

***Pastor Jeremy M. Thomas***  
***Fredericksburg Bible Church***  
*107 East Austin*  
*Fredericksburg, Texas 78624*  
*830-997-8834    jthomas@fbgbible.org*

**A0504 -- Jan. 23, 2005 – 1 John 5:18-21 – Epilogue**

Last week we looked at the “Sin Unto Death” in **1 John 5:16-17** “<sup>16</sup> If anyone sees [the sin must be visible to God’s people] his brother [a genuine Christian] committing a sin not *leading* to death [not leading is not in the original text. John’s intent in this context is to communicate the idea of swift physical death; if the sin is visible then the death must also be visible, this is why we are certain that John is referring to physical death], he shall ask [pray] and *God* will for him give life [God will answer this prayer by giving the sinner extended physical life because this is a prayer in the will of God and God answers all prayer that is offered in His will; 1 John 5:14-15] to those who commit sin not *leading* to death. There is a sin *leading* to death [swift death]; I do not say that he should make request for this [no command to pray for sin leading to swift death because these prayers are not in the will of God. At this point the person is now under God’s judgment and no amount of praying can change that. If you do pray don’t expect an answer because God has already made up His mind about the matter]. <sup>17</sup> All unrighteousness is sin, and there is a sin not *leading* to death [swift death].” All unrighteousness is sin, it’s all wrong, but there is some sin that has a certain quality about it, certain characteristics that result in swift physical judgment, physical death.

Remember, all sin leads to death (Gen. 2:17; 3:19; 5:5; Rom. 5:12). And all have sinned (Rom. 3:23). But, there is personal sin that has a certain quality about it that results in swift physical judgment. Although we looked at four examples of **sin unto death** last week: 1) Nadab and Abihu offering strange fire, 2) Moses striking the rock rather than speaking to it, and 3) taking the Lord’s supper in an unworthy manner, the fourth example of Ananias and Saphira is the best to illustrate John’s point in this context because the **sin unto death** led to swift, immediate physical death. Each of the examples of **sin unto death** last week had three basic qualities: 1) intentional, 2) directly against God, and 3) in the sight of God’s people. When a Christian sins a sin that has those three characteristics he is in a position where he could be struck dead at-any-moment. Therefore, the **sin unto death** is not some specific sin. Any sin can become a **sin unto death** if it has these three characteristics. In

the example of Ananias and Saphira the sin was lying to God the Spirit and the result was immediate judgment. The effect of **sin unto death** is to produce fear in the church (Acts 5:11). Fear of sinning. God's is concerned about His reputation. Since we are His children our behavior is a reflection of Him. He won't allow us to misrepresent His character so badly in the sight of others. If and when we do God is at liberty to strike you dead right then and there. And sometimes God does this to produce **fear** in those of us who remain. This **fear** is designed to produce holiness by avoiding sin and doing righteousness. We have nothing to fear as long as we are not sinning. Sin is a serious thing in the Christian life. If you're going to play with fire just know that you're going to get burnt (like Nadab and Abihu). That's why, as a Christian, you should not play with sin. It's a serious infraction of God's character and has no place in the Christian life.

I want to make a distinction that we didn't have time to make last week between discipline and judgment. If you recall, in the examples we looked at last week, some of the instances recorded *immediate death* and others resulted in *weakness* or *sickness*. There is an important distinction between these. God's judgment results in immediate physical death but God's discipline results in physical sickness and weakness. If you are sick or weak you should consider whether you have some sin in your life that needs to be dealt with. The Bible makes a connection between physical weakness/sickness and personal sin. Turn to **Psalm 32:3-5** <sup>3</sup> *When I kept silent about my sin, my body wasted away Through my groaning all day long.* <sup>4</sup> *For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah.* <sup>5</sup> *I acknowledged my sin to You, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And You forgave the guilt of my sin. Selah."* See the physical weakness that resulted because David did not confess his sin but kept silent about it? The only way out from under discipline is confession. Sometimes when we sin God extends a period of grace to us and uses physical discipline during that time. The reason He does this is to stimulate us to confess or repent of our sin. The physical discipline is God's wake-up call to us. We need to wake up and smell the coffee or else He will judge us. *Confession is necessary if this is a one-time or occasional sin as David's was. Confession is acknowledging the sin to God, agreeing with God about our sin.* We need to face God with our sin rather than hiding it (1 John 1:9). When we do this we are restored to fellowship and if the physical discipline was due to the sin then it will be removed. Things that cannot be removed however are the negative consequences of weakness and sickness. There may be permanent damage done to the physical body that ultimately shortens physical life. Repentance is a little different. *Repentance becomes necessary if the sin is a prolonged and habitual sin pattern. Repentance means "change of mind"*. If you have a prolonged and habitual sin pattern then you need to have a "change of mind" about that area of life. If you need to repent then

somewhere along the line you were deceived. To see the mechanics behind the situation that sets up the need for repentance turn to **James 1:14-16** <sup>14</sup> *But each one is tempted when he is carried away and enticed by his own lust.* <sup>15</sup> *Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.* <sup>16</sup> *Do not be deceived, my beloved brethren.* Notice the command in v. 16. “Do not be deceived”. Deception is what is being described at the end of v. 14 when James says we become enticed by our own lust. This is Satan working on the sin nature where he plays on your weaknesses causing deception of your mind. Once he has you deceived then He begins to tempt you and temptation gives birth to sin and sin leads to death. Again, here the context is physical death. James isn’t stupid, he knows what the real issue is. The real issue is “deception”. Once you’ve been deceived you’re in big trouble because all Satan has to do then is just touch your area of deception with a temptation and boom, your flat on your face. When you get up he just touches it again and boom again, flat on your face. That’s why the command is “do not be deceived” rather than “do not be tempted”. There’s nothing you can do about being tempted. But what you can do is avoid being deceived. Temptations are much easier to overcome when we’re not deceived. Avoiding deception is the key to overcoming temptation. So, the word of God is brilliant in that it shorthands Satan by giving you the means of avoiding deception. Satan spends more energy trying to deceive us than tempt us. This is because once he’s got you deceived the temptation is easy. This is exactly the way it worked in the garden between the serpent and Eve. She was first deceived by the shrewd Q & A of the serpent. Then the temptation was easy. She fell right in. Now, that’s the same way Satan works on us. He deceives us and once he’s got you deceived you’re in a load of trouble. v. 21 is the answer to deception. How do I avoid being deceived? **James 1:21** *“putting aside [repent] all filthiness and all that remains of wickedness in humility receive the word implanted which is able to save your souls”*. You’ve got to repent and take in Bible doctrine. Bible doctrine protects you against deception. When you’ve been deceived you think one way and God thinks another. Our thinking has to be changed to God’s thinking to correct the deception. The only way your thinking can be changed is by taking in Bible doctrine. Once your thinking is changed by Bible doctrine then the root of the problem is gone. Temptations are easier to detect and overcome.

### 3 Things We Know:

**1 John 5:18-21** **We know** that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. <sup>19</sup> **We know** that we are of God, and that the whole world lies in *the power of* the evil one. <sup>20</sup> And **we know** that the Son of God has come, and has given us understanding so that we may

know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. <sup>21</sup> Little children, guard yourselves from idols.

*Greek Text 5:18 Oidamen (1PPerfAI) hoti pas o gegennemenos (PerfPassPart) ek (prep) tou theou (GSM) ouk hamartanei (3SPAI), all ho gennetheis ek tou theou terei auton kai ho poneros ouk aptetai (3SPMI) autou.*

**Translation 5:18 We know that no one who is born of God sins, but he who was born of God keeps him and the evil one does not touch him.**

In vv. 18, 19, and 20 John begins with the words **we know**. **We** here is a collective **we** referring to the apostles and the readers who are genuine Christians. **know** carries the connotation of certainty. Genuine Christians have certainty **that no one who is born of God sins**. This recollects John's teaching in 1 John 3:9-10a where he taught that the **regenerate self** is incapable of sinning. This is because God's seed remains in the inward regenerate self. This does not mean that Christians never sin. When looked at as a total person no Christian can ever claim to be without sin (1 John 1:8). If a Christian claims to be without sin he is deceiving himself and the truth is not in him. But, a Christian is a complex being now that he has been regenerated. Regeneration, being born of God, means that your human spirit has been re-created. Christ, who is eternal life, now lives within your human spirit. Because it is Christ's life within your human spirit then that aspect of your being cannot sin. To attribute sin to the born of God self is to attribute sin to Christ. Paul makes this same distinction in Romans 7 when he contrasts the inner man with the flesh. These two are at war with one another. Paul's inner man joyfully concurs with the Law of God but there is a different law in his flesh that wages war with his inner man. So, there is this dichotomy in the Christian while he is still in the flesh and this dichotomy, this war will continue, unfortunately, until we receive a new body (redemption). That's the difference between regeneration and redemption. Regeneration has to do with the re-creation of the human spirit, but redemption has to do with the re-creation of the human body. So, there is basically a battle going on between the regenerate human spirit where Christ's sinless life operates and the unredeemed human body where the sinful flesh operates. John's point here is that no sin ever finds its source in the born of God self, in your re-created human spirit. The born of God self, which is the regenerate human spirit, does not have the capacity to commit any sin. That means that whenever you do sin where does that sin find its source? In the flesh. This is what Paul meant in Romans 7:20 "*But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me*" and in v. 18 "*For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.*" Do you see where Paul sourced sin? He says nothing good dwells in my flesh. IOW's all sin finds its source in the

flesh. In fact, sin dwells there. But notice that in Paul's inner man is where Christ lives. Paul clearly announces this in Galatians 2:20. "*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh [the body] I live by faith in the Son of God, who loved me and gave Himself up for me.*" See what's happening here. When we live by faith it is no longer us living but Christ doing the living through us. So, we can conclude by saying, "we died to sin but sin didn't die to us". It still wants to have us. But our born of God self is impervious to sin.

To further these observations John adds **but he who was born of God keeps him**. Because our regenerate self has God's seed remaining in us our regenerate self is kept from Satan and sin. God's seed is the controlling element of our regenerate self. To activate this controlling element we simply live by faith. Living by faith triggers the activation of God's seed to control our thoughts and actions. So, the inner man is impervious to even the slightest contamination from the **evil one**. Indeed the **evil one** cannot even **touch** the inner man. The word for **touch** is *hapto* and is used almost exclusively of Christ's miraculous healing when he touched others or they touched Him (Luke 6:19; 8:46; Luke 8:16; 11:33). Key idea in this word is transfer. Whenever Christ healed someone by touch there was a transferal of power from Christ to the one healed. When John says the **evil one** can't **touch** us he's saying that Satan cannot transfer any sin or blemish to the regenerate inward self. God has formed an impenetrable barrier between Satan and your regenerate inward self. By way of analogy we might think of a submarine being lowered into the ocean depths. Not one ounce of water enters into that submarine. It is impervious to even the slightest contamination from the water. Likewise, the inner man is at the core of our being and not one ounce of sin or evil can penetrate our inner man. Our inner man is impervious to even the slightest contamination by sin (e.g. egg after conception). The original author of sin, Satan, referred to here as the **evil one** cannot touch who you really are at the core of your being. "Thus not only can Satan not defeat the regenerate inward man, but he cannot even **touch him**."<sup>1</sup> For greater is He who is in you than he who is in the world (1 John 4:4)

This ought to be re-assuring. Whenever we commit some sin we ought to confess that to God and then rise to the knowledge that we are the same in our inner man as we were before we failed! Nothing has changed in terms of our inner man.

*Greek Text 5:19 oidamen (IPPerfAI) hoti ek tou theou esmen kai ho kosmos olos en to ponero keitai.*

**Translation 5:19 We know that we are of God and the whole world lies in the evil one.**

The second thing **we** should **know** is found in verse 19. **We** should **know** that there are only two teams. No one is neutral. There is God's team and the **world's** team which is **Satan's** team because the **whole world lies under the sway of the evil one**. As Christians **we** should **know** whose team we are on. We are on God's team. This is one of John's many antithetical statements. John thinks and speaks in terms of the issues being black and white, cut and dry with no overlap. Indeed, that is the way Christians are supposed to think. We are not to be confused by many issues and resort to situation ethics to deal with problems. Nor are we ever to think that the **world** is neutral, objective, and without an agenda. The Bible clearly states that the **world** is anti-God, at enmity with God, God-haters, insolent, at enmity with God, etc...We ought to know whose team we are on. We ought to know that we are on God's team.

A slight nuance in the Greek here indicates that this could be translated **we know that we are from God** rather than **of God**. If this is the best translation then it indicates that we are God's active agents in the world. We are like undercover spies that have been sent to infiltrate enemy lines; to create havoc in Satan's plans by being witnesses of Christ for those who are under Satan's sway. If you are a high school or college student then I can guarantee you are an undercover spy behind enemy lines. You have the ability to create havoc in Satan's plans because the university is the melting pot for the new ideas that will change the world. However, while we are undercover agents *in* the world we must remain conscious that we are not *of* the world. Too many Christians compromise their faith to the point where they are indistinguishable from the world. They become confused about whose team they are on. A. T. Robertson has said that this is a problem every generation of Christians have faced, "how to be *in* the world but not *of* the world." The way to be *in* but not *of* the world is to fill our souls with sound doctrine so that we are not lured into the world's schemes which stem from Satan (avoid deception). Often it appears that the world is winning the war but Jesus said, "*in the world you have tribulation, but take courage; I have overcome the world*" (John 16:33). The King of the universe Jesus Christ has already overcome the world. Because you have believed that Jesus is the Christ, the Son of God, you too are an overcomer (1 John 5:4-5). Indeed, the overcomer indwells your human spirit. Satan can't touch that part of you. That part of you belongs to Christ and your regeneration was the first step toward a complete and certain victory at the redemption of your body. So, you have nothing to fear. That's why Stephen could stand in Acts 7 with the attitude, "Go ahead stone me to death, I don't care, I know truth and I know the King of the universe and I know I'm an overcomer. So, I'm not going to let a few pansies scare me off. I know my Redeemer and I know He lives. In fact He lives in me." This is why Jesus said "*take courage*", because Jesus already overcame the world. You have nothing to fear as a young or old Christian. You don't have to fear any human government or any human leader.

You're on God's team. Know that, it's a powerful and victorious truth that helps you live *in* the world but not be *of* the world.

***Greek Text 5:20 oidamen de hoti o huios tou theou ekei kai dedoken hemin dianoian hina ginokomen ton alethinon, kai esmen en to alethino, en to huio autou Iesou Christo. outos estin o alethinon theos kai zoe aionios.***

**Translation 5:20 But we know that the Son of God has come and He has given us understanding (through mind) in order that we may know the reality, and we are in the reality, in His Son Jesus Christ. This is the real God and life eternal.**

Here is the third **we know**. **we know that the Son of God has come and He has given us understanding in order that we may know reality, know truth.** The first thing **we know** here is **that the Son of God** came. **we know that** He came and we know why He came. He had a mission to fulfill because of a sin-filled world that destroyed the original creation. This mission involved four basic things; a virgin birth, a sinless life, an obedient death, and a victorious resurrection. The fact that the Son of God came and accomplished these four things demonstrates that He loves us. As a result **He has given us understanding**. The Greek word here for **understanding** is *dianoia*. It is similar to the Greek word for "mind", *nous*, but with an intensifier *dia* added. It refers to the "reasoning processes of the mind". Christ has given us spiritual capacity to properly reason in our minds. This is why when you come into church the last thing Christians should be thinking is "ok, it's time to turn my mind off for the next hour." Or as James Dobson once put it "Don't check your brains at the door." This is because the Christian mind is the only mind on the planet that can reason properly. Unbelievers often have brilliant minds, we're not saying they are not often brilliant or that they can't collect information and recall it. What we're saying though is that they don't have the capacity to reason properly. They think they are handling the information properly and assimilating it objectively but their minds are actually under the control of Satan and the sin nature. Their depraved nature causes every fact to be re-interpreted and re-constructed so that it can't have anything to do with God when the real fact is that every fact has already been interpreted and constructed by God so that it inevitably points to Him. Their minds are warped and ruined by sin and it takes the regenerating grace of God to remedy this unfortunate predicament. As believers, we have the mind of Christ (1 Cor. 2:16). So, there are *only two minds*. We now have the capacity to know the true God, the real God. The word translated **true** throughout this verse is not the normal word for "truth" *aletheia* but is the word *alethinon* which means "real, genuine" in contrast to fakes, imitations. The God **we know** is the real deal, the genuine article. He's not a fake or imitation like the pagan gods. Pagan gods are expressions of depraved

imaginings, they are vain speculations. The God of the Bible is the only genuine God (John 17:3). **knowing** the real God ought to keep us from idols (v. 21).

In addition to **knowing God** we have the parallel truth of **knowing that...we are in Him who is true**. For John to say that we can know **we are in Him** is to recall John's concept of abiding. For John to be **in Him** is to be *abiding* in Him (cf. 2:5-6). Whenever we are obeying His commandments we know that we are abiding **in Him**. Whenever we are abiding **in Him** we are also abiding **in His Son Jesus Christ**. To abide in God and to abide in Christ are the same thing. No Christian can distinguish any difference between those two. John thinks of the Father and the Son as so close that often it is hard to distinguish who he is referring to.

Finally, John makes one of the most explicit declarations of the deity of Jesus Christ in the Bible. Often people claim that the Bible never claims that Jesus is God. This is just an ignorant statement. This is a statement made by people who never read the Bible but excel at flapping their jaws in ignorance. We all know these kinds of people. They make tons of statements but never can back them up. It's just a lot of hot air. As Christians we shouldn't be interested in hot air. There are at least five passages in the NT that explicitly state that Jesus is God. This is one of them.

*1 John 5:20, grammatically speaking, has no problems with being understood as teaching the deity of Jesus.*

*Iesou Christo outos estin o alethinos theos kai zoe aionios*  
G/S/M D/S/M NDP N/S/M 3SPA I Adj N/S/M N/S/M Conj N/S/F Adj  
N/S/F

*Jesus Christ this is the true God and life eternal*

*The word **this** refers back to the nearest antecedent **Jesus Christ** at the very least. **Jesus Christ** is called "truth" and "life" elsewhere in John's writings (John 14:6) so it would not be odd for John to make this statement.<sup>ii</sup>*

*John 1:1 clearly shows that Jesus Christ is God.*

*En arche hn o logos, kai o logos hn pros ton theon, kai theos hn o logos.*

In beginning was the word, and the word was with the God and God was the word.

*The text does not say as Jehovah's witnesses and Mormon's say that "In the beginning was the word, and the word was from God and the word was a god or a divine". John could have easily said that but instead he chose to use a qualitative theos so that this expression*



“was the most **concise** way he could have stated that the Word was God and yet was distinct from the Father.”<sup>iii</sup>

*Heb. 1:8 shows that God the Father refers to His Son as God.*

*pros de ton uion: o thronos sou o theos eis ton aiwna tou aiwnos,  
to but the Son: the throne of you, O God, into the age of the ages,*

The affirmation of Christ’s deity is found in the phrase, “But to the Son [He says], ‘Thy throne, O God,’”<sup>iv</sup> If God the Father refers to the Son as God then I would suggest that we too affirm that the Son is God. Any other view would be denying God’s evaluation of His own Son. That, in essence, would deny God’s attribute of omniscience because it is a claim that God did not know that the Son was less than God.

### **CHRISTOLOGICALLY SIGNIFICANT GRANVILLE SHARP RULE TEXTS**

Granville Sharp was an English philanthropist and abolitionist (1735-1813). He is known as the “the Abraham Lincoln of England” because of his role in the abolition of slavery there. He was not trained theologically, but he was a student of the Scriptures. He had a strong belief in the deity of Christ and therefore studied in the original languages to better defend that belief. In the course of his studies he noticed a repetitive pattern (article – substantive – *kai* – substantive; TSKS). His rule is often misunderstood or abused so it is necessary to state the rule.<sup>v</sup>

When...*kai* connects two singular nouns of the same case, if the article *o*...precedes the first of the...nouns...and is not repeated before the second noun...the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. It denotes a farther description of the first named person...<sup>vi</sup>

2 such examples related to the deity of Christ qualify in New Testament texts.

*Titus 2:13 qualifies Sharp’s rule and is Christologically significant for it is an explicit reference to Christ Jesus as God.*

<i>Art</i>		<i>Noun 1</i>		<i>Noun 2</i>		<i>Person</i>
<i>tou</i>	<i>megalou</i>	<i>theou</i>	<i>kai</i>	<i>swteros</i>	<i>hmon</i>	<i>Iesou Christou,</i>
<i>G/S/M</i>	<i>Adj G/S/M</i>	<i>G/S/M</i>	<i>Conj</i>	<i>G/S/M</i>	<i>1PPP</i>	<i>G/P G/S/M</i>
	<i>of the great</i>	<i>God</i>	<i>and</i>	<i>Savior</i>		<i>of us, Jesus Christ</i>

Thus, the nouns God and Savior both refer to Jesus Christ. This is an undeniable proof of the deity of Christ.

**2 Peter 1:1** is a second text which qualifies under Sharp's rule and also affirms the deity of Christ.

Art	Noun 1			Noun 2	Person
<b>tou</b>	<b>theou</b>	<b>hmon</b>	<b>kai</b>	<b>soteris</b>	<b>Iesou Christou,</b>
G/S/MG/S/M		1PPP G/P	Conj	G/S/M	G/S/M
of the God		of us	and	Savior,	Jesus Christ

**Greek Text 5:21** *Teknia phulaxate eauta apo ton eidolon.*

**Translation 5:21** Little children, keep yourselves from idols.

A warning against idolatry is a fitting conclusion to John's letter. This letter is a warning to genuine Christians against false teachers that departed from the apostles (1 John 2:18-19). These false teachers came with authority and would be quite convincing, but John calls them *antichrists* because they distorted Christian teaching. Their teaching was deceptive because they used many of the same words the Bible uses such as Jesus and Christ but they did not define those words the same way (1 John 2:22). Many cults today also use Bible words (e.g. Roman Catholicism, Jehovah's Witnesses, Mormons). The best deceptions are never obvious. If they were they wouldn't be deceptive. Even slight deviations in Christianity can lead us into idolatry. In fact, before we are saved we are idolaters to the core. So, the Christian life is a constant battle of getting rid of the old idolatrous patterns and worshipping God alone. To avoid idolatry we have to avoid false teaching. And the only way to avoid false teaching is to bulk up on Bible doctrine. In short then, John is writing against a pagan worldview. A worldview is network of propositions that form a belief system that answers three basic questions: 1) what is truth and how do I know, 2) what is the nature of existence and being, and 3) how should we live. These questions are logically interrelated. The *antichrists* John is writing against had a worldview that answered all three of these questions. We're not told how the *antichrists* answered the first question about knowledge and truth. John does tell us that the basic problem is their view of the 2nd question concerning the nature and existence of God. They believed in a god, but their god's nature was both good and evil (1 John 1:5). Therefore, if God is both good and evil, a mixture of Light and Darkness, then as God's people we can engage in both good and evil deeds and still be in fellowship with God. That is contrary to the biblical worldview and obviously leads to idolatry. The biblical worldview says that God's nature is only good (1 John 1:5). Therefore, since we are born again we produce only good out of our born again self. All evil is the product of Satan, not God, as he works overtime on our

flesh. Whenever we do sin we must confess that to restore fellowship. Sin cannot be rationalized or denied as the *antichrists* taught.

Therefore, John implores us to avoid idols by avoiding pagan worldviews. The way we do this is by working out and embracing the biblical worldview in every area of life. The more we do this the better protected we are against slipping into pagan beliefs and behavior. The quicker we realize the antithetical nature of darkness and light, sin and righteousness, the world and God, and fear and love the better we can arm ourselves and others against paganism. We must confess our sin when the Light reveals it and we must learn to abide in Him by obeying His commandments. Being established in doctrine prepares us to do battle against the world system. By winning the battles our confidence is lifted and an atmosphere is created where we can expect answered prayer and love one another. A place where we can express the eternal life we possess and see eternal life in others as we enjoy the kind of fellowship that only God can create.

---

<sup>i</sup> Hodges, Zane, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 242.

<sup>ii</sup> Additionally, the Father is never referred to as “life eternal” and John’s use of *outos* never refers back to the Father in any of his writings. It’s quite clear that this verse proclaims that Jesus Christ is the genuine God!

<sup>iii</sup> Wallace, Daniel, *Greek Grammar: Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 269.

<sup>iv</sup> The subject is not “throne” as some have suggested, but “God”. The accent of the Hebrew of Ps. 45:7 indicates a pause between “throne” and “God” indicating that they took “God” as direct address.

<sup>v</sup> Sharp actually published 6 rules on the use of the article but the first rule is the one of interest because it has significance in two texts dealing with the deity of Christ.

<sup>vi</sup> The full quotation of the Sharp’s rule states, “When the copulative *kai* connects two singular nouns of the same case, if the article *o*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. It denotes a farther description of the first named person...” (Sharp, *Remarks on the Uses of the Definitive Article*, 3)

[Back To The Top](#)

Click [Here](#) to return to other lessons.

[Return to Fredericksburg Bible Church Web Site](#)