

The First General Epistle of
JOHN

1 JOHN1-2

The Word of life; that your joy may be full; in order

that you not sin; He is the covering for our sins

CHAPTER 1

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

2 - And the life was manifested, and we have seen, and we bear witness, and announce to you the everlasting life, which was with the Father, and was manifested to us -

3 That which we have seen and heard we announce to you, so that you also may have partnership with us, and also our partnership is with the Father, and with his Son Jesus Christ.

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

5 And this is the message which we have heard from him, and we announce to you, that God is light, and there is in him absolutely no darkness at all.

6 If we say that we have partnership with him, and walk in darkness, we lie, and absolutely do not the truth;

7 And if we walk in the light, as he is in the light, we have partnership with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin.

8 If we say that we absolutely do not have sin, we deceive ourselves, and the truth is absolutely not in us.

9 If we confess our sins, he is faithful and righteous so that he forgives us *our* sins, and cleanses us from all unrighteousness.

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

CHAPTER 2

1 My little children, I write these things to you, in order that you not sin, and if anyone sins, we have a comforter with the Father, Jesus Christ *the* righteous;

Jhn 14:16,26; 15:26; 16:7

2 And he is the covering for our sins, and absolutely not for ours only, but also for the sins of the whole world. 1 Jhn 4:10

3 And in this we know that we know him, if we keep his commandments.

4 The one saying, I know him, and not keeping his commandments, is a liar, and the truth absolutely is not in him.

5 And whoever keeps his word, truly in him the love of God has been perfected; in this we know that we are in him.

6 The one saying he abides in him ought also himself to walk in this way, even as he walked.

7 Brothers, I absolutely do not write a new commandment to you, but an old commandment, which you had from the beginning. The old commandment is the word which you have heard from the beginning.

1 JOHN 2 *The true light; children, fathers, youth; the Anti-Christ is coming; those denying the Son do not have the Father*

8 Again, a new commandment I write to you, that which is true in him, and in us, because the darkness is passing away, and the true light even now is shining.

9 The one saying he is in the light, and hates his brother, is in darkness even until now.

10 The one loving his brother stays in the light, and there is absolutely no cause of offense in him.

11 And the one hating his brother is in darkness, and walks in darkness, and absolutely does not see where he goes away, because the darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven you through his name.

13 I write to you, fathers, because you have known the one from the beginning. I write to you, youth, because you have conquered the evil one. I wrote to you, little children, because you have known the Father.

14 I wrote to you, fathers, because you have known the one from the beginning. I wrote to you, youth, because you are strong, and the word of God stays in you, and you have conquered the evil one.

15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is absolutely not in him,

16 Because all that *is* in the world, the passion of the flesh, and the passion of the eye, and
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the braggadociousness of life, is absolutely not out of the Father, but out of the world.

17 And the world passes away, and its passion, but the one doing the will of God stays forever.

18 Little children, it is *the* last hour, and as you heard that *the* Anti-Christ is coming, even now there have become many antichrists, by which we know that it is *the* last hour.

19 They went out from us, but they were absolutely not of us, because if they had been of us, they would have remained with us, but they went out, that they might be manifest that they were absolutely not all of us.

20 And you have an anointing from the Holy One, and you see all things.

21 I have absolutely not written to you because you absolutely do not see the truth, but because you see it, and that every lie is absolutely not of the truth.

22 Who is a liar but the one denying, Jesus is absolutely not the Christ! That one is the antichrist, the one denying the Father and the Son.

23 All those denying the Son, absolutely do not have the Father, and the one confessing the Son also has the Father.

24 What you have heard from the beginning, let it stay in you. If what you have heard from the beginning stays in you, you also will stay in the Son, and in the Father.

The anointing; what manner of love ...we are called children of God; one begotten of God does not do sin **1 JOHN 3**

25 And this is the promise that he has promised us, the everlasting life.

26 I wrote these things to you concerning those leading you astray.

27 Also the anointing you have taken from him stays in you, and you absolutely do not have need that anyone teach you, but as his anointing teaches you concerning all things, and is true, and is not a lie, and even as he taught you, stay in him.

28 And now, little children, stay in him, that, when he appears, we may have outspokenness, and not be ashamed from him at his coming to be at our side.

29 If you see that he is righteous, you know that everyone doing righteousness is begotten of him.

CHAPTER 3

1 See what manner of love the Father has given to us, that we may be called the children of God; because of this, the world absolutely does not know us, because it absolutely did not know him.

2 Beloved, now we are the children of God, and it absolutely does not yet appear what we shall be, but we see that, when he appears, we shall be like him, because we shall see him as he is.

3 And everyone having this hope upon him sanctifies himself, even as he is sanctified.

4 Everyone doing sin also does lawlessness, and sin is lawlessness.

5 And you see that that one appeared to lift away our sins, and in him is absolutely no sin.

6 Everyone abiding in him absolutely does not sin; everyone sinning absolutely has not seen him, nor known him.

7 Little children, let no one lead you astray; the one doing righteousness is righteous, just as that one is righteous.

8 The one doing sin is of the devil, because the devil sins from *the* beginning. For this the Son of God was manifested, in order to loose *us from* the works of the devil.

9 Everyone having been begotten of God absolutely does not do sin, because his seed stays in him, and he absolutely does not have power to sin, because he is begotten of God.⁹

⁹ 3:9 This verse is translated literally and word for word as it appears in the Greek. The verb begotten is the same word as begot in the genealogical tables, which in KJV is always translated begat in the genealogical tables, but is translated born in most other places. Its primary meaning is to beget, that is to conceive and give birth to. Its main meaning and purpose is to show that the one begotten came from and is of the same nature as the ones who begot him or her. Its main meaning is not the physical birth process in which the baby is delivered out of the body of the mother, but has primary reference to the full production of seed from conception through delivery. This is especially true of the word *tikto* which in KJV is regularly translated delivered (of child), but its main meaning is to produce the mature seed. Again its main meaning is not simply the delivery as we think of in a mother giving birth at the time of maturity, but that the child brought out of her body was begotten with the same nature as she and the father of the baby. And we often use born in English in this way. A son or daughter born of his or her parents refers to the entire process of conception and delivery bringing forth the mature seed, whose nature is the same as the parents, a human, not a dog, or a bird, or an

1 JOHN 3:9

The one begotten of God does not do sin

angel, or a tree, or anything else, but a human begotten in the image of his or her parents who were created in the image of God.

In the phrase **absolutely does not do sin**, do is not a helper verb as in English, but is the verb of the phrase, and sin is a noun not a verb. Everyone begotten of God does not make sin. "Does" and "make" in this sentence are the translation of one verb *poieo*, which means make or do. The Hebrew *asah*, make or do, corresponds exactly to the Greek *poieo*, make or do. The one begotten of God does not make sin, does not do sin, does not fabricate or manufacture sin, because His sperm (Greek *sperma*), God's sperm, abides in the one begotten of Him, and the one begotten does absolutely no sin. The one begotten of God absolutely does no sin, because he absolutely does not have power to sin (here sin is the verb, whereas in the first phrase sin is a noun). The one begotten of God absolutely does not have power to sin because he is begotten of God.

The Greek statement is absolutely crystal clear. The problem comes in how to apply it to the lives of us who have been begotten of God. We know that the declaration of God in 1 John 3:9 refers to us who are believers, because God through the Apostle John states in 1 John 5:1, **Whoever believes that Jesus is the Christ is begotten of God**. So we know God is speaking of us. The one begotten of God overcomes the world, 1 John 5:4, and God states flatly and unequivocally again in 1 John 5:18, **We see that everyone having been begotten of God absolutely does not sin**, (here only the verb to sin is used, and do or make is not used in this sentence. We have added does as a helping verb as a part of to sin); **but the one begotten of God keeps himself, and that evil one absolutely does not touch him**. He declares this truth in 1 John 3:6, and actually starts the declaration of this truth in 3:3, and states it very clearly in 3:6. God declares the opposite truth absolutely crystal clear in 1 John 3:8, **The one doing sin is of the devil**, and God's purpose in sending His Son into the world was to loose us from being held in this bondage of doing sin. So 1 John 3:9 is not an isolated statement. God declares the same truth throughout 1 John as a main theme.

Since God's statements on this are crystal clear, let me share with you what I believe to be the only explanation that is consistent with all the rest of the Bible:

When I was a young preacher, my pastor, Dr. Percy Ray, one of the most godly men who ever lived, brought to our church the translation of the New Testament by Dr. Charles B. Williams. Dr. Williams translated this verse, **Whoever is born of God does not continue to practice sin**. He has a footnote saying that the verb means habitual practice. This was the interpretation we adopted - that a believer's life changed after being born of God, and he or she did not continue in sin as a habitual way of life - which basically agreed with the Bible. And so I adopted this view of 1 John 3:9, and often preached it. But after many years of living for God and studying and preaching His Word from beginning to end, this interpretation did not square with

the unequivocal statements of 1 John, nor with what I had experienced, nor what I had seen other people experience whom I had counseled and helped in their Christian walk. There were several things I knew (because for over fifty years I had faithfully read every word of every book of the Bible, and literally preached one or more times on every verse of the Bible. I made it a habit from shortly after age 17, when I answered God's call to preach, to always check the Hebrew and Greek text to know for sure that my English translation gave the right meaning) so there were several things I knew:

(1) I knew that there was not one story in the entire Bible giving the details of any person who was ever begotten of God who later became un-begotten, and was eternally lost. Some people claim Judas was saved, and then became lost. Jesus states clearly that Judas was not saved, but was a devil, John 6:70. Jesus and John declare in John 6:64, **But there are some out of you who absolutely do not believe - because Jesus saw out of the beginning who those are who are not believing, and who is the one giving him over.** Very clearly this verse refers to Judas, whom the Lord Jesus knew to be an unbeliever from before the day He chose him. What Judas lost was not his salvation, because he never had salvation. He lost his overseership as an apostle, and someone had to take that position, Acts 1:20.

(2) I also knew that genuine believers sinned from time to time, and some more than others, and some stayed in a rebellious or careless frame of mind longer than others. I knew this from the Bible stories and teachings. I knew this from my own experience. And I knew this from the experience of those I counseled and helped down through the years. So I raised a question, resulting from my previously adopted interpretation of 1 John 3:9, and the other verses in 1 John. I asked God how many times does a person have to sin in a given period of time for it to be habitual practice. Does habitual practice of sin consist of 30 times a month, or thirty times a week, or thirty times a day? Then the Holy Spirit brought to mind the words of Peter and Jesus: Mat 18:21-22, **Then Peter coming near, said to him, Lord, how many times will my brother sin against me, and I forgive him? Until seven times? Jesus says to him, I say to you, Absolutely not until seven times, but, Until seventy times seven.** That is 490 times, and Jesus did not specify the time period, so it could have been in one day. So I knew that reasoning would not hold any weight with 1 John 3:9. So I said that maybe it is the type of sin that is meant. Maybe one begotten of God would not do the sin of fornication, but he might act hypocritically sometime, because all the Christians I have ever known have at one time or another acted somewhat hypocritically, including myself. But you know your Bible. You know that Jesus condemned hypocrisy much stronger than he did fornication, and even Paul in 1 and 2 Corinthians never declared the adulterer who was living with his father's wife, lost, but only disciplined the man until he repented of his adultery, not until he got saved again. So I was running out of ways to try to maintain my adopted

translation of 1 John 3:9.

(3) **The third thing I knew extremely well was that no human being could look into another human being's heart, and know for sure if he or she had been begotten of God.** I knew from over fifty years of ministry as a man of God that I could absolutely never be sure of any other human's heart as to whether or not he had genuinely experienced being begotten of God. I certainly had seen many over the years who sure appeared outwardly to be genuine believers, who before the end of their lives certainly proved to me outwardly the exact opposite. I also knew others who certainly appeared not to be very genuine, who in later life proved to be the most genuine, at least as far as I could see. And I also noted clearly that some in one group of believers made a certain group of sins to be the ones that get you lost, and I would see another group, who had a different list of sins that proved a person had lost his faith, and their lists did not agree. And I searched the Bible, and I could not find either group's list in the Bible. And I knew the words of Jesus in Mat 7:21-23 **Not everyone who says to me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of my Father who is in the heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name, and in your name have thrown out demons, and in your name done many works of power? And then I will confess to them that, I never knew you; depart from me, you who work lawlessness.** The people spoken of in these verses had long ministries, and they never were begotten of God. So, I concluded that that translation of 1 John 3:9 was defective.

One day, as I slowly went over every Greek word in the text of 1 John 3:9, I asked God, "What do these words mean? They are Your words, and I want to know what they mean, because I am totally uncomfortable with every way I have tried to explain them in the past." In my inmost being God said, "I will ask you a question. When I begot you into salvation, did I beget your body?" I answered, "No. I have certainly learned how by faith and obedience to your good health laws and healing power to keep myself in good health, but I certainly have continued to age, and I know I will one day die, and my body will be placed in the dust until the resurrection, unless the rapture comes first; so my body did not get born of God." And He said, "Was your soul begotten of God when I saved you?" Now by this time in my Christian walk, and years of maturity, and Bible study, I had learned that my soul was the principle of earthly, biological life, through which my mind, emotions, and will operated while on earth, that it was the channel of the human personality capable of expressing myself through my body. And I searched the Bible and could not find anywhere, where a person's soul was born of God. I found where the mind went through metamorphosis and was renewed, Rom 12:2, but nowhere did the Bible speak of the soul being begotten of God. **The one begotten of the flesh is flesh, and the one begotten of the Spirit is spirit** (not soul), John 3:6. So God said, "What

part of you was begotten of God when I saved you?" I answered, "My spirit." God said, "Your spirit has been begotten by Me by the Holy Spirit. You now are primarily a born of God spirit, with a soul, and with a body. Your born of God spirit does not have power to sin, because the principle of death that was previously in your spirit from Adam has been removed when My Spirit begot you from above. Your new nature and person causes your soul - your mind, your emotions, and your will - to go through a metamorphosis of renewal, sometimes gradually, sometimes suddenly and dramatically, but all moving toward the final metamorphosis of your entire person when your body goes through its metamorphosis in death and final renewal in the bodily resurrection. Since you have been begotten of Me in your spirit, I guarantee the outcome of your soul and body, because My seed stays in your spirit to guarantee the outcome. You have already found that over the years, many sins that used to be a very strong temptation, now have absolutely no attraction for you whatever. That is because my seed within your spirit is permeating your soul and your body. When your mind or feelings or mouth or hands or feet stumble into sin, it is more repulsive to you than it used to be." The saved person gets out of sin quicker. You understand Peter's illustration, **The dog has reverted upon his own vomit, and the washed sow to her wallow in the mud**, 2 Pet 2:22. The genuine sheep gets out of the mud as soon as possible; the sow reverts to the mud as soon as possible. I thank God that I am one of God's sheep, and that Jesus was speaking of me when He said, **My sheep hear my voice, and I know them, and they follow me**, John 10:22.

The early Christians understood this teaching that their spirit was begotten of God and therefore without sin, and those who were not genuine believers took it and made a heresy of it. The Gnostics taught that humans are composed of two opposing substances, the spiritual which is good, and the physical which is evil. Among other things they taught that their spirits were from an emanation of God, that is, the lowest god was from a series of gods that emanated from the ultimate God, because the physical was so sinful that it could not be touched by a holy God. So since the body was incurably evil, there was no need to restrain its activities. Since a person was pure in his spirit, and his body was evil, he could lie, steal, commit fornication, or anything else, and it not affect his perfect spirit, because the spirit was actually disconnected from the body. According to the gnostics you could do with your body whatever brought pleasure because it did not affect your spirit. I have heard unbelievers who are still dominated by their old fleshly nature say, "Well, if I believed what you say, I would get saved, and then do whatever I want to that gives me pleasure." A genuine believer, one with a spirit begotten of God, cannot take that attitude.

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The one begotten of God does not do sin; we should love one another

His soul has been affected by his perfect spirit, and though he fails at times, he is growing in Christ likeness. That is the same thing Paul addressed in Rom 6:1-2, **What therefore shall we say? Shall we stay in sin that grace may super-abound? It shall not be! How shall we who died to sin, still live in it?** Since in any false doctrine there are always other groups who come up with different versions, a strain of gnosticism gave rise to Christian monasticism and monasteries. So called Christians entered monasteries to deny the evil of the body, because to them the normal activities of the body were evil. That is why celibacy became viewed as a holier state than marriage, and not making a living by physical labor became more holy than the people working in ordinary physical work of crops, manufacturing, etc. Again, the outward does not determine salvation, because, no doubt many of those who entered monasteries were genuine believers, but many were not as the story of Martin Luther clearly illustrates. Believing in monasteries does not save you, and not believing in monasteries does not save you. Many people in evangelical churches are not begotten of God just as the atheist is not begotten of God. You are saved when you are begotten of God by believing into His Son who died and rose again for us. The true biblical perspective is that the one and only true and living God created all things, both spiritual, psychological, and physical; that sin entered the universe through the choice of God's highest created heavenly messenger, Lucifer, who chose to try to be God, and fell from his innocent state, along with the heavenly messengers who joined him, Isa 14:12ff; Ezk 28:12ff; this fallen messenger tempted Adam and Eve in the Garden at the very beginning, and through their sin, their spirits died to God, and the sin nature entered all those begotten by Adam and Eve, whom, I trust you know by now that that is all of us. God, before all of this came to be, predestined that His Son would come into the world begotten by the Holy Spirit in the body of the Virgin Mary, and become the Man Jesus, the Messiah, Jesus Christ, the Nazarene, who was both God and Man in one person, who lived a perfect life as a man in our place, died in our place upon the cross as the sacrifice to cover all our sins with His blood, 1 Pet 1:19-20. God raised Him from the dead; He anointed the Holy of Holies in heaven for us with His own blood to cover all our sins, Heb 10:24; He appeared to many of His disciples over a period of forty days, and physically ascended from the earth before the eyes of His disciples; a glory cloud from God took Him out of their sight; He was seated out from the right hand of the Father where He ever intercedes for us; and He will come again to be at our side; and we will reign with Him one thousand years upon this earth; and we will reign with Him forever in the new heaven and the new earth. **The first man Adam became a living soul; the last Adam, a life-giving Spirit,** 1 Cor 15:45. Jesus is now the life-giving Spirit. When you believe into Him, He gives

10 In this the children of God are manifest, and the children of the devil; everyone not doing righteousness is absolutely not of God, and the one not loving his brother,

11 Because this is the message which you heard from *the* beginning, that we should love one another.

12 Absolutely not as Cain was of the evil one, and slaughtered his brother. And on account of what did he slaughter him? Because his works were evil, and those of his brother *were* righteous.

13 Marvel not, my brothers, if the world hates you.

14 We see that we have changed places out of death into life, because we love the brothers. The one not loving his brother abides in death.

your spirit the perfect holy life of God, which begins to permeate your entire being, and completes that process in your bodily resurrection from the dead. God is the God of the spiritual, the psychological (soul), and of the physical. When he saves us, the process of eternal life is begun irreversibly in our spirit begotten into His likeness, and will ultimately result in the total salvation of our soul and our body. Our beings began as spirits, souls, and bodies in the beginning. See Notes on Genesis 1 and 2. Now those of us born of God have a spirit that is recreated in the likeness of Jesus Christ, and our spirits cannot sin. God is progressively removing sin from our souls and bodies during our life journey. Some of us are slower at responding than others, and you cannot always see by how many sins a person commits outwardly whether he is truly saved or not. Ecc 7:20 **Because there does not exist a righteous man upon earth who does good, and does not sin.** And it is not up to you or anyone else to say how many sins a true believer may or may not commit in whatever period of time. Soon sin will be permanently removed from our souls and bodies in death and in the resurrection. I trust that this extended explanation will help you receive revelation knowledge on 1 John 3:9. Look at 2 John 1:2,9.

15 Everyone hating his brother is a murderer, and you see that every murderer absolutely does not have everlasting life abiding in him.

16 In this we have known the love of God, because that one laid down his soul for us, and we ought to lay down our souls for the brothers.

17 And whoever has a living in the world, and sees his brother having need, and shuts up his insides from him, how does the love of God stay in him?

18 My little children, let us not love in word, nor in tongue, but in deed and in truth.

19 And in this we know that we are of the truth, and shall convince our hearts in front of him,

20 That if our heart knows *anything* against us, we know that God is greater than our heart, and knows all things.

21 Beloved, if our heart does not know *anything* against us, we have outspokenness toward God.

22 And whatever we ask, we take from him, because we keep his commandments, and do those things pleasing before his face.

23 And this is his commandment: That we believe the name of his Son Jesus Christ, and love one another, just as he gave us commandment.

24 And the one keeping his commandments stays in him, and he in him. And in this we know that he stays in us, out of the Spirit whom he gave to us.

CHAPTER 4

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

2 In this you know the Spirit of God: Every spirit who confesses, Jesus Christ has come in flesh is of God,

3 And every spirit who does not confess, Jesus Christ has come in flesh, is absolutely not of God, and this is the *spirit* of the Anti-Christ, of which you heard that he is coming, and now already is in the world.

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

5 They are of the world; therefore they talk out of the world, and the world hears them.

6 We are of God; the one knowing God hears us; the one absolutely not of God absolutely does not hear us. Out of this we know the Spirit of truth, and the spirit of going astray.

7 Beloved, let us love one another, because love is of God, and everyone loving is begotten of God, and knows God.

8 The one not loving absolutely does not know God, because God is love.

9 In this the love of God was manifested in us, because God has set apart and sent his only begotten Son into the world, that we might live through him.

1 JOHN 5 *His love is perfected in us; no fear in love; the one begotten of God conquers the world*

10 In this is love, absolutely not that we loved God, but that he loved us, and set apart and sent his Son a covering for our sins.

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

12 Absolutely no one has seen God at any time. If we love one another, God stays in us, and his love is perfected in us.

13 In this we know that we stay in him, and he in us, because he has given to us out of his Spirit.

14 And we have seen and bear witness that the Father has set apart and sent the Son as Savior of the world.

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

16 And we have known and have believed the love which God has in us. God is love, and the one staying in love abides in God, and God in him.

17 In this love has been perfected with us, that we have outspokenness in the day of judgment, because as he is, even so are we in this world.

18 There is absolutely no fear in love, but perfect love throws fear out, because fear has punishment, and the one fearing has absolutely not been perfected in love.

19 We love him, because he first loved us.

20 If anyone says, I love God, and hates his brother, he is a liar, because the one not loving his brother whom he has seen,

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how does he have power to love God whom he absolutely has not seen?

21 And we have this commandment from him that, The one loving God also love his brother.

CHAPTER 5

1 Whoever believes that Jesus is the Christ is begotten of God, and everyone loving the one begetting, also loves the one begotten of him.

2 In this we know that we love the children of God, whenever we love God and keep his commandments,

3 Because this is the love of God, that we keep his commandments, and his commandments are not heavy,

4 Because everyone having been begotten of God conquers the world, and this is the conquering that conquers the world, our faith.

5 Who is the one conquering the world, except the one believing that Jesus is the Son of God?

6 This is the one coming through water and blood, Jesus Christ; not in water only, but in water and blood. And the Spirit is the one witnessing, because the Spirit is the truth,

7 Because there are three bearing witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one.

The one having the Son has life; whatever we ask, we see that we have the requests **1 JOHN 5**

8 And there are three bearing witness in the earth, the Spirit, and the water, and the blood, and the three are into the one.

9 If we take the witness of men, the witness of God is greater, because this is the witness of God which he has witnessed concerning his Son.

10 The one believing into the Son of God has the witness in himself; the one not believing God has made him a liar, because he has absolutely not believed into the witness which God has witnessed concerning his Son.

11 And this is the witness, that God gave us everlasting life, and this life is in his Son.

12 The one having the Son has the life, and the one not having the Son of God absolutely does not have the life.

13 These things I wrote to you, those believing into the name of the Son of God, that you may know that you have everlasting life, and that you may believe into the name of the Son of God.

14 And this is the outspokenness that we have toward him, that if we ask anything according to his will, he hears us,

15 And if we see that he hears us, whatever we ask, we see that we have the requests that we asked from him.

16 If anyone sees his brother sinning a sin not unto death, he shall ask, and he will give him life for those not sinning unto death. There is a sin unto death; I absolutely do not say he should ask concerning that.

17 All unrighteousness is sin, and there is a sin absolutely not unto death.

18 We see that everyone having been begotten of God absolutely does not sin, but the one begotten of God keeps himself, and that evil one absolutely does not touch him. Note 1 Jhn 3:9

19 We see that we are of God, and the whole world lies outstretched in the evil one.

20 And we see that the Son of God has arrived, and has given us an exercising of mind, that we may know the true one, and we are in the true one, in his Son, Jesus Christ. This is the true God, and the life everlasting.

21 Little children, keep yourselves from idols. Amen.

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