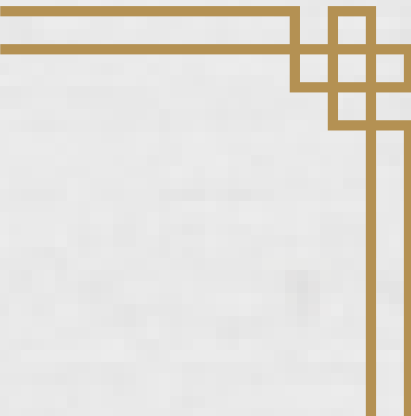
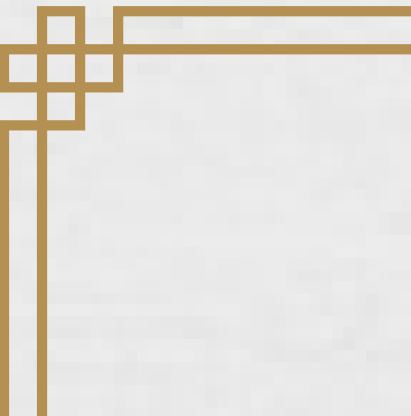
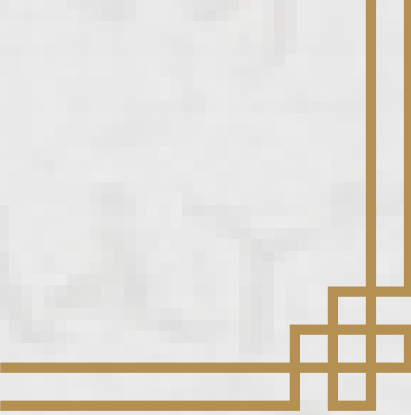
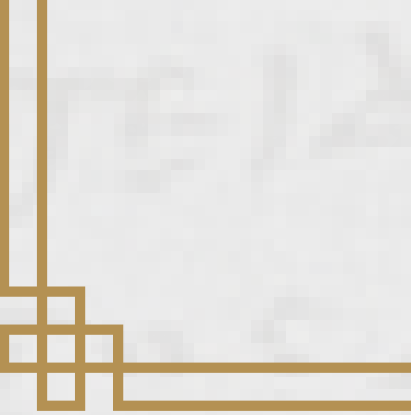




1 John

An Exegetical Series

1 John 2:28-3:7: Children of God



Summary of Our Worldview Formulation

- We “worked out” our worldview with the help of John Frame’s Triperspectivalism by exploring how our understanding of God from God’s perspective and how our perspective must reflect his if we are to have the truth
- We can have confidence in the truth we have received about Christ, distinguishes the Christian worldview from the false teaching of the antichrists, and shows that obedience to God is not legalism but a faithful response to who God is and what He has revealed

Why Do We Formulate our Worldview?

- The purpose of these “formulations” is to intentionally expand upon the simple—and beautiful—act of reading Scripture and applying it to our lives. We want to see how the truths of Scripture fit together and shape our understanding of God, ourselves, the world around us, and every area of life.
- In doing so, we recognize that the Christian faith is not merely something we believe or practice—it is a **coherent worldview**. We can think carefully about what we believe, understand why we believe it, and see how the truth of God’s Word provides a rational, logical, and comprehensive understanding of reality.

1 John

An Exegetical Series

1 John 2:28-3:2-3: Children of God, Part 1:
Confidence, Love, and Purification

Another Mini-Series Within the Study

The Opening of 1 John 3 Will Be Split In Several Lessons

- There is much rich theology and practical application as we taper off Chapter 2 and go into Chapter 3, and to capture all of it well, we will take small bites and chew deliberately!
- Specifically, the major concepts we will explore in these bit-sized lessons are going to be: (1) Being “born” of God and its practical and eschatological implications, (2) being “of” the Devil and its practical and eschatological implications

Why These Two Emphases?

The Opening of 1 John 3 Will Be Split In Several Lessons

- (1) Being “born” of God and its practical and eschatological implications, (2) being “of” the Devil and its practical and eschatological implications (Remember—2:15-17)
- Historically/Contextually, John has the defective group from the church as antichrists (2:18-19) and now, as he further provides a sense of assurance of truth and profession of faith for his readers, he shifts from what they believe about Christ as Messiah (2:22) to “how I know if I am a child of God?”

Discussion Question

- Think of someone whose life gives you confidence that they truly belong to Christ. What marks of their life make that evident? What does their life “resemble”?

Eschatological Hope

Our Confidence and Evidence of Hope (1 John 2:28-29)

- ▶ Remember, “Remaining” in Christ is persevering faith and holding fast to truth (apostolic teaching, confessing sin, loving others, belief in the truth of who Jesus is)
- ▶ If we remain or persevere in this belief, we will have confidence when Jesus appears (**Rev 19**)
- ▶ Remember, also, that remaining doesn’t “earn you a spot” in gracious eternity but is a mark of someone who has been anointed by the Holy Spirit (**1 John 2:27**)

Eschatological Hope

Our Confidence and Evidence of Hope (1 John 2:28-29)

- ▶ Jesus is righteous (1 John 1:5, 2:1-2; Hebrews 5:7-10)
- ▶ All who are “born of God” show they are of God because they do “what is right,” but notice a key movement:
 - Righteous living does not precede being “born of God” (see John 1:12-13; John 3:3-7)
 - Born of God = being born of the Spirit; without this, you cannot live righteously because you have *no ability*

Eschatological Hope

Our Confidence and Evidence of Hope (1 John 2:28-29)

- ▶ Here is our hope, though:
 - God is eternal (John 1:1; 1 John 1:1), if we are reborn of God, we are reborn eternally!
 - God is righteous and if we are born of God, we are reborn righteous with the ability to do what is truly righteous because now we have the ability to “walk just as he walked” (1 John 2:6) — and we do what is right!

Eschatological Love

God's Love for You (1 John 3:1)

- We have stated already that a Christian has, from God:
 - An eternal reality of existence in grace (see 1 John 1:9)
 - A status of righteousness with the ability to practice or “walk” or live out righteous actions
 - An eternal love expressed by the Father in Christ who is our atonement (1 John 2:2) — this is our theological foundation of love and motivator of expressing love to each other!

Eschatological Love

God's Love for You (1 John 3:1)

- The love God has for you, in Christ, is a love that will never fade because it is an eternal, righteous love that he *gives* YOU!
 - This is why the world does not know us (just as it did not know Christ — John 1:11)
 - The world sins and breaks laws; if we sin, we violate God's expressed love in Christ and break love against each other; this is how we know we are not of the world!

Eschatological Transformation

Sanctification and Glorification (1 John 3:2-3)

- The emphatic statement to open v. 2 is glorious!

“John’s point, that God’s children are a work in progress, is suggested by the emphatic fronting of “now” (vûv). We are *now* children of the Father, even with all our faults and flaws and, yes, sins. But it is not God’s purpose to allow his children to be as we are now, for the full benefit of our status cannot be even imagined in this world (cf. 1 Cor 2:9)” — Karen Jobes, *Exegetical Commentary on the New Testament: 1, 2, 3 John*, 141

Eschatological Transformation

Sanctification and Glorification (1 John 3:2-3)

- In essence, there is something that we must have as a “mark” of our lives as Christians:
 - We must shape our lives to reflect Jesus Christ in all that we do, chiefly in our expressions of love!
 - Rather than focus on the miseries of life and the sins and imperfections of the “now” we ought to live in the reality of being transformed from evil to good by Christ’s atonement which has cleansed us from all sin!

What's the Point?

- Being born of God means the reality that God, who has caused you to be “born again,” has given you *now* the status of being eternally righteous and in his love because of Jesus Christ who cleansed you from all sin, is your atonement, and your advocate (1 John 1:9, 2:1-2)
- Therefore, in Christ by the Spirit, we not only have the *ability* to do what is righteous and live as Jesus lived, but we *desire* to live that way and purify our lives by walking in the example of Christ which the Spirit works out within us—chiefly in the expression of love as the typifying marker of the character of God

What's the Point?

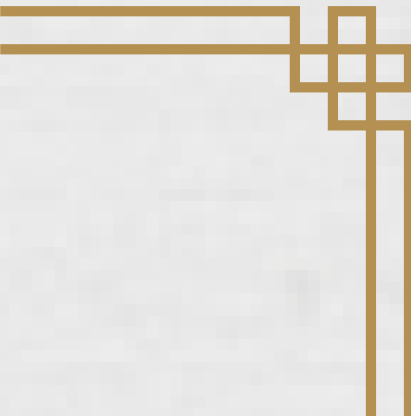
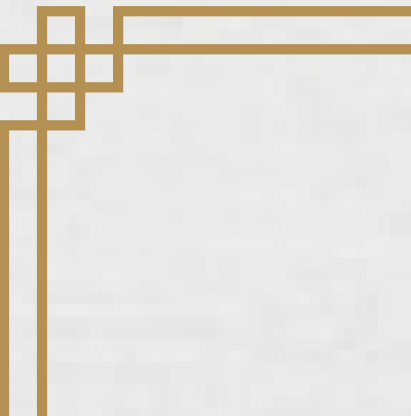
Even more simply:

God is not saying to us, *“I struggle with sin, doubts, loving the world, believing God’s Word, therefore I wonder whether I’m really God’s child...”*

Rather, God is reminding us who profess faith in Christ, of this precious truth: *“I belong to God, Christ is coming, I will be made like Him, therefore, I pursue holiness now.”*

Closing Questions

- * What would you do differently this week if you genuinely lived in light of the hope that, when Christ appears, you will be like Him?
- * What would change in your life if you began to view your present struggles through the lens of your future hope rather than viewing your future hope through the lens of your present struggles?



1 John

An Exegetical Series

1 John 2:28-3:2-3: Children of God, Part 1

