

restoring the fallen—when death comes, the die has been cast. God here makes it clear: the Christian is not to pray for the dead—especially the wicked dead.

1JN 5.18 (NKJV) ~ *We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.*

AP: The truth that John reminds his audience of is something that we can all know: that **Christians do not practice sin**. There's no such thing as a Christian who willingly and willfully submits to sin. That old life died under the water. The false teachers that John was working against were clinging to their sins: *the lust of the flesh, the lust of the eyes, and the pride of life* (**1JN 2.16b - NKJV**) And that, alone, proved their fallen state and showed that they had no need to listen to anything they had to say. For a dead heart doesn't beat, a corpse doesn't breathe, and no Christian makes a practice of sin.

2CR 5.17 (NKJV) ~ *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

CONCLUSION (1JN 5.20-21)

The church in Asia was being tossed, to and fro. They were being assaulted on every direction by the false teachings of false teachers. And they wanted, desperately, to find stability—an anchor to hold them fast in the storms of life. But John encouraged them by reminding them in all the uncertainty and instability around them, they could find stability in the things that they could know!

1JN 5.19-20a (NKJV) ~ *We know that we are of God, and the whole world lies under the sway of the wicked one. ²⁰ And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ.*

Ultimately, by knowing Christ, they could know all they'd need to know: that **Jesus is God, believers have eternal life, God answers prayer, and Christians do not practice sin**. And so, John concludes with a plea to the church: *This is the true God and eternal life. ²¹ Little children, keep yourselves from idols. Amen.* (**1JN 5.20b-21 - NKJV**) This is the God—this is the Gospel—that they needed to follow. The idols he was warning against were the false gods and the false life that their false teachers proclaimed. And his call to them all was to resist them—to take comfort, lead, and direction in what they could know.

1CR 16.13 ~ *Watch, stand fast in the faith, be brave, be strong.*

INVITATION

#667 [Exp-NTGE][6.6]
09/13/2025

Fundamentals of the Faith
PC ___ Pchd _____

1JN 5.1-21

QUESTION: Is there anything we can really know?

TRN TO 1JN 5 **INTRODUCTION**

ILL—First Night on the Cruise in a Storm (I love cruises, but I'll never forget the one time we were out in a major storm; I don't get sea-sick, but bouncing down the hallway, seeing the waves crashing upon the windows in the dining hall—it brought me close) That night, I only wanted a single thing: something to stabilize the waters. Something to keep us solid and safe! All I wanted, in that storm, was an anchor!

Of course, you can't really use an anchor on a ship like that in a storm like that in the depths of the ocean like that. But in that moment, reason wasn't where my mind was. All I wanted was something solid I could hold on to.

BACKGROUND (1JN 5.1-4)

There's a certain word that appears multiple times in **1JN** in its various forms: **ἐἶδω (eye-DOH)**—the Greek word for **“I know”**. It appears 39 times in the short book, and of those 39, eight are in its final chapter. Why did John place so much emphasis on **“knowing”**? Because to the people to whom he wrote—with all the Gnostic false teachers and teachings, that was the one thing they didn't have: confidence and certainty. They were tossed to and fro on every wind of doctrine. And all they wanted was stability.

Above all else, mankind desires certainty—confidence. For good reason—for there is so much in this world of which we cannot be certain. We cannot be certain of our jobs, of our friendships, of our very lives. But John assured his disciples that there were certain things of which they could be certain.

1JN 5.1-4 (NKJV) ~ *Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. 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 burdensome. ⁴ For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.*

The one thing of which they could be certain was their faith—the central and core truths of the Gospel message that men like John had preached. As John moves to close out the book, he takes the time to persuade the people of that they had an anchor in which they could rely: they had **the fundamentals of the faith**—those things of which they can be absolutely certain: those things that they could **know**.

Today, we feel that same concern, frustration, and uncertainty in our lives. Some days are better than others, but other days—it can feel like we are awash in the ocean, without any anchor or other means by which we can be stabilize. But to this, John would remind us as he reminded them: there are certain things we can **know**!

BD1: Jesus is God (1JN 5.5-10)

The Christians to whom John wrote felt abused and overwhelmed. But John told them that there was a victory that they already possessed. That, in fact, they have

already overcome the world through their faith. *Who is he who overcomes the world, but he who believes that Jesus is the Son of God?* (1JN 5.5) **But how can we know that Jesus is God?**

1JOHN/Gnostics/Jesus Wasn't God

1JN 5.6-7 (NKJV) ~ *This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. ⁷ This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.*

EX: Step by step, John refutes this false Gospel. Jesus came “by water”—a reference to His baptism when the Spirit descended upon Him as a dove (**JN 12.28**)—and “by blood”—when He died, and God witnessed in power through darkness, earthquake, and the rending of the veil in the temple (**MT 17.45; 50-53**). Both at the start of His ministry and at its end, the Spirit bore witness of Him.

Vs 8 is an interesting aside—a passage not present in most older manuscripts—that takes the opportunity to speak of the three persons of the Godhead by name: *And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.* While the words are true, they seem to not be a part of the original argument, so we'll set them aside for the moment.

1JN 5.9-10 (NKJV) ~ *If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. ¹⁰ He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.*

EX: John's audience had accepted the message of the apostles—they knew these men and they trusted them. But His point is that, if they accepted what God had said through them, **how much more should they have accepted what God had said?**

JN 12.27-28 (NKJV) ~ *“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. ²⁸ Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.”*

AP: I could stand here, today, and make every imaginable argument for the divinity of Christ. And perhaps you'll believe me. But like John, the most important person to believe on this is not the testimony of a man, but the testimony made through God, recorded in His Word. As stated in **DT 19.15b (NKJV)**: *by the mouth of two or three witnesses the matter shall be established.* And John shows us that by His baptism, His death, and the word of His Spirit, we can know that **Jesus is God.**

BD2: Believers Have Eternal Life (1JN 5.11-13)

But true though that may be, it is core to every religion that someone is God. But as John continues, because we know that Jesus is God, we can know something else: *And this is the testimony: that God has given us eternal life, and this life is in His Son.* (**1JN 5.11 - NKJV**) In Christ, we have been given something wonderful. In Christ, we can know that **believers have eternal life.**

1JN 5.12-13 (NKJV) ~ *He who has the Son has life; he who does not have the Son of God does not have life. ¹³ These things I have written to you who believe in the*

name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

AP: ILL—False Humility in Salvation (when asked, people say “maybe; I hope”; but that's not the way John writes it) To the Christian, there can be no doubt or question: God has provided us a certainty—for the God who planned and purposed salvation through His Son has provided it to us. And we can know that the **believers have eternal life!**

JN 10.27-29 (NKJV) ~ *My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.*

BD3: God Answers Prayer (1JN 5.14-15)

But is our only hope in the future? Is our only gift eternal life? If so, what a gift! But John continues by telling us there is another thing we can know: we can know that **God answers prayer!**

1JN 5.14-15 (NKJV) ~ *Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.*

ILL—Parents and Kids (kids like to ask for gifts; sometimes, the thing they ask for can be given, but sometimes, I say no—because it's not good for them, or maybe I have something better in mind for them) John reveals that's the same with the Father—that He hears us when we ask Him for things within His Will. What a wonderful truth is it: that as we align ourselves closer and closer to Him, our petitions and prayers are only going to be heard all the more—and not just that, but these things we ask for, we can *know that we have the petitions we have asked of Him.*

1PT 3.12 (NKJV) ~ *For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil.*

BD4: Christians Do Not Practice Sin (1JN 5.16-18)

What amazing knowledge we can have—what incredible blessings we've been provided! We can know that we have an eternal home and answered prayers in our current life. But what is expected of us in the meantime?

1JN 5.16-17 (NKJV) ~ *If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. ¹⁷ All unrighteousness is sin, and there is sin not leading to death.*

EX: God calls for the Christian to be on the lookout for sin in the life of the brethren—to be ever praying for and watching out for them. He describes two kinds of sins: those that do “*not lead to death*” and those that are “*leading to death*”. **What does that mean?** He's describing two kinds of sins: the sin we slip into out of old habits and fleshly desires, but that we strive and struggle against, and the sin that we submit to willfully and willingly—the unrepentant sin, which results in the death of the sinner.

But why would he say we shouldn't pray for the later? Because the later has passed the opportunity for restoration. They've missed their last chance at repentance. While God is willing to answer the prayers of the faithful—even