

Title:                               **1 JOHN**  
  *The Church of God - His Family*

Text:                               1 John 1:1-3

Date:                               Tuesday Evening — August 3, 2003

Tape #                              Y-36b

Readings: *Larry Brown & Rex Bartley*

Introduction:

The church of God is set before us in many ways in the Scriptures. It is the kingdom of God. It is the bride of Christ. And it is the family of God. It is as the family of God that God's saints are addressed in 1<sup>st</sup> John. This is an intimate, family epistle. John was an old man when the book was written, an old man who had faithfully served Christ and his church for many years. Though this epistle is not specifically addressed to an individual local church, John writes in these five chapters as a father to his beloved children. It is obvious that he wrote this letter to an assembly in which he was in very close, personal relationship, an assembly that loved and respected him as children do a good and faithful father. The fact that this epistle is not addressed to any specific local church is clearly an indication that it is the intent of the Holy Spirit that every gospel church receive it as a Word from God our Father specifically to his family, to his beloved children in this world.

**Robert Hawker wrote**, of this epistle, "One sweet feature runs through the whole of it, in relation to the church, namely, the apostle's testimony to the Father's love, the Son's grace, and the Holy Spirit's fellowship."

## **HERESY**

Like the apostles Peter, Paul, and James, John was very concerned with the evil influence of false teachers and false religion. John specifically exposes the **Gnostic heresy** so prevalent in his day, and increasingly so in our day. Gnostics claim to have a special degree of knowledge, by which they have arrived at salvation. Salvation does not come by knowledge, but by revelation. Salvation is not in *what* we know, but *who*. — *“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent”* (John 17:3). John deals with this decisively (1:1-3; 4:1-3; 5:1, 7).

(1 John 1:1-3) “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; (2) (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) (3) 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.”

(1 John 4:1-3) “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (2) Hereby know ye the Spirit of God: Every spirit that confesseth that

Jesus Christ is come in the flesh is of God: (3) 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.”

(1 John 5:1) “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.”

(1 John 5:7) “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

Another heresy common in John’s day and increasingly so in ours is the teaching that **that which is physical is evil**. This leads many to deny that the Lord Jesus Christ is truly God in human flesh. It also **gives rise to the ascetic heresy** that righteousness is to be obtained by denying ourselves of natural, physical pleasure. The grace of God teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world; but godliness is nowhere associated in the Book of God with what we eat, or drink, or wear. Rather, it has everything to do with “*faith which worketh by love*” (Gal. 5:6).

In John’s day, as in ours, there were also many who taught **perfectionism**, who asserted that sinless perfection was attainable by diligent self-denial, that one could and must increase in holiness and sanctification,

until he has eradicated sin from his life. Of course, such heretics always deny that their doctrine is in any way a doctrine of works. They insist that they are teaching their notion of “progressive holiness” is the result of God working in us by his Spirit and grace. John asserts that their doctrine is a total denial of all gospel truth (1:8-10). Believers know and confess their sin, looking to Christ alone for righteousness.

Then there are always those who teach that a believer’s character and conduct are of no consequence, that as long as we have knowledge of and confess the right doctrine, we may live in licentiousness, gratifying the flesh, and live in communion with God at the same time. Such crass **antinomianism** has plagued the church from its beginning. But John declares that all who live in licentiousness are children of the devil, not children of God, no matter what they profess to believe (1 John 3:10).

### **A PASTOR’S CONCERN**

John obviously did not write as an academic. Everything in these five chapters display the concern of a faithful, loving pastor’s heart. Throughout the book he addresses his readers as his “*little children*” (2:1, 12, 13, 28; 3:7, 18; 4:4; 5:21), first stating something and then repeating again and again, as one would instruct a small child.

The gospel of John was written that we might believe that Jesus is the Christ, the Son of God, and that

believing they might have life through His name (John 20:31). John wrote this epistle because he wanted every believer to know, to be confidently assured of the fact, that he has eternal life in Christ (5:9-13).

(1 John 5:9-13) “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. (10) 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. (11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) 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.”

## **THE WORD OF GOD**

In chapter 1 the apostle assures us that the Lord Jesus Christ, our Savior, that One in whom we trust is the eternal Word of God. He is the Word of life, by whom we live (1:1-3; John 1:1-4).

(1 John 1:1-3) “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; (2) (For the life was manifested, and we have seen *it*, and bear witness, and

show unto you that eternal life, which was with the Father, and was manifested unto us;) (3) 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.”

(John 1:1-4) “In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men.”

What a mammoth volume of theology John gives us in the first three verses of this epistle. He tell us that the man Christ Jesus is...

- **Eternal** — “*That which was from the beginning.*”
- **Eternal Life** — “*That eternal life, which was with the Father.*”
- **The Word of Life** — That One by whom and in whom God who is life resides and is revealed. — That One who is life and gives life. — That One in whom and by whom we have life.
- **The Incarnate God** — “*For the life was manifested, and we have seen it,*” heard it, gazed upon it with wonder, and handled it.

**Now, look carefully at verse 3.** John’s purpose in writing this epistle is that we who believe might live together in the sweet, blessed fellowship of Christ. Then

he tells us that which is the basis of and the life of all true fellowship. — “*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.*”

**This fellowship rises from the knowledge of God in Christ and the blessed life that is ours by the sin-atonement sacrifice of Christ our Savior** (1:7, 9; 2:1-2, 12; 3:5, 16; 4:9-10, 14; 5:11-13).

(1 John 1:7) “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

(1 John 1:9) “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”

(1 John 2:1-2) “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: (2) And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.”

(1 John 2:12) “I write unto you, little children, because your sins are forgiven you for his name’s sake.”

(1 John 3:5) “And ye know that he was manifested to take away our sins; and in him is no sin.”

(1 John 3:16) “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.”

(1 John 4:9-10) “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. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.”

(1 John 4:14) “And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.”

(1 John 5:11-13) “And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) 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.”

**It is the fellowship of light and knowledge** (1:5-7; 2:20).

(1 John 1:5-7) “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (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 another, and



the blood of Jesus Christ his Son cleanseth us from all sin.”

(1 John 2:20) “But ye have an unction from the Holy One, and ye know all things.”

**It is the fellowship of faith in Christ** (3:23; 5:1, 13).

(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.”

(1 John 5:1) “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.”

(1 John 5:13) “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.”

**This blessed fellowship is the fellowship of life, and righteousness, and hope, and love in Christ** (2:29; 3:1-3, 9-10; 4:7-11; 5:1).

(1 John 2:29) “If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”

(1 John 3:1-3) “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. (2) 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. (3) And every man that hath this hope in him purifieth himself, even as he is pure.”

(1 John 3:9-10) “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. (10) 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.”

(1 John 4:7-11) “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (8) He that loveth not knoweth not God; for God is love. (9) 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. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. (11) Beloved, if God so loved us, we ought also to love one another.”

(1 John 5:1) “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.”

**Walking together in life with God, by faith in Christ, John tells us that all who are born of God, all who**

**believe on the Lord Jesus Christ are the possessors of God's boundless free grace in Christ.**

- Forgiven of all sin (1:7, 9; 2:12; 3:5).
- Possessors of eternal life and can never perish (2:25).
- Taught of God (2:20-27).
- Adopted as the children of God (3:1).
- Loved of God and made to be lovers of God (4:19).
- Forever accepted of God (5:11-15).

(1 John 5:11-15) “And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) 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. (14) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: (15) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

**THE GRACE OF GOD**

In chapter 2 John gives a clear and assuring declaration of the grace of God that is ours in Christ. He begins the chapter by dealing with that which is most perplexing and troubling to God's saints in this world — our sins! What happens when the believer sins? Do our sins destroy our relationship with God? Do our sins destroy our fellowship with God?

In the first verse, John tells us that the things he has told us and the things he is about to tell us are written for the express purpose of preventing us from sin. Then, he immediately assures us that our sins do not and cannot, in any way, destroy our relationship with our Father.

Do not misunderstand what John is declaring here. Yes, our sins do, very greatly, interrupt our enjoyment of God's favor. But our sins do not and cannot destroy or lessen our acceptance with God, because the whole of our acceptance with God is in Christ, who is our unceasing, unfailing Advocate with the Father (2:1-2).

(1 John 2:1-2) “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: (2) And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.”

**These are two of the most precious, most comforting, most soul-cheering verses to be found in the whole Word of God.** Yet they remind us of **a very sad fact,** which we must never, forget.

All of God's children in this world, at their very best, are still sinners. John says, “*My little children, these things write I unto you, that ye sin not.*” Children of God, do not sin! We should never sin. We must oppose sin and resist it. It is an astonishing thing to realize that men and women who are loved of God, redeemed by the blood of

Christ and regenerated by the power and grace of the Holy Spirit need to be urged not to sin. But the admonition is needed by us all: Do not sin!

**Yet John knew very well that all of God's saints in this world do sin.** Therefore he says, "*If any man sin.*" The apostle uses gentle language, but he knew that we would sin. It was John who said, "*If we say that we have no sin, we deceive ourselves, and the truth is not, in us*" (1:8). So long as we live in this world, in this body of flesh, we shall sin. Sin is what we are by nature. Sin is mixed with all we do. Sin mars even our best deeds. "*We are all as an unclean thing; and all our righteousnesses are as filthy rags*" (Isa. 64:6). All of God's people in this world have learned to confess, with the apostle Paul, "*I know that in me (that is, in my flesh) dwelleth no good thing*" (Rom. 7:18). Every believer mournfully cries, "*O wretched man that I am!*" (Rom. 7:24), because every believer knows himself to be a vile sinner.

**We do sin, but John assures us that our sins will never deprive us of our interest in Christ.** Notice John's words: "*If any man sin, we have an advocate with the Father.*" **Yes, though we do sin, we have an Advocate with the Father still.** The text does not read, "If any man sin, he has forfeited his advocate with the Father." It says, "*We have an advocate,*" sinners though we are!

All the sin a believer ever has committed, or ever can commit, cannot destroy his interest in Christ. We may,

any one of us, fall into some dreadful, shameful, sorrowful transgression. God forbid that it should ever happen. But there is no sin, no evil thought, imagination, or deed, of which you and I are not capable. Yet when we do sin, these horrible, treasonable acts can never tear us from our Savior's heart. Aren't you glad that God "*hath not dealt with us after our sins; nor rewarded us according to our iniquities*" (Ps. 103: 10)?

Child of God, I tell you plainly that the Lord Jesus Christ will never forsake his wandering sheep! He will not leave his erring child! I say, do not sin. May God strengthen you with grace to resist sin and to hate evil. But when you do sin, do not despair God still declares, "*I am the Lord, I change not; therefore ye sons of Jacob are not consumed*" (Mal. 3:6). Mark this down as a solid pillar of gospel truth: — notwithstanding all our sin, we are perfectly justified, accepted, righteous and beloved in Christ.

John also gives us **a reason for this blessed assurance**. God has provided his Son, the Lord Jesus Christ, as an advocate for his sinning people. — "*We have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.*" God will never charge his believing children with sin, because Christ has completely satisfied the justice of God for us, and he pleads the merits of his righteousness and blood for us in heaven.

**The Son of God ever bears our names before the Father, pleading the merits of his own blood and righteousness for our eternal salvation.** We need never fear wrath and condemnation from God, because “*We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.*” We know that our Advocate in heaven is an effectual Advocate because he is...

- “*Jesus*”
- The “*Christ*”
- “*The Righteous*”
- “*And he is the propitiation for our sins.*”

Because Christ is our Advocate, though we face countless enemies to our souls in this world, within and without, enemies by which multitudes are destroyed, God’s elect shall abide forever (v. 17). The grace of God shall remain in you, and you “*shall continue in the Son, and in the Father*” (v. 25). “*And this is the promise that he hath promised us, even eternal life*” (v. 25). Our Savior said, “*I give unto them eternal life, and they shall never perish.*”

## **THE SONS OF GOD**

In chapter 3 the apostle John sets before us the great and glorious privilege that is ours in Christ as “*the sons of God.*”

- **Here is a cause for great wonder.** — God Almighty so loved us that he has made us his own dear children (vv. 1-3).

(1 John 3:1-3) “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. (2) 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. (3) And every man that hath this hope in him purifieth himself, even as he is pure.”

- **Here is a cause for grave concern.** — Our every sin is the transgression of God’s holy law and calls for judgment, wrath and condemnation (v. 4).

(1 John 3:4) “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

- **Here is a cause for unceasing joy and praise.** — Christ has taken away our sins, all our sins: past, present, and future (v. 5).

(1 John 3:5) “And ye know that he was manifested to take away our sins; and in him is no sin.”

There’s pardon for transgressions past:  
It matters not how black their cast.  
And, Oh, my soul, with wonder view,  
For sins to come there’s pardon too!



- **Here is a cause for constant thanksgiving and earnest prayer.** — The Lord Jesus Christ, our great God, so loved us that he laid down his life for us, to save us; and we ought to love each other just that way (v. 16).

(1 John 3:16) “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.”

### **THE SERVANTS OF GOD**

In chapter 4 John tells us to test, try and prove every preacher who claims to speak for God, distinguishing the servants of God from the messengers of Satan and antichrist by one specific thing — What they have to say concerning the person and work of Christ (vv. 1-3).

(1 John 4:1-3) “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (2) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (3) 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.”

**Every true servant of God confesses** in public as well as in private, that the Lord Jesus Christ is God the Son,

come in the flesh, having accomplished all that he came here to accomplish, having accomplished fully everything written in the prophets concerning the Christ.

- He brought in righteousness.
- He made an end of sin.
- He magnified the law and made it honorable.
- He saved his people from their sins.
- He has accomplished and obtained eternal redemption and salvation for all his people by the sacrifice of himself.

**Every false prophet**, every messenger of Satan, every servant of antichrist, while professing to believe in and worship Christ denies that he has accomplished redemption by the sacrifice of himself. Every false prophet declares that you must do something to make up for that which Christ did not complete, that you must...

- Do something to make his redemption complete and effectual.
- Do something to make yourself righteous.
- Do something to atone for your own sin.

**Then, John assures us both of God's great love for us and of every believer's love for him, telling us that our love for him is the response of our hearts to his love for us, not the other way around** (vv. 9-10, 19).

(1 John 4:9-10) “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. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.”

(1 John 4:19) “We love him, because he first loved us.”

### **THE WITNESS OF GOD**

In the 5<sup>th</sup> chapter John gives us the witness of God, by which our hearts are assured of salvation in Christ and acceptance with him. In the opening verses of this chapter he declares plainly that all who trust Christ are born of God and love God (vv. 1-3).

(1 John 5:1-3) “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. (2) By this we know that we love the children of God, when we love God, and keep his commandments. (3) For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

Then, he assures us that all who trust Christ overcome the world (vv. 4-5). Beginning in verse 6, John gives us assuring witnesses God has given concerning his Son and the efficacy of his grace and salvation in his Son.

- **Three Witnesses in the Earth** (vv. 6 and 8).

(1 John 5:6 and 8) “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. ... (8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

The witness of **the water** has reference to our Savior’s baptism, in which he symbolically fulfilled all righteousness for us and the Father spoke from heaven declaring him to be the Son of God. The witness of **the blood** has reference to our Lord’s sin-atoning sacrifice, which he accomplished at Calvary. The witness of **the Spirit** is the witness of God the Holy Spirit to the finished work of Christ in the Scriptures and in that conviction that creates faith in God’s elect (John 16:7-11).

- **Three Witnesses in Heaven** (v. 7).

(1 John 5:7) “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”<sup>1</sup>

---

<sup>1</sup> John Gill’s comments on this verse of Holy Scripture are so important that they cannot be omitted, even in a brief survey of 1 John. — “This is not only a proof of the Deity of each of these three persons, inasmuch as they, are not only said to be “*one*”, that is, one God; and their witness is called the witness of God (1 John 5:9), but of a Trinity of Persons, in the unity of the divine essence. This unity of essence, or nature, is asserted and secured, by their being said to be one. This respects not a mere unity of testimony, but of nature.

It is not said of them, as of the witnesses on earth, that they “*agree in one*”; but that they “*are one*”. And they may be called a Trinity, inasmuch as they are “*three*”; and a Trinity of Persons, since they are not only spoken of as

God the Father bears witness to the accomplishments of Christ, having accepted him as our sin-atonement Sacrifice. God the Son bears witness to his own accomplishments as our Mediator, pleading the merits of his blood and righteousness before God for us. And God the Holy Spirit bears witness, convincing sinners to come to the throne of grace for mercy through faith in Christ alone.

• **God's Witness Within** (vv. 9-15).

---

distinct from each other, the Father from the Word and Holy Ghost, the Word from the Father and the Holy Ghost, and the Holy Ghost from the Father and the Word; but a personal action is ascribed to each of them.

They are all three said to be testifiers, or to bear record; which cannot be said of mere names and characters; nor be understood of one person under different names. If the one living and true God only bears record, first under the character of a Father, then under the character of a Son, or the Word, and then under the character of the Holy Ghost; testimony, indeed, would be given three times, but there would be but one testifier, not three, as the apostle asserts.

Suppose one man should, for one man may bear the characters, and stand in the relations of father, son, and master; of a father to a child of his own; of a son, his father being living; and of a master to servants under him; suppose, I say, this man should come into a court of judicature, and be admitted to bear testimony in an affair there depending, and should give his testimony first under the character of a father, then under the character of a son, and next under the character of a master; every one will conclude, that though there was a testimony three times given, yet there was but one, and not three, that bore record.

This text is so glaring a proof of the doctrine of the Trinity, that the enemies of it have done all they can to weaken its authority, and have pushed hard to extirpate it from a place in the sacred writings.”

In verses 9-15 John concludes that if we receive anything at the mouth of two or three witness among men, we surely ought to receive the infinitely greater witness of our God, and be assured of his grace.

(1 John 5:9-15) “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. (10) 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. (11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) 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. (14) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: (15) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

The apostle gives us one final word of assurance in verse 20 and then a tender, but much needed admonition in verse 21.

(1 John 5:20) “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.”

(1 John 5:21) “Little children, keep yourselves from idols. Amen.”