

## 1 John 1 – Study Notes

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### Contextual Summary

1 John 1 opens the epistle by affirming that fellowship with God rests on the historical reality of Jesus Christ—fully divine, fully human, and eternally existent. John’s purpose is to deepen believers’ joy through intimate communion, not to test the genuineness of salvation. The apostle distinguishes between relationship (secured by faith) and fellowship (maintained by walking in the light). Sin does not break salvation but disrupts communion, which is restored through confession. The chapter provides a clear framework for understanding the believer’s assurance, cleansing, and continual walk in grace.

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1–2. “That which was from the beginning, which we have heard, which we have seen with our eyes...”

John begins with Christ’s eternity—“from the beginning” (ap’ archēs). The apostolic witness confirms that Jesus, the “Word of life” (logos tēs zōēs), is both eternal and tangible. His incarnation bridges heaven and earth, making divine fellowship accessible. The repetition of sensory verbs (“heard, seen, looked upon, handled”) underscores the factual basis of faith—objective revelation, not mystical experience.

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3–4. “That which we have seen and heard declare we unto you, that ye also may have fellowship with us...”

The goal of proclamation is koinōnia (fellowship), not salvation. Fellowship is relational sharing in the life of the Father and the Son. Salvation grants eternal life; fellowship produces joy and intimacy. “Your joy may be full” (plērōthē hē chara hymōn) points to experiential satisfaction through abiding communion, not positional standing.

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5. “This then is the message... that God is light, and in him is no darkness at all.”

Light represents divine holiness, truth, and revelation. “Darkness” (skotia) symbolizes ignorance and sin. God’s nature defines the conditions for fellowship. Believers remain eternally secure, but to enjoy intimacy with Him, their walk must align with His light.

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6. “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.”

The issue is fellowship, not salvation. A believer walking in darkness (disobedience, sin) lives inconsistently with his new nature. John uses conditional “if” clauses (ean eipōmen) throughout to expose hypocrisy among professing believers—not to threaten loss of eternal life, but to correct disrupted communion.

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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... cleanseth us from all sin.”

Walking “in the light” means living transparently before God. Continuous cleansing (katharizei) occurs because Christ’s blood perpetually maintains fellowship purity. This cleansing is relational, not judicial—justification was once-for-all at salvation; this cleansing restores experiential intimacy.

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

Claiming sinlessness denies reality. The phrase “no sin” (hamartian ouk echomen) reflects self-deception. Even the saved possess the sin nature, though not under its dominion. Acknowledging sin keeps fellowship open; denial closes it.

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

Confession (homologōmen) means to “say the same thing” about sin that God says. This verse addresses fellowship restoration, not initial salvation. God forgives (aphē) based on His

faithfulness and justice—Christ’s finished work already satisfied the penalty. Cleansing removes defilement hindering communion, ensuring unhindered fellowship with the Father.

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

Denial of personal sin contradicts God’s revelation. The believer’s humility before divine truth keeps him in fellowship; pride distances him from light. Continuous honesty with God preserves relational joy.

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#### Koine Greek Linguistic Notes

Ap’ archēs (Gk., v.1): “from the beginning.”

Logos tēs zōēs (Gk., v.1): “Word of life.”

Phanerōthē (Gk., v.2): “was manifested, made visible.”

Koinōnia (Gk., v.3): “fellowship, shared partnership.”

Plērōthē hē chara hymōn (Gk., v.4): “your joy may be full.”

Skotia (Gk., v.5): “darkness.”

Ean eipōmen (Gk., v.6, 8, 10): “if we say.”

Katharizei (Gk., v.7): “cleanses continually.”

Hamartian ouk echomen (Gk., v.8): “we have no sin.”

Homologōmen (Gk., v.9): “confess, agree with.”

Aphē (Gk., v.9): “forgive, release.”

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#### Doctrinal Insight

1 John 1 teaches that believers are eternally secure but conditionally in fellowship. Walking in the light means living in openness and truth before God. Sin cannot undo justification but can hinder communion. Confession restores that fellowship immediately because forgiveness is grounded in Christ's finished work. God's justice ensures that no confessed sin remains unaddressed. The believer's joy depends not on perfection but on continual cleansing through honest confession and dependence on grace.

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### Free Grace Summary

The chapter addresses fellowship, not eternal salvation.

Walking in the light means living transparently before God.

Sin disrupts fellowship, never salvation.

Confession restores intimacy, not justification.

God's cleansing is ongoing, based on Christ's perfect sacrifice.

Joy flows from restored communion, not performance.

Every believer remains eternally secure, even when out of fellowship—but true joy is found only in walking in the light.

### 1 John 2 – Study Notes

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### Contextual Summary

1 John 2 continues the theme of fellowship, emphasizing advocacy, obedience, love, and separation from the world. John reassures believers that when they sin, their fellowship—not their salvation—is interrupted, and that Jesus Christ intercedes as their Advocate. Obedience and love express abiding intimacy, not conditions for eternal life. The “world” system is contrasted with God's will, and the appearance of antichrists warns of false teaching. The chapter ends by affirming that the believer's anointing (the indwelling Spirit) secures discernment and stability.

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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.”

John writes not to demand perfection but to direct believers toward holiness. “Advocate” (paraklētos) means legal helper or defender. Jesus’ advocacy restores fellowship, not justification. “Propitiation” (hilasmos) in verse 2 denotes satisfaction of divine justice—His atonement covers all sin, not only for believers but for the whole world, affirming unlimited atonement.

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3–5. “Hereby we do know that we know him, if we keep his commandments.”

This refers to fellowship, not saving faith. “Know” (ginōskomen) means experiential knowledge. Obedience proves intimacy, not salvation. The one who keeps His Word shows perfected (teteleiōtai) love—mature, not sinless.

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6. “He that saith he abideth in him ought himself also so to walk, even as he walked.”

“Abide” (menōn) describes ongoing fellowship. Walking as Christ walked means reflecting His dependence on the Father. Abiding sustains communion; failing to abide forfeits joy but not salvation.

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7–11. “A new commandment I write unto you... because the darkness is past, and the true light now shineth.”

Love is both “old” (from the beginning of Christ’s teaching) and “new” (in its fullness through Christ’s example). “He that hateth his brother” walks in darkness—this concerns relational discord, not loss of eternal life. Fellowship demands love; hatred hinders it.

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12–14. “I write unto you, little children... fathers... young men...”

John addresses spiritual maturity stages:

Teknia (“children”): all believers, forgiven through Christ’s name.

Pateres (“fathers”): mature believers who “know Him that is from the beginning.”

Neaniskoi (“young men”): growing believers who overcome the evil one through Scripture.  
Spiritual growth reflects fellowship development, not differing levels of salvation.

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15–17. “Love not the world, neither the things that are in the world...”

“World” (kosmos) refers to the organized system opposed to God. The “lust of the flesh,” “lust of the eyes,” and “pride of life” summarize worldly temptation. The world’s glory fades, but those who do the will of God abide forever. The verse calls believers to eternal perspective, not conditional salvation.

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18–19. “Little children, it is the last time... even now are there many antichrists.”

“Antichrist” (antichristoi) means “against or instead of Christ.” These false teachers once associated with believers but “were not of us,” meaning they never truly shared in the fellowship of truth—not a loss of salvation, but a revelation of unbelief or departure from apostolic teaching.

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20–21. “But ye have an unction from the Holy One, and ye know all things.”

“Unction” (chrisma) refers to the anointing of the Holy Spirit, who grants discernment to every believer. This inner witness affirms truth and exposes error. Knowledge of truth secures the believer against deception.

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22–23. “Who is a liar but he that denieth that Jesus is the Christ?”

To deny Jesus as Messiah is to reject His identity. The “denier” has no fellowship with the Father or the Son. Believers, however, who confess (homologōn) the Son, remain in unbroken relationship with the Father—an eternal reality.

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24–27. “Let that therefore abide in you, which ye have heard from the beginning...”

Believers are to remain in the apostolic doctrine of Christ. The indwelling Spirit (v.27) teaches all things, not replacing Scripture but illuminating it. “Abide in him” (menete en autō) calls for consistency in fellowship, not endurance for salvation.

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28–29. “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.”

Abiding ensures confidence (parrēsia) at the Bema Seat judgment—shame arises from loss of reward, not exclusion from heaven. “Righteousness” (dikaiosynēn poiōn) refers to conduct befitting fellowship, not proof of regeneration.

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### Koine Greek Linguistic Notes

Paraklētos (Gk., v.1): “advocate, intercessor.”

Hilasmos (Gk., v.2): “propitiation, satisfaction.”

Ginōskomen (Gk., v.3): “experientially know.”

Menōn (Gk., v.6): “abiding, remaining.”

Teknia / Pateres / Neaniskoi (Gk., vv.12–14): “children / fathers / young men.”

Kosmos (Gk., v.15): “world system.”

Antichristoi (Gk., v.18): “antichrists, opponents of Christ.”

Chrisma (Gk., v.20): “anointing, unction.”

Homologōn (Gk., v.23): “confessing, acknowledging.”

Menete en autō (Gk., v.27): “abide in Him.”

Parrēsia (Gk., v.28): “confidence, boldness.”

Dikaiosynēn poiōn (Gk., v.29): “practicing righteousness.”

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### Doctrinal Insight

1 John 2 teaches that believers have a perfect Advocate and an ongoing relationship with God through Christ’s finished work. Fellowship flourishes through obedience and love, while worldliness and hatred hinder it. False teachers deny the person of Christ, but the Spirit’s anointing safeguards believers in truth. Eternal security is grounded in Christ’s righteousness, while rewards depend on abiding fellowship and faithfulness.

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### Free Grace Summary

Advocacy restores fellowship, not salvation.

Knowing God experientially grows from obedience and love.

The world’s system opposes divine fellowship.

Believers’ anointing secures discernment and assurance.

“Abiding” relates to fellowship and reward, not salvation.

Confidence at Christ’s return depends on faithful living.

Salvation is eternally secure; abiding determines joy and reward, not destiny.

### 1 John 3 – Study Notes

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## Contextual Summary

1 John 3 magnifies the believer's identity as a child of God and distinguishes between position (born of God) and practice (walking in righteousness). John urges believers to live consistently with their new nature, emphasizing love and righteousness as evidences of fellowship, not conditions of salvation. The chapter contrasts the world's hatred with the believer's calling to love and assurance before God. The phrase "does not sin" (v.9) refers to the believer's new nature, which cannot sin, not the believer's experience. John's goal is to encourage confidence, not fear—assurance in identity, not anxiety over performance.

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1–2. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God..."

"Behold" (ideō) calls for amazement at divine grace. God's love (agapē) has given believers permanent sonship (tekna Theou). The world's ignorance of believers stems from its ignorance of Him. "We shall be like Him" (v.2) refers to glorification—transformation of the body into conformity with Christ's resurrected form, not moral perfection on earth.

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3. "And every man that hath this hope in him purifieth himself, even as he is pure."

Hope (elpis) of seeing Christ produces practical purity (hagnizein), not to gain salvation, but as gratitude for it. Sanctification flows from assurance, not insecurity.

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4–6. "Whosoever committeth sin transgresseth also the law... whosoever abideth in him sinneth not."

"Committeth" (poiōn) is present participle—continuous action. It means "keeps on practicing." John contrasts the believer's potential to sin with the new nature that cannot live in it comfortably. To "abide" (menōn) is to remain in close fellowship. Sin interrupts communion, not regeneration.

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7–8. "He that doeth righteousness is righteous... he that committeth sin is of the devil."

The contrast is between two sources of influence, not two classes of people. When believers act righteously, their deeds reflect God's nature; when they sin, their behavior aligns with Satan's pattern. Verse 8 does not question salvation but identifies the spiritual influence behind behavior. Christ appeared to "destroy" (lysē) the works of the devil—breaking his control, not erasing his existence.

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9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him..."

"Born of God" (gegennēmenos ek Theou) indicates a completed, permanent birth. "Does not commit sin" (hamartian ou poiei) refers to the regenerate nature, not the believer's flesh. God's "seed" (sperma autou)—the new divine life—cannot sin. The believer's spiritual identity remains eternally righteous, though the flesh still fails.

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10–12. "In this the children of God are manifest, and the children of the devil..."

"Children of the devil" describes behavior sourced from Satan, not loss of salvation (cf. John 8:44). Love distinguishes fellowship with God. Cain's murder of Abel symbolizes hatred's origin in evil, not mere human frailty.

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13–15. "Marvel not, my brethren, if the world hate you... He that loveth not his brother abideth in death."

The "world" (kosmos) opposes righteousness. "Abiding in death" refers to fellowship death—alienation from intimacy with God, not spiritual death. Love revives fellowship; hatred suffocates it.

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16–18. "Hereby perceive we the love of God... let us not love in word, neither in tongue; but in deed and in truth."

Christ's self-sacrifice models active love. Believers should express grace through tangible service. Genuine fellowship manifests love "in deed and truth," not empty profession.

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19–21. “Hereby we know that we are of the truth... if our heart condemn us, God is greater than our heart.”

Assurance (peisomen tēn kardian hēmōn) is strengthened through obedience and love. When conscience condemns, God’s omniscient understanding supersedes self-doubt. Believers rest secure in His faithfulness, not fluctuating emotions.

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22–24. “And whatsoever we ask, we receive of him, because we keep his commandments... and hereby we know that he abideth in us, by the Spirit which he hath given us.”

Answered prayer flows from fellowship alignment, not legal performance. The commandment is faith and love (v.23): believe in Christ and love one another. The Spirit’s indwelling presence assures believers of their ongoing relationship—unchangeable by behavior.

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#### Koine Greek Linguistic Notes

Tekna Theou (Gk., v.1): “children of God.”

Idete (Gk., v.1): “behold, consider.”

Elpis (Gk., v.3): “hope, confident expectation.”

Hagnizei (Gk., v.3): “purifies.”

Poiōn (Gk., v.4): “practicing continually.”

Menōn (Gk., v.6): “abiding, remaining.”

Lysē (Gk., v.8): “to loosen, destroy.”

Gegennēmenos ek Theou (Gk., v.9): “born out of God.”

Hamartian ou poiei (Gk., v.9): “does not keep practicing sin.”

Sperma autou (Gk., v.9): “His seed, divine life.”

Kosmos (Gk., v.13): “world system.”

Peisomen tēn kardian hēmōn (Gk., v.19): “we persuade our heart.”

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### Doctrinal Insight

1 John 3 clarifies that believers possess two natures—the divine nature that cannot sin and the flesh that still does. The text addresses fellowship consistency, not salvation status. Righteous living and love express the believer’s true identity, while sin and hatred obscure it. Eternal security remains unshaken, grounded in the new birth and the Spirit’s indwelling. The believer’s conscience may falter, but God’s verdict of righteousness stands eternal.

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### Free Grace Summary

Sonship is permanent; fellowship is conditional.

The believer’s new nature cannot sin; the flesh still does.

Sin disrupts communion, not salvation.

Love is the expression of abiding fellowship, not proof of regeneration.

Assurance rests on God’s faithfulness, not emotional stability.

Prayer effectiveness flows from harmony with God’s will.

The Spirit’s presence guarantees security, even when the believer falters.

### 1 John 4 – Study Notes

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### Contextual Summary

1 John 4 emphasizes testing spiritual influences, the reality of divine love, and the assurance that perfect love casts out fear. John warns believers to discern between truth and error by examining what a spirit or teacher confesses about Jesus Christ. Genuine fellowship is marked by love sourced in God's nature, not mere sentiment. The indwelling Spirit provides certainty that believers are in God and God in them. Fear of judgment vanishes where love matures, because salvation rests on Christ's finished work, not human performance.

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1–3. “Beloved, believe not every spirit, but try the spirits whether they are of God...”

“Try” (*dokimazete*) means to test or examine for authenticity. The test of orthodoxy centers on confession (*homologeí*)—affirming that “Jesus Christ is come in the flesh.” The present participle (*erchomenon*) stresses the ongoing reality of the Incarnation: true deity and true humanity united forever. Those denying this reveal “the spirit of antichrist,” the same deception already active in John's time.

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4. “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.”

“Overcome” (*nenikēkate*) is perfect tense—victory completed and continuing. The indwelling Holy Spirit guarantees triumph over falsehood. The believer's security rests not in intellect but in divine presence: “He that is in you” (*ho en hymín*), the Spirit, exceeds Satan's power.

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5–6. “They are of the world... We are of God: he that knoweth God heareth us...”

False teachers speak from the world's perspective (*ek tou kosmou*), appealing to carnal thinking. The faithful “hear” apostolic doctrine. The “spirit of truth” and “spirit of error” divide humanity, highlighting that truth is discerned spiritually, not philosophically.

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7–8. “Beloved, let us love one another: for love is of God...”

Love (*agapē*) originates in God's essence, not human effort. The believer “born of God” (*gegennēmenos ek Theou*) reflects that divine nature by loving others. “He that loveth not

knoweth not God”—not loss of salvation but loss of experiential knowledge (ou ginoskei). Fellowship with God produces active, selfless love.

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9–10. “In this was manifested the love of God toward us... Herein is love, not that we loved God, but that he loved us...”

God’s love was demonstrated through sending (apestalke) His Son as “propitiation” (hilasmon)—the satisfaction of divine justice. Love originates from God’s initiative, not man’s merit. His sending secures eternal life and reconciliation, leaving no fear of rejection.

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11–12. “Beloved, if God so loved us, we ought also to love one another... His love is perfected in us.”

“Perfected” (teteleiōmenē) refers to maturity, not flawlessness. Divine love reaches full expression when it flows through believers. Though God is unseen, His presence is manifested through love among His children.

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13–15. “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

The indwelling Spirit (ek tou pneumatou autou) confirms mutual abiding (menomen). Verse 14 testifies to apostolic witness—“the Father sent the Son to be the Savior of the world.” Confession of Jesus as the Son of God (v.15) marks union, not conditional security. Relationship is fixed; fellowship is experienced.

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16–18. “God is love; and he that dwelleth in love dwelleth in God... There is no fear in love; but perfect love casteth out fear.”

“Perfect love” (teleia agapē) drives out fear of judgment. The believer rests in security because punishment was borne by Christ. Fear (phobos) relates to uncertainty; mature love rests in assurance. Eternal security transforms fear of rejection into confidence (parrēsia) before God.

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19–21. “We love him, because he first loved us... He that loveth God love his brother also.”

Love is reciprocal and responsive, not self-generated. “We love” (agapōmen) follows divine initiative. Loving one’s brother demonstrates alignment with divine fellowship. Hatred contradicts intimacy, not salvation.

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### Koine Greek Linguistic Notes

Dokimazete (Gk., v.1): “test, examine.”

Homologeī (Gk., v.2): “confesses, acknowledges.”

Erchomenon (Gk., v.2): “coming, having come.”

Nenikēkate (Gk., v.4): “you have overcome.”

Ho en hymin (Gk., v.4): “He who is in you.”

Ek tou kosmou (Gk., v.5): “from the world.”

Gegennēmenos ek Theou (Gk., v.7): “born of God.”

Hilasmon (Gk., v.10): “propitiation, atoning sacrifice.”

Teteleiōmenē (Gk., v.12): “perfected, matured.”

Menomen (Gk., v.13): “we abide.”

Teleia agapē (Gk., v.18): “perfect (mature) love.”

Phobos (Gk., v.18): “fear, dread.”

Parrēsia (Gk., v.17): “boldness, confidence.”

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## Doctrinal Insight

1 John 4 defines true spirituality as doctrinal discernment and divine love. Testing spirits guards against deception, while resting in God's love removes fear of punishment. Love matures as it reflects God's nature through believers. Eternal security makes perfect love possible—since judgment is fully satisfied in Christ, no believer needs to fear condemnation. The indwelling Spirit provides continuous assurance and the power to love beyond human capacity.

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## Free Grace Summary

Test all teachings by their confession of Christ's incarnation.

The believer's victory over deception is already secured by the Spirit.

God's love, not human merit, sustains fellowship.

Love matures as believers yield to divine influence.

Fear of judgment has no place in the heart assured of eternal life.

The Spirit's indwelling affirms both identity and intimacy.

Love for others flows naturally from the secure heart anchored in grace.

## 1 John 5 – Study Notes

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## Contextual Summary

1 John 5 concludes the epistle by uniting faith, love, and assurance in the believer's secure relationship with God. John affirms that everyone born of God overcomes the world through faith in Christ. The testimony of the Spirit, the water, and the blood confirms Jesus as the Son of God and the giver of eternal life. Believers can know with certainty that they possess eternal life, pray with confidence, and trust that God guards them from the evil one. The chapter ends by contrasting true fellowship with God against idolatry and false substitutes for His truth.

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1–2. “Whosoever believeth that Jesus is the Christ is born of God...”

Faith (pisteuōn) in Jesus as the Messiah immediately results in new birth (gegennētai ek Theou). Believing is the only condition for regeneration. Love for God naturally includes love for His children—not as proof of salvation, but as the fruit of fellowship.

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3–5. “For this is the love of God, that we keep his commandments... For whatsoever is born of God overcometh the world.”

God’s commandments are not burdensome (bareiai), because grace empowers obedience. “Overcometh” (nikaō) means victory through faith, not effort. “This is the victory that overcometh the world, even our faith”—faith’s object (Christ), not its intensity, secures triumph. The world’s system cannot overcome those born of God.

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6–8. “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.”

“Water” refers to His baptism (public inauguration), and “blood” to His crucifixion (sacrificial completion). The Spirit (to pneuma) testifies continually that Jesus is the Son of God. The “three that bear witness”—the Spirit, the water, and the blood—agree in one unified testimony of Christ’s identity and work.

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9–10. “If we receive the witness of men, the witness of God is greater...”

Believers accept human testimony; how much more reliable is God’s? The internal witness of the Spirit confirms to the believer that Jesus is Savior. The unbeliever, by rejecting this testimony, “makes God a liar” (pseustēn pepoiēken), showing willful unbelief, not ignorance.

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11–13. “And this is the record, that God hath given to us eternal life, and this life is in his Son.”

Eternal life (zōē aiōnios) is a present possession, not a future hope. Verse 12 is absolute: “He that hath the Son hath life.” Verse 13 gives the purpose of the epistle—to assure believers that

they know (eidēte) they have eternal life. Assurance rests on divine promise, not personal performance.

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14–15. “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.”

“Confidence” (parrēsia) describes bold freedom in prayer. Requests aligned with God’s will are heard and answered. This is fellowship privilege, not a formula for guaranteed outcomes. Faith aligns the believer’s heart with divine purposes.

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16–17. “If any man see his brother sin a sin which is not unto death, he shall ask...”

“Sin unto death” refers to physical death under divine discipline (cf. 1 Cor. 11:30), not eternal condemnation. The “brother” is a believer whose sin brings temporal judgment if unrepented. Not all sin leads to immediate death; yet all unrighteousness (adikia) is contrary to fellowship with God.

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18. “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself...”

Again, “sinneth not” (ouch hamartanei) describes the new nature, incapable of sin. “Keepeth himself” (tērei heauton) means to guard one’s fellowship. “That wicked one toucheth him not” affirms divine protection—Satan cannot claim or condemn those sealed in Christ.

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19–20. “And we know that we are of God, and the whole world lieth in wickedness.”

The believer’s position is secure—“of God” (ek tou Theou). The world remains under Satan’s sway (en tō ponērō keitai). Verse 20 reiterates that the Son of God “hath given us understanding” (dedōken hēmin dianoian) to know Him who is true. Believers are “in him that is true” (en tō alēthinō), confirming eternal union.

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21. “Little children, keep yourselves from idols. Amen.”

The closing warning—“keep” (phylaxate)—means to guard against false substitutes for God. Idols include anything that displaces Christ in devotion or trust. The believer’s security is eternal, but fellowship requires ongoing vigilance against distraction from the true God.

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### Koine Greek Linguistic Notes

Pisteuōn (Gk., v.1): “believing, trusting.”

Gegennētai ek Theou (Gk., v.1): “is born of God.”

Bareiai (Gk., v.3): “burdensome, heavy.”

Nikaō (Gk., v.4): “to conquer, overcome.”

To pneuma / to hydōr / to haima (Gk., v.8): “the Spirit, the water, the blood.”

Pseustēs pepoiēken (Gk., v.10): “has made Him a liar.”

Zōē aiōnios (Gk., v.11): “eternal life.”

Eidēte (Gk., v.13): “you may know.”

Parrēsia (Gk., v.14): “confidence, boldness.”

Adikia (Gk., v.17): “unrighteousness.”

Ouch hamartanei (Gk., v.18): “does not keep practicing sin.”

Tērei heauton (Gk., v.18): “keeps himself, guards himself.”

En tō ponērō keitai (Gk., v.19): “lies in the evil one.”

Dedōken hēmin dianoian (Gk., v.20): “has given us understanding.”

Phylaxate (Gk., v.21): “guard, protect.”

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## Doctrinal Insight

1 John 5 secures the believer's confidence in eternal life and communion with God. Faith alone brings regeneration; obedience and love sustain fellowship. Eternal life is a present possession grounded in Christ's person, not performance. The "sin unto death" concerns temporal chastisement, not eternal loss. Assurance of salvation is meant to embolden prayer, gratitude, and service. God's children, though surrounded by a fallen world, remain spiritually untouchable and inwardly guarded by divine power.

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## Free Grace Summary

Faith in Christ alone secures the new birth.

Obedience flows from love and gratitude, not compulsion.

Eternal life is present and irreversible.

"Sin unto death" refers to temporal discipline, not loss of salvation.

God's protection keeps believers safe from the evil one.

Prayer confidence grows from fellowship alignment with His will.

Eternal security frees believers to live in victorious, fearless faith—guarded from idols and grounded in grace forever.