

## The First Epistle of John

*The similarities between this epistle and the Gospel of John provide conclusive evidence that the author of 1 John was the Apostle John (see introduction to the Gospel of John). The use of words like “truth,” “light,” and phrase like “in the light” and “born of God” in 1 John reveal the significant resemblances in structure, style, and vocabulary of John’s Gospel. It is also significant that John’s anonymity is as evident in his epistles as it was in his Gospel (see introduction to John). He never uses his authority as an apostle in substantiating his message but begins this first epistle much the same way as with the Gospel of John (1 John 1:1-2, cf, John 1:1, 2, 14). This differs from both Paul’s and Peter’s writings where they use their authority as apostles of Christ to give weight to their message.*

*John was writing this epistle to believers, namely to those who were members of the churches of Asia Minor. Because the letter addresses such broad moral topics, it is clear that John’s goal was to provide direction for those Christians who faced new challenges to their faith. At this time, there was an emergence of various groups whose teaching opposed Christianity. These people infiltrated the church, and there were many who gave in to their denial of the key fundamentals of Christianity (e.g., Christ’s deity and resurrection). As opposition to the believers’ faith arose, John encouraged them to continue walking in fellowship with Christ so as to not be drawn into false beliefs (1 John 1:5-2:2).*

*The Book of 1 John is believed to have been written in approximately A.D. 90. There are several ways that this date can be substantiated. First, there are no references by John to any persecution of believers. From an examination of church history during the first century A.D. one may observe that there were no significant widespread persecutions on Christians until the reign of the Roman emperor Trajan (A.D. 98-117). Second, if the date were closer to A.D. 70, John would certainly have had reason to refer to the catastrophic events surrounding the destruction of the city of Jerusalem and the temple. However, an examination of the focus of John’s epistle makes it obvious that he is instructing believers concerning the heresies that were being spread among them, not concerning some disaster that had come as a result of political event. Hence, the infiltration of these corrupt ideas that the church was experiencing was most likely from gentile influences, not Jewish opposition. Thus, this would most certainly place the date of writing much later than A.D. 70.*

*The book of 1 John is easily divided into four major sections. John seeks first to warn believers concerning indifference to morality and sin (1 John 1:1 – 2:11). Next, he admonishes concerning a love for the things of the world as opposed to a love for the things of Christ (1 John 2:12-28). A third section deals with the importance of exhibiting a pure and righteous love, especially with regard to a brother or sister in Christ (1 John 2:29 – 3:22). Finally, John reveals that a true faith in Christ as the Son of God is the foundation on which all Christianity is based (1 John 3:23 – 5:21). (Key Word Bible, page 1546)*

*NOTE: Italic writing are words added to scripture.*

## CHAPTER 1

<sup>1</sup>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, of the Word of life;

<sup>2</sup>(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

<sup>3</sup>That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son JESUS Christ.

<sup>4</sup>And these things write we unto you, that your joy may be full.

### ***Walk in the Light***

*This passage describes God's nature and the relation that humankind has to God. "God is light" depicts the essence of His character in holiness and purity (v. 5). To understand this concept, one must examine who God is in relation to humankind. Man and woman are the creation of God and must acknowledge God's superiority over them. However, man was created in God's image (Gen. 1:27), a reflection of God Himself. As a result of Adam and Eve's fall into sin, their relationship with God was broken (Rom 3:10-12; 5:12). In order to restore humankind into fellowship with God, He sent His Son, Jesus Christ, who is also in God's image (though He was not created), to give His life so men and women could come back into a right relationship with God (see note on Col. 1:15-18). To walk in darkness (v. 6; cf. John 3:19), would be to continue in sin. On the other hand, to walk in light is to have continuous fellowship with God (v. 7 cf. John 8:12). (Key Word Bible, page 1547)*

<sup>5</sup>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.

<sup>6</sup>If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

<sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of JESUS Christ his Son cleanseth us from all sin.

*In this passage, there are three false appeals that people make regarding their sin before God. First, they claim that they have fellowship with God, when in reality they are living apart from God in their sin (v. 6). This reveals their indifference to morality with regard to their relationship to God. John states that in fact, such a person does not possess the truth because he or she has not been cleansed from sin (v. 7). Second, people suggest that they do not even have sin (v.8). In this attitude is the denial of any consequence for wrong actions by an individual. This is a rejection that there is a sin nature with that person. On the other hand, if a person will acknowledge his or her sinfulness, confessing before God (i.e., saying the same thing as God says about sin), then that person can receive forgiveness and be brought back to a proper relationship to God. The final plea that people make is an actual denial that sin is even present in their life. They essentially say that they are not in any way practicing sin. Even though by His death Christ satisfied God's wrath on the believer's sin (1 John 2:1, 2), the sin nature still remains within*

*every person. Therefore, he or she must realize that there must be a desire to continue in a right relationship with God by confession of sin. (Key Word Bible, page 1547)*

<sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup>If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

<sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

*It is obvious that the people John is speaking of in this passage are believers. He is urging them to seek proper fellowship with God, realizing that they have been purchased by God through Christ's death on the cross (1 Cor. 6:20). (Key Word Bible, page 1547)*

## CHAPTER 2

<sup>1</sup>My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous:

*John 14: 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

<sup>2</sup>And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

*Propitiation 2434, hilasmos, hil-as-mos'; atonement, i.e. (concretely) an expiator: -propitiation.*

*Christ paid the price for our sins, thus he is the propitiation.*

### ***The Believer's Assurance***

<sup>3</sup>And hereby we do know that we know him, if we keep his commandments.

*If you love Him, you will obey his commandments.*

<sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

*If you say you love God, but do not obey His commandments. Your lying to your self and others.*

<sup>5</sup>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

<sup>6</sup>He that saith he abideth in him ought himself also so to walk, even as he walked.

*We are to try to live or lives as Jesus did.*

### ***Exhortations to Brotherly Love***

<sup>7</sup>Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

*Matthew 5:17 Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.*

<sup>8</sup>Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

<sup>9</sup>He that saith he is in the light, and hateth his brother, is in darkness even until now.

<sup>10</sup>He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

<sup>11</sup>But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

*John 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.*

*John recalls them back to his first teaching to them.*

<sup>12</sup>I write unto you, little children, because your sins are forgiven you for his name's sake.

<sup>13</sup>I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

<sup>14</sup>I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

### ***Love Not the World***

<sup>15</sup>Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

<sup>16</sup>For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

<sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

### ***The Promise of Eternal Life***

<sup>18</sup>Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

*Mark 13: 21-23 And then if any man shall say to you, Lo, here is Christ, or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to deduce if it were possible, even the elect. But take ye heed: behold, I have foretold you all things.*

<sup>19</sup>They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

<sup>20</sup>But ye have an unction from the Holy One, and ye know all things.

<sup>21</sup>I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

<sup>22</sup>Who is a liar but he that denieth that JESUS is the Christ? He is antichrist, that denieth the Father and the Son.

<sup>23</sup>Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

<sup>24</sup>Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

<sup>25</sup>And this is the promise that he hath promised us, *even* eternal life.

<sup>26</sup>These *things* have I written unto you concerning them that seduce you.

*John warned them.*

<sup>27</sup>But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

<sup>28</sup>And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup>If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### CHAPTER 3

#### ***Evidences of a True Believer***

<sup>1</sup>Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

*The use of sons of God is usually a reference to angels, man is usually referred to as son of man. This indicates a closer relationship to God by man, by calling us sons of God. Possibly also relating possibly to a promised life after death as angels.*

*Mark 13: 27 And then shall he send his angels, and shall gather together his elect from the four winds, and from the uttermost part of the earth to the uttermost part of heaven.*

<sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

*Isaiah 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, and that shall not be cut off.*

<sup>3</sup>And every man that hath this hope in him purifieth himself, even as he is pure.

<sup>4</sup>Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

*If you love God you will keep His commandments.*

<sup>5</sup>And ye know that he was manifested to take away our sins; and in him is no sin.

<sup>6</sup>Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

*1 John 3: 6-9 In this passage, John examines the question of whether the person “born of God” can commit sin. In verse six The apostle writes, “Whosoever abideth in him sinneth not,” and in verse eight, “He that committeth sin is of the devil.” Furthermore, in verse nine there is an emphatic declaration: “Wosoever is of God doth not commit sin... and he cannot sin.” If it were possible for a Christian to sin, there would appear to be a contradiction in these portions of Scripture. In this instance, John says if it is not possible for those who are really born again to sin, there must be very few genuine Christians. Every believer still possesses a fallen, sin nature, as well as the indwelling Holy Spirit. Also, the doctrine of eternal security is evident in Scripture (John 1:12; 10:28; Rom. 8:38, 39). Though they may fall into sin, the believer’s eternal salvation is not affected (see note on 1 Thess. 2: 3-9).*

*Antinomians (derived from the Greek words anti [473], “against,” and nomos [3551], “law”) contend that the covenant of grace was not established based on conditions. The result is that no person can be held accountable to any moral law. It is only required of them that they believe they can live as they please. The perfectionists go so far as to say that the sin nature has been eradicated as though surgically removed. Hohn was warning believers against this form of thinking, that they not continue in sin, but abide in righteousness (vv. 8, 9). Moreover, the apostle exposes these doctrines in the command, “My little children these things write I unto you, that ye sin not. And if any an sin, we have and advocate with the Father, Jesus Christ the righteous” (1 John 2:1). This is not the proper rendering of his verse. It should denote the mere action of a sin, not the idea of habitually sinning. John explains that even he was capable of committing sin, not in a habitual sense, but as one particular action The phrase, used here in verse nine, “does not commit sin” is in present tense denoting continuous action On the other*

hand in chapter two, verse one, John uses the aorist tense, speaking of one point in the past when a sin was committed.

Furthermore, there were those who taught that mere intellectual knowledge and assent to the Christian faith was enough to make e acceptable to God, even though he or she lived impure lives. Therefore, John reiterates in verse seven that only those who continued in righteousness (*ho poion*, [4160], a participle phrase meaning “the one habitually doing”), were considered righteous. They were not only making the righteousness and holy life of Christ the object of their trust, but also the pattern of their walk and practice. (Key Word Bible, page 1549)

<sup>7</sup>Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

<sup>8</sup>He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>9</sup>Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

*John’s idea of committing sin on a permanent basis is further explained in 3 John 1:11, “He that doeth good is of God: But he that doeth evil hath not seen God.” There are two participial nouns in this verse, ho agathopolion (215), meaning “the one being a doer of good, a benevolent person,” and ho kakopolion (2554), referring to “the one doing evil, a malicious person.” This is the same usage found in 1 John 3:7, “he that doeth righteousness is righteous.” John does not imply that merely acting good will make one righteous. A person is an artisan who has acquired a skill and works at that trade as his calling or occupation. Hence, the correct translation of 1 John 3:8 should be, “The one who practices sin.” The expression, “he cannot sin,” (1 John 3:9) simply means the true believer cannot sin habitually, deliberately, easily and maliciously (e.g., Cain sinned out of hatred of goodness, 1 John 3:12). John does not ignore the existence of the sinful nature in the believer which exists as a mortal in a corrupt world. Consequently, John states in 1 John 1:8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (Key Word Bible, page 1550)*

*“Born of God” is to have accepted Christ and live a life trying to not sin, as we say now, “born again.”*

*John 3: 5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.***

<sup>10</sup>In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.



## *Love in Deed and Truth*

<sup>11</sup>For this is the message that ye heard from the beginning, that we should love one another.

<sup>12</sup>Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

*John knew it was possible that Cain was the son of Satan, "who was of that wicked one," and Abel of Adam.*

<sup>13</sup>Marvel not, my brethren, if the world hate you.

*Matthew 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*

<sup>14</sup>We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

*Living in sin is as if it was a death, you are not enjoying full life in Christ.*

<sup>15</sup>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

*Hate causes one to do and say things they wouldn't normally do. Hate is a cause of much violence.*

<sup>16</sup>Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

*John 13:34 A new commandment I give unto you. That ye love one another; as I have loved you that ye also love one another.*

<sup>17</sup>But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

<sup>18</sup>My little children, let us not love in word, neither in tongue; but in deed and in truth.

*The concept of "actions speak louder than words."*

<sup>19</sup>And hereby we know that we are of the truth, and shall assure our hearts before him.

<sup>20</sup>For if our heart condemn us, God is greater than our heart, and knoweth all things.

<sup>21</sup>Beloved, if our heart condemn us not, *then* have we confidence toward God.

<sup>22</sup>And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

*Deuteronomy 11: 27-28 A blessing, if ye obey the commandments of the LORD your God, which I command you this day. And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.*

<sup>23</sup>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.

<sup>24</sup>And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

#### CHAPTER 4

##### ***"Try the Spirits"***

<sup>1</sup>Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

*Matthew 24:4-5, And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.*

<sup>2</sup>Hereby know ye the Spirit of God: Every spirit that confesseth that JESUS Christ is come in the flesh is of God:

*Try the spirit and see if it confesses that Jesus Christ is come in the flesh is of God. A false spirit cannot say Jesus Christ is God in the flesh.*

<sup>3</sup>And every spirit that confesseth not that JESUS Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

<sup>4</sup>Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

<sup>5</sup>They are of the world: therefore speak they of the world, and the world heareth them.

*False spirits are of the world and will talk about the world, as a one world order, a new world order.*

<sup>6</sup>We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

### ***“God is Love”***

<sup>7</sup>Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

<sup>8</sup>He that loveth not knoweth not God; for God is love.

*Look around today, can one discern who shows love and who does not?*

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<sup>9</sup>In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

<sup>10</sup>Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

*What greater love is that of a parent who will lose his child to save others.*

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

<sup>12</sup>No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

*John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

<sup>13</sup>Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.\

*This may be in a way that if we love and obey the Lord, then He will be with us as we are with Him.*

<sup>14</sup>And we have seen and do testify that the Father sent the Son *to be* the Savior of the world.

*A witness to Jesus the Christ.*

<sup>15</sup>Whosoever shall confess that JESUS is the Son of God, God dwelleth in him, and he in God.

*Again, if we love and obey the Lord He will be in us.*

<sup>16</sup>And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

<sup>17</sup>Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

*Those who love and obey the Lord do not fear judgement, because theirs will be an award not punishment.*

<sup>18</sup>There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

<sup>19</sup>We love him, because he first loved us.

*True love will place the love for God over all others, He will be our first love.*

<sup>20</sup>If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

<sup>21</sup>And this commandment have we from him, That he who loveth God love his brother also.

*Matthew 22:37-38, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.*

## CHAPTER 5

### *The Believer's Victory*

<sup>1</sup>Whosoever believeth that JESUS is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

We must believe that Jesus is the Christ and was born of God, His Father.

*Matthew 1: 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they cam together, she was found with child of the Holy Ghost.*

*Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

<sup>2</sup>By this we know that we love the children of God, when we love God, and keep his commandments.

<sup>3</sup>For this is the love of God, that we keep his commandments: and his commandments are not grievous.

<sup>4</sup>For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

*True love for the Lord will help us to overcome the temptations of the flesh, the world.*

<sup>5</sup>Who is he that overcometh the world, but he that believeth that JESUS is the Son of God?

<sup>6</sup>This is he that came by water and blood, *even* JESUS Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

*Christ was baptized as an example to us, the water, and dies on the cross, the blood sacrifice. Also in the womb is the water of being born in the flesh from, just as we are.*

<sup>7</sup>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

*This is the holy trinity, Father, son and Holy Spirit. Christ was the living Word.*

*John 1:14 And the Word was made 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.*

<sup>8</sup>And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

<sup>9</sup>If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

<sup>10</sup>He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

<sup>11</sup>And this is the record, that God hath given to us eternal life, and this life is in his Son.

*John 1: 17 For the law was given by Moses, but grace and truth came by Jesus Christ.*

<sup>12</sup>He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

### ***God Answers Prayer***

<sup>13</sup>These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>14</sup>And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

<sup>15</sup>And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

<sup>16</sup>If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

<sup>17</sup>All unrighteousness is sin: and there is a sin not unto death.

<sup>18</sup>We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

<sup>19</sup>*And* we know that we are of God, and the whole world lieth in wickedness.

<sup>20</sup>And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son JESUS Christ. This is the true God, and eternal life.

<sup>21</sup>Little children, keep yourselves from idols. Amen.

*The lesson is to Love and Obey the Lord God. To fight sin, and not give into the sin that will cause our souls to die, that being worshiping Satan.*

*<sup>8</sup>But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

*Second death is of the soul.*

*I Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not idolaters, nor adulterers, nor adulterers nor effeminate, nor abusers of themselves with mankind. Nor thieves nor covetous, nor drunkards nor revilers, or extortioners, shall inherit the kingdom of God.*

*Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

### ***Reference***

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