scriptures were written to bring people into faith in Jesus Christ- the Messiah.

2. **believe-** Gr. **pisteuo**

a. John's ministry assignment was to minister to believers. Both his gospel and his epistles are written to those who believe. [Joh 20:30-31](#)

3. **name-** Gr. **onoma**

a. A name represents the person and all aspects of them including their authority, merits, standing, and position.

4. **Son of God**

a. Divine title

**B. that you may know that you have eternal life,**

1. **know-** Gr. **eido-** *to know by perception*

2. **eternal life**- Gr. **aionios zoe**

a. Again, this is not just a duration of time but a quality of life.

**C. and that you may continue to believe in the name of the Son of God.**

1. **continue**- not in Greek- omit

2. This phrase is written to the unbelieving Gnostics listening to this letter being read it was intended to draw them to faith in Christ.

3. This phrase is also written to the believers, so their faith would be fortified against the error of Gnosticism and ground their faith in the true nature and work of Jesus Christ as the unique God-Man.

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

**A. Now this is the confidence that we have in Him,**

1. **confidence**- Gr. **parrhesia**- *out-spokenness, freedom to speak, frankness, boldness*

a. Our confidence or faith is in God's Word. [Rom. 10:17](#)

b. We are to have confidence when we pray that our prayers will be answered. John explains how we can have this confidence and assurance.

**B. that if we ask anything according to His will,**

1. **ask**- Gr. **aiteo**- *ask or require, demand, request, desire*

a. This brings out that we must ask for everything we need and want God to do. God gave authority to man on the earth. God is not going to usurp this authority. We must ask Him to get involved in the natural affairs of this life and earth.

b. He has given man a lease of authority over the earth. When an owner leases property, he can't enter that property any time he wants. He must have permission to enter. So it is with God.

2. **anything**- Gr. **tis**

a. The word "anything" here is encompassed by the circle of God's will. Anything out of this circle is out of bounds and will not be heard. [James 4:3](#) If you are not praying in the will of God, then you are praying in your own will or desires. Many

that do not receive an answer to their own desires will go about answering their own prayers [desires] in their own way.

**3. will- Gr. thelema**

a. The will of God and the Word of God are synonymous. Jesus is the Word of God and the Will of God.

b. This verse is saying the same thing Jesus said, that if we pray in His name, then we would receive whatever we asked.

c. To pray in Jesus' name is to pray as if Jesus [the Word] was praying. When we pray God's Word [His will] we will receive every time we ask.

**C. He hears us**

**1. hears- Gr. akouo**

a. God hears His Word. He does not hear unbelief.

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

**A. And if we know that He hears us,**

**1. know- Gr. eido- to know by perception**

a. A fruitful prayer life is based upon what you know based on the Word of God.

**2. hears- Gr. akouo**

a. Faith comes by hearing God's Word. God wants to then hear His Word come back to Him in believing prayer. God hears His Word and answers petitions based on His Word, which is His will.

**B. whatever we ask,**

**1. ask- Gr. aiteo**

a. Again, we must ask for what we want and need. God does not answer silent requests.

**C. we know that we have the petitions that we have asked of Him**

**1. know- Gr. eido**

a. We can know our prayers will be answered. Many Christians treat prayer like throwing dice. They just never know what or if any of their prayers will be answered.

b. We can know our prayers will be answered if they are in line with the Word and if we believe we receive when we pray.

[Mark 11:24](#)

**2. petitions- Gr. aitema**

a. We need to petition the Lord. Many think the Lord knows what they need and will just supply it automatically. This is not the case. We need to pray supplications with thanksgiving because we know He has heard and answered us. [Phil. 4:6](#)

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

**A. If anyone sees his brother sinning a sin which does not lead to death,**

1. **sees-** Gr. **eido-** *to perceive*

2. **brother-** Gr. **adelphos**

a. This admonition is pertains to Christians and not unbelievers. They are a brother or fellow believer.

3. **sinning-** Gr. **hamartano**

a. A Christian can still sin even though Jesus paid for all sins at the cross. Some grace people today teach there is no such thing as sin anymore. This is not the case. Here John talks about a brother sinning a sin.

4. **sin-** Gr. **harmartia**

5. **lead-** Gr. **pros**

6. **death-** Gr. **thanatos**

a. There are sins that a believer commits that don't lead to death. This does not mean there are no natural consequences to sin.

b. Whatever this death means it must correspond to the kind of life mentioned in the same verse. The both refer either to physical or spiritual death and life. I believe they speak of spiritual death and life.

**B. he will ask,**

1. **ask-** Gr. **aiteo**

a. This is the third time John uses the word “ask” in regards to prayer. Asking is crucial to receive from God.

b. This speaks of intercessory prayer. Often those in the grip of sin are not in a place of communion with the Lord or a place of confidence in prayer.

**C. and He will give him life for those who commit sin not leading to death,**

1. **give-** Gr. **didomi**

2. **life-** Gr. **zoe**

a. *That is, God shall give life, and he shall be saved from the eternal death to which he was exposed. This, it is said, would be given to him who offers the prayer; that is, his prayer would be the means of saving the offending brother.* -Barnes Commentary

b. We should pray for those who we see in sin and have a hardened heart. [Heb 3:12](#); [Heb 3:13](#) Intercessory prayer works as many parents and grandparents have discovered!

c. [Jas 5:20](#)

3. **commit sin-** Gr. **hamartano**

**D. There is a sin leading to death,**

1. **sin-** Gr. **hamartia**

2. **leading to death**

a. This sin is rejecting the person and work of the Lord Jesus Christ. John has been warning about this in the entire letter in dealing with the Gnostic heresy that was among them.

b. Accepting Jesus is life, rejecting Jesus is death.

**E. I do not say that he should pray about that.**

1. **pray-** Gr. **erotao**

a. If someone has rejected Jesus and does not see Him as either divine or having come in the flesh, then they have reached a place where they can't be reached by prayer.

b. Again, John is referring to the gnostic error that was being taught at the time.



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

**A. All unrighteousness is sin,**

1. **unrighteousness-** Gr. **adikia**
2. **sin-** Gr. **hamartia-** *miss the mark*

a. Sin is missing the mark of God's righteousness and glory.

**B. and there is a sin not leading to death**

1. **death-** Gr. **thanatos**

a. Jesus died for all sins. However, the one sin Jesus did not die for his rejecting Him and His sacrifice by which all sins are forgiven.

**18. We 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.**

**A. We know that whoever is born of God does not sin;**

1. **know-** Gr. **eido-** *to know by perception*
2. **born-** Gr. **gennao**
3. **sin-** Gr. **hamartano**

a. This is a present tense verb- practices sin, habitually sins.

b. This could be speaking of our reborn spirit that can't and does not sin.

c. The Gnostics taught there was no such thing as sin and what you did with your body mattered very little.

**B. but he who has been born of God keeps himself,**

1. **keeps-** Gr. **tereo**
2. **himself**

a. We are to keep ourselves in the love of God by praying in the Holy Spirit. When we do this God keeps us from falling.

[Jud 1:21](#); [Jud 1:24](#)

**C. and the wicked one does not touch him**

1. **wicked one-** Gr. **poneros**
2. **touch-** Gr. **haptomai**

a. Satan can't touch our reborn spirit that has been sealed by

the Holy Spirit.

b. *In so far as he realizes his regeneration-life, the prince of this world hath nothing in him to fasten his deadly temptations on, as in Christ's own case. His divine regeneration has severed once for all his connection with the prince of this world.* - Jamieson, Faussett, Brown Commentary

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

**A. We know that we are from God,**

**1. know-** Gr. **eido-** *to know by perception*

a. We know by the Word, by the Spirit of God in us, and by the supernatural fruit of love we manifest.

**2. from God**

a. Through the new birth we are born of God.

**B. and the whole world lies under the sway of the evil one**

**1. whole-** Gr. **holos**

a. Jesus died for the whole world but the whole world does not belong to Him. Only those who accept Jesus by faith and have His Spirit in them are His. [Rom. 8:9](#)

**2. world-** Gr. **kosmos**

a. These are the unbelievers who have not been born again.

**3. lies-** Gr. **keimi**

a. The whole world is laying prostrate at the feet of Satan. They worship him.

**4. evil one-** Gr. **poneros**

a. Satan is the god of this world. [2Co 4:4](#),

b. He is the prince of the power of the air, the spirit that now works in the sons of disobedience. [Eph 2:2](#)

**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.**

**A. And we know that the Son of God has come and has given us an**

**understanding,**

1. **know-** Gr. **eido-** *to know by perception*

2. **Son of God**

a. His Divine title.

3. **come-** Gr. **erchomai**

a. Again, Jesus came to us. Religion says you must work yourself to God. Jesus came to us and reconciled us to God by grace. This is received by faith.

4. **given-** Gr. **didomi**

a. Understanding of God was given to us by grace through Jesus. To see Jesus is to see the Father. To understand Jesus is to understand the Father.

5. **understanding-** Gr. **dianoia-** *thought, intention; the mind, intellect, understanding*

a. This is the knowledge of God which leads to knowing God.

**B. that we may know Him who is true,**

1. **know-** Gr. **ginosko-** *to know by experience or relationship*

a. We must first have the knowledge of God before we can know God personally and in relationship. The use of the two Greek words for know in this verse shows this.

2. **true-** Gr. **aletheia**

a. True is mentioned three times in this verse. Jesus is true, true, true! The Trinity is true!

**C. and we are in Him who is true,**

1. **in Him**

a. We are in union with Christ through the new birth. We draw from Him as our Vine.

2. **true-** Gr. **aletheia**

a. Jesus is the true Vine. [John 15:1](#)

**D. in His Son Jesus Christ**

**E. This is the true God and eternal life**

1. **true-** Gr. **aletheia**

a. The Gnostics taught a false conception of God as a pleroma

[a span of spirit beings]. Jesus is the pleroma [fulness] of God!  
[Col. 2:9](#)

**2. eternal life-** Gr. **aionios zoe**

a. This shows Jesus Christ is God. He is the true God and eternal life.

**21. Little children, keep yourselves from idols. Amen.**

**A. Little children-** Gr. **teknion**

1. Again, John uses a term of endearment before giving a strong exhortation.

**B. keep yourselves from idols**

1. **keep-** Gr. **tereo**

2. **idols-** Gr. **eidolon-** *images, false god*

a. *This may seem like a strange way to end John's letter, but it fits in with the theme of a real, living relationship with God. The enemy to fellowship with God is idolatry: embracing a false god, or a false idea of the true God. John rightly closes with this warning, after having spent much of the book warning us against the dangers of the false Jesus many were teaching in his day. -Guzik Commentary*

b. The Gnostics offered a Jesus that was not true. They offered a false image of God. Many Christians have a false image of Jesus and God and are left worshipping an idol! We can only know God accurately by the Word of God and the Spirit of Truth.

**C. Amen-** Gr. **amen-** *so be it, it is so*