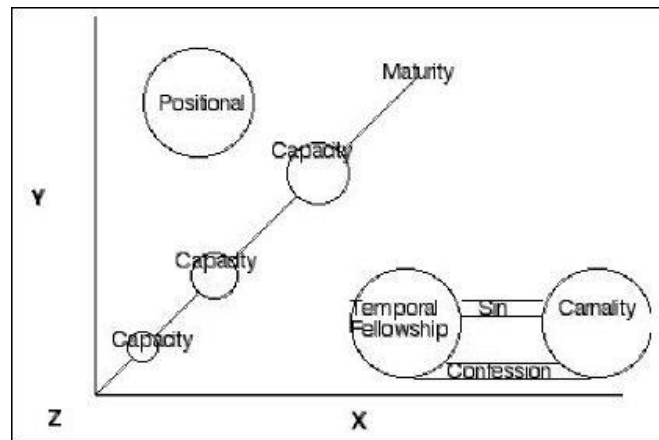


The Gospel According to John

6-10-2020

1. Last week I taught in part 1Jo 3:4-10. When the clock tolled 7:45 P.M. we had just completed a word study of **Harmartia**, **Anomia**, **Poieo** and **Meno**. We earlier completed a study of 1st John chapter two as an introduction to the analysis of 1Jo 3:4-10.
2. I want to review some of that learned last week and then I will begin new material on page five.
3. There are those who contend that 1Jo 3:4-10 teach believers do not sin. Keep in mind both believer and unbeliever sin in time, but the believer does not commit sin in what we call the top circle.



4. Last week we took special note that 1Jo 3:4-10 was written by the same man who wrote 1Jo 1:8-10.

KJV

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

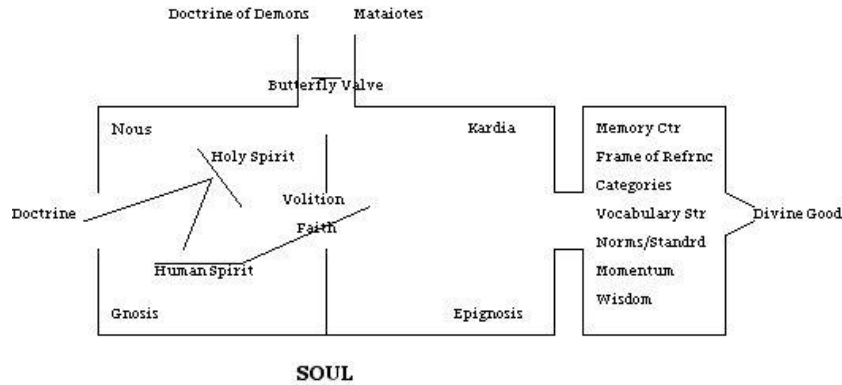
1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

5. I would warn each of you not think of 1Jo 3:4-10 as a separate book. The eclectic approach to understanding Scripture leads to misinterpretation.

5.1 First John must be interpreted as part of the entire book of First John.

5.2 The theme of John’s epistles is: “You are family of God and as family you are loved. Our Father loves to instruct His little children.”

6. To facilitate instruction of the believer God gave us a renovated soul—a new creation.



7. John also makes clear that as a believer we should walk in the light. Light is necessary for us to function effectively on planet earth. Gen 2:3-4

8. Light is used in Scripture for that which brings life. There are many other uses of light in Scripture.

Satan’s World Strategy

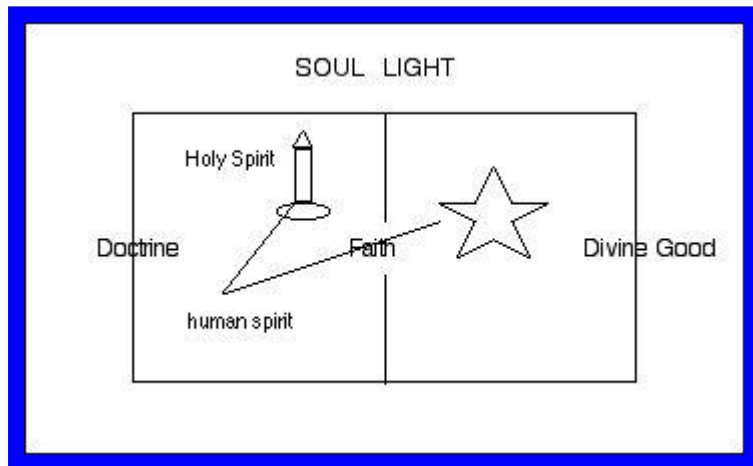
9. When a nation is positive to the Word that nation will prosper. Hos 4:6

9.1 Lucifer's demons according to Daniel are involved in the affairs of national leaders. Dan 10:11-13

9:2 When the four divine institutions, volition, marriage, family and nationalism are attacked, nations suffer. The facts set forth herein are symptomatic of the

chaotic thinking encouraged by Satan.

We need not despair for Prince Lucifer will ultimately be judged.



The Man of Lawlessness

10. As an introduction to the study of 1Jo 3:4-10 I want to give you a brief analysis of how Paul used lawlessness in his letter to the Thessalonians.

2Th 2:3 Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction ...

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

The Book of First John

NIV

1Jo 3:1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

1Jo 3:2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

1Jo 3:3 Everyone who has this hope in him **purifies** himself, just as he is **pure**.

1. Let me provide an expanded translation of 1Jo 3:3.

Expanded Translation

1Jo 3:3 Now every believer who keeps on having and holding the expectation described in 1Jo 3:2 this one must keep on purifying himself by means of consistently metabolizing Bible doctrine just as he is positionally pure.

1. Let me give you several summary points:

1.1 First John 3:1-3 highlight the amazing love God has for us. Not only is He willing to call us His children, we actually *are* His children.

2. The believer's transformation is now in part though immediate; the complete transformation must await a future event.
3. Only when Christ returns will we see our complete transformation. John also connects a relationship with Christ and his desire that we live a pure life in time.
4. The word translated "purifies" is $\alpha\gamma\upsilon\iota\zeta\omega$ which is a verb parsed as a 3rd person singular present active indicative from the noun $\alpha\gamma\nu\omicron\sigma$.
5. Thus the believer must keep on in time trying to purify himself or herself (some more and some less) even while being positionally pure.
6. Let me give you an expanded translation of 1Jo 3:4 and then we will begin new material.

Expanded Translation

1Jo 3:4 All who sin by missing the mark are doing an act of iniquity and thus executing that prohibited in the law. We must conclude then that all missing of the mark violates the Mosaic law.

1. Sin is lawlessness and the remedy for the unbeliever's sin is faith in Christ and for the believer the remedy is the use of the two power options.
2. Since we have already established that believers sin we must be ready to confess, forget the sin and move forward.
3. Now let's see what we can learn from 1Jo 3:5.

KJV

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

NIV

1Jo 3:5 But you know that he appeared so that he might take away our sins. And in him is no sin.

1. That Christ came to pay for the sins of the world is made clear in several Scriptures.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

Joh 1:11 He came unto his own, and his own received him not.

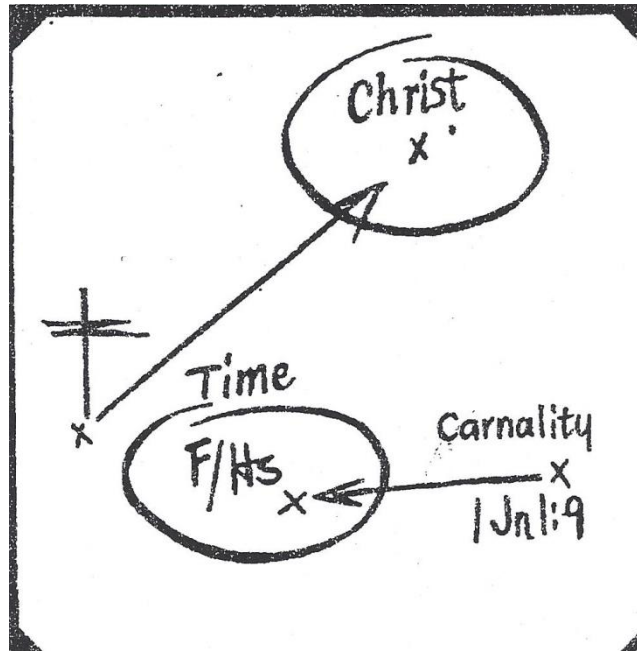
Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

2. While we keep on abiding in the top circle we cannot sin.
3. This is made clear in verse six.

KJV

1Jo 3:6 Whosoever abideth (is the present active participle of μένω) in him sinneth not (is the 3rd person singular present active indicat of αμαρτινω followed by the strong negative ουκ)

1. Let see how the first part of this verse should be translated “Any person while abiding in Christ does not keep on sinning.”
2. Experientially and Scripturally, we may disagree because: a. we know we sin and b. we are told, even by this same writer that, “if we say we do not sin we lie.” 1Jo 1:8 and 9.
3. So if you wish not to sin you must keep on abiding in Him. While abiding in Him you will not sin habitually (lawlessly). Abiding in Him is a product of using the two power options. Where do we find the two power options? Rom 12:1 and Rom 12:2
4. The key to understanding this verse is to understand “the action of the present participle is coterminous with the action of the main verb and the main verb is sinneth; so in the top circle you will not sin.



5. In verse six we find the unqualified assertion "Whosoever abideth in him sinneth not: whosoever habitually sinneth or sinneth *lawlessly* hath not seen him neither known him."

6. As we have already learned, a believer cannot sin in the top circle. An unbeliever can sin lawlessly, however, because God is not interested in finding and disciplining Him regularly whereas, a believer is always loved and disciplined but only when it is best for him or her.

7. When abiding in Him, sinning is excluded. Over against this, the lawless sinner neither seeth Christ nor knoweth Christ.

8. Some have introduced here the explanation of the statement that the one who sins neither sees nor knows Christ. Chafer points out:

"The Christian's vision and understanding are dulled by the practice of sin, which truth could not be denied by any believer who knows from personal experience the effect of sin upon his own heart."

9. I want to provide two translations of 1Jo 3:4-6. In each I would call your attention to the continuous action and the inherent call for self-examination.

Phillips

“1Jo 3.4 Everyone who commits sin breaks God’s law for that is what sin is, by definition --- a breaking of God’s law. You know, moreover, that Christ became a man for the purpose of removing sin, and that he himself was quite free from sin. The man who lives in Christ does not habitually sin. The regular sinner has never seen or known him. You, my children, are younger than I am, and I don’t want you to be taken in by any clever talk just here. The man who lives a consistently good life is a good man, as surely as God is good. But the man whose life is habitually sinful is spiritually a son of the devil, for the devil is behind all sin, as he always has been. Now the son of God came to earth with the express purpose of liquidating the devil’s activity. The man who is really God’s son does not practice sin for God’s nature is in him, for good, and such a heredity is incapable of sin.

Here we have a clear indication as to who are the children of God and who are the children of the devil. The man who does not lead a good life is no son of God, nor is the man who fails to love his brother.”

New England Bible

“1Jo 3:4 Everyone who has this hope before him purifies himself, as Christ is pure. To commit sin is to break God’s law: Sin, in fact is lawlessness. Christ appeared as you know to do away with sin, and there is no sin in Him. No man therefore who dwells in Him is a sinner; the sinner has not seen Him and does not know Him. My children, do not be misled: it is the man who does right who is righteous, as God is righteous; the man who sins is a child of the devil, for the devil has been a sinner from the first; and the son of God appeared for the very purpose of undoing the devil’s work.

A child of God does not commit sin, because the divine seed remains in him; he cannot be a sinner because he is, God’s child. That is the distinction between the children of God and the children of the devil: no one who does not do right is God’s child nor is anyone who does not love his brother.”

9.1 The operative words have been underlined.

9.2 For Phillips the operative word is “lives” and for the New England the word is “dwells.”

10. Now let's see what we can learn from a study of 1Jo 3:7.

KJV

1Jo 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1. "Doeth righteousness" refers to temporal righteous thought/action.
2. "He is righteous" refers to one's positional righteousness.
3. The child of God when sinning experiences, the grieving of the spirit of God, which experience will keep him from that carelessness of soul termed *anomia*-lawless sinning.
4. You may sin but it isn't lawless sinning because your bones will ache.

Psa 32:1-5

KJV

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.

1. Verse eight clearly is one of the basic teachings of Christianity. One that only a "fool" could argue with.
2. The believer not only *does* righteousness from time to time, but *is* righteous because of his or her positional and eternal standing in Christ.

KJV

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1. According to 1Jo 3:9, anyone born of God does not sin lawlessly. The presence of the divine nature precludes such.
2. There is certainly no reference in this passage to sinless perfection but rather to the fact that the believer cannot sin lawlessly.
3. Whatever specific quality is in view under the phrase "does not commit sin" (literally "doeth no sin"), refers to all who are "born of God."

3.1 No portion of this context has been more distorted by torturing exposition than verses nine and ten, yet the truth here disclosed is only the logical conclusion of that which has gone before concerning lawless sinning.

4. There is no basis in this passage for the doctrine of sinless perfection on the part of some Christians – there are no such Christians. It will be remembered that John has warned here against such conclusion.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

5. The Bible teaches the Christian retains his Adamic, carnal nature until the day of his death.

6. The Christian, being indwelt by the Holy Spirit, is possessed with a new standard of what is good or bad. His conduct either grieves or does not grieve the Holy Spirit.

6.1 Additionally, the Christian is grieved. For example, David in Psa 32:1-5, and Paul in Rom 7:24-25 are said to be overwhelmed with pain, sorrow and grief.

Psa 32:1 Blessed is he whose transgression is forgiven, whose sin is covered.

Psa 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psa 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

6.2 Again, there is described the pain of sorrow and grief.

7. It is to be concluded therefore that the child of God cannot sin lawlessly without great suffering and that suffering is due to the presence of the divine seed or nature in him.

7.1 This reaction of the divine nature against sin in the Christian, which could never be experienced by unregenerate men who have not the Spirit, constitutes a ground for distinction between those who are the children of God and those who are not.

KJV

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Jude 19 These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

Jude 20 But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

Jude 21 Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

Jude 22 Be merciful to those who doubt;

Jude 23 snatch others from the fire and save them; to others show mercy, mixed with fear -- hating even the clothing stained by corrupted flesh.

Jude 24 To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy --

Jude 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore!

Amen.

8. 1Jo 3:10 and Jude 19-25 should surprise no one. I mean what would you expect from Jude who lived at home with Jesus and John a disciple who Jesus loved and was chosen to take care of His mother.

9. Now what about this word which describes lawless sinning, a sin which only the unbeliever can do; let's see how **anomia** is used elsewhere in Scripture.

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work **iniquity**.

Mat 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do **iniquity**;

Mat 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and **iniquity**.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:12 And because **iniquity** shall abound, the love of many shall wax cold.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to **iniquity** unto **iniquity**; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

2Th 2:7 For the mystery of **iniquity** doth already work: only he who now letteth will let, until he be taken out of the way.

Tit 2:14 Who gave himself for us, that he might redeem us from all **iniquity**, and purify unto himself a peculiar people, zealous of good works.

Tit 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Heb 1:9 Thou hast loved righteousness, and hated **iniquity**; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Rom 4:7 Saying, Blessed are they whose **iniquities** are forgiven, and whose sins are covered.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their **iniquities** will I remember no more.

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Heb 10:17 And their sins and **iniquities** will I remember no more.

Heb 10:18 Now where remission of these is, there is no more offering for sin.

2Co 6:14 Do not be yoked together with unbelievers. For what do righteousness and '**wickedness**' have in common? Or what fellowship can light have with darkness?

10. Now let's conclude the study of 1st John chapter three verse four through ten. It has been inspired and given to us as an examination of our very own spiritual life.

11. Even with the forty-four at salvation assurances and the eight approaches to Eternal Security, there are still those who question: "Has He cast me out?" To doubt salvation at this point is not modest or commendable: it is the sin of distrusting God. "Without faith it is impossible to please God."

Heb 11:6 It is impossible to please God unless by faith we believe that he is and that he is a rewarder of them that diligently seek him.

12. In fact, a believer should sound a rousing Amen to every word found in John chapter three. Such a person should look at 1Jo 3:4-10 as a divine standard for **spiritual self-examination**.

13. Who can look at the cross of Christ and not be convinced that God's love has been manifested toward us and that He Who paid such a price will not only save us from our sins, but will keep us safe and secure; why? Because every believer becomes family of God.

14. The Apostle John's writings become the title deed as to the certainty of the transaction. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

15. Such wonderful knowledge, therefore, is to be gained through the things written. The written things are His exceeding great and precious promises.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

16. These promises are of no value to the person or persons who refuse to accept them. Normal Christian experience and the joy and peace that results from believing can never even begin in the heart until God has been trusted and His saving grace believed.

17. There is abundant Scripture describing that which occurs in the transformed life of a believer. It is tragic that Christ should come into a human heart, rebuke and discipline him or her and there be no change in that life. The believer only has to open the door when the Lord knocks.

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

18. There should be in the life of the believer a new and vital relationship to God the Father, to fellow-Christians and to Christ Himself.

18.1 This is the view-point of the Apostle James when he contends so earnestly for works. It must be remembered, however, that James in his epistle is concerned with the appearance, professions of faith have on the outside world.

19. Men can judge only by the outward appearance, and works alone can justify the Christian profession in their sight. Christ however knows the heart of all men. He also knows what we need to move us to spiritual maturity.

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

20. The First Epistle of John is full of references to the outward evidence of the inward fact of the newly imparted divine life.

21. In summary, 1st John chapter three should be taken as an examination of the believer's post-salvation life.

1Pe 2:2 As newborn **babes**, desire the sincere milk of the word, that ye may grow thereby:

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a **babe**.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

22. The Bible is replete with Scriptures that clearly tell us we are eternally secure because of God's gracious gift of His only begotten Son and we positionally live in the top circle with the Father, Son and Holy Spirit where we cannot sin.

23. On the door of our positional home there is a sign "**Posted Sin and Evil Not Allowed.**"

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