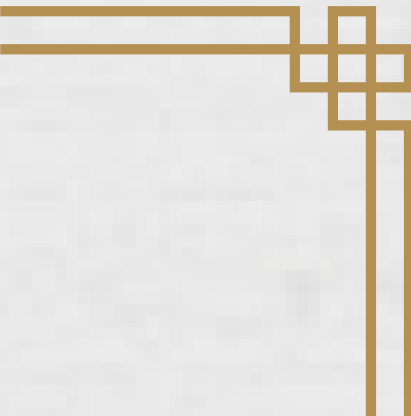
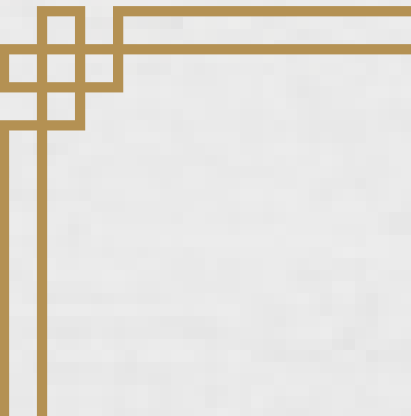


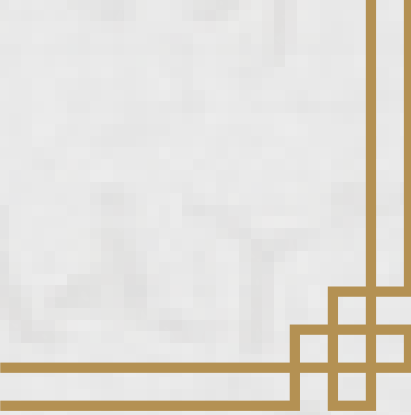
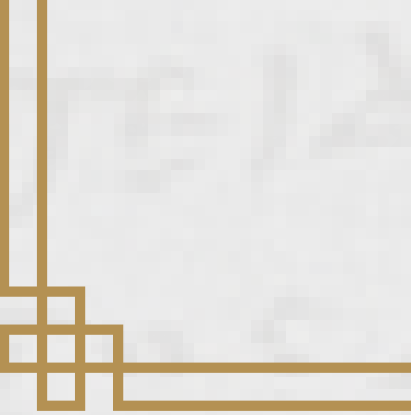


1 John

An Exegetical Series

1 John 3:7-10 Children of God, Part 3:

Doing What is Right



Summary of 1 John 3:4-6

- The second mark of the one born of God is not sinlessness or merely avoiding habitual patterns of sin, but submission: when confronted with sin, the child of God submits to God's authority by confessing and turning from with a continued desire, by the Spirit, to purify themselves and increasingly conform their lives to Christ.
- The struggle with sin is not the indictment upon one's life but rather the attitude one has toward sin and about God in light of the struggles of sin and the process of sanctification

Summary of 1 John 3:4-6

- By contrast, the one not born of God has a disdain for God's authority and does not ultimately submit to him: persistence in sin is not characterized by repentance and a desire to be conformed to God's righteousness, but by an unwillingness to acknowledge the authority of God's commands. This attitude ultimately manifests itself as "**lawlessness**" — a rejection of God as Lord and a refusal to live under his authority.
- ➔ **Application Question:** Does your life reflect willful submission to God's authority and commands or does it reflect a disdain to such?

Opening Questions

- Can someone do something that is outwardly “good” without that action actually being righteous before God? Why or why not?
- If righteousness is defined according to the character and authority of God, what happens when we make ourselves the standard of what is “right”?

The Grounds of Present Righteousness

John Returns and Expands Upon What He Started in 2:29

- In 2:29, the emphasis of righteousness was in the immediate context of Jesus's second coming and our hope
- Now, the emphasis in 3:7 is grounded from 3:5—or the purpose of Jesus's life as the incarnate Lord: *to make us righteous by his own righteousness*
- The one who follows in the righteousness of Christ *does* what is truly right and good (God is light!—1 John 1:5)

What is the “Righteousness”?

Righteousness According to John (1 John 3:7)

- First, “righteousness” implies that we must be made righteous through confession and repentance of sin (1 John 1:9) — *This is a response of profession of faith!*
- Second, “righteousness” is following the example of Jesus’ life as a man or walking “as he walked” (1 John 2:6), in that, we (a) actively and willfully submit to God’s commands, and (b) love believers and non-believers in the way Christ demonstrated (*And all else that the NT says!*)

Being Born of the Devil/Evil One

Doing Right vs. Committing Sin (1 John 3:8)

- Remember, at this point in the context, the definition of sin is still within the definition of sin as “lawlessness” (3:6).
 - *This definition will not change until 5:17 (Context determines this to be the case and the conception of sin introduced at 5:16-17)*
- “of the devil” has the same weight of “paternal” origin — in other words, “of the devil” functions the same way as “born *of* him” when referring to one of God’s own children

Being Born of the Devil/Evil One

Doing Right vs. Committing Sin (1 John 3:8)

- The Devil has practiced lawlessness in his own fall!
- In this vain, one who does sin as lawlessness is (a) no different than Satan and (b) according to God, is born of Satan or is so closely identified with him, it is as if he is a child of Satan himself
- Not only is lawlessness in mind but, with the identity of Satanic paternity, there is a rejection of God's redemptive salvation in Christ—disdain and rejection hand in hand!

Being Born of the Devil/Evil One

Doing Right vs. Committing Sin (1 John 3:8)

- Christ's power in redemption is not only overcoming sin in general and lawless sin in context (3:5, "he was revealed so that he might take away sins, and there is no sin in him) but it also has the power to destroy the Devil's works!
- The question here is what does John mean by "the Devils works"?
- Simply, the devils works would be his acts of seducing people into sin which results in lawlessness and rejection of God's Law

Being Born of the Devil/Evil One

Doing Right vs. Committing Sin (1 John 3:8)

- This is John's way of saying the stain of sin, the heart and rebellion of sin, and the pollution of sin—which the Devil seeks to seduce mankind into [i.e., his “works”]—is destroyed!
- Paul said this, “For we know that our old-self was crucified with him so that the body, ruled by sin, might be rendered powerless so that we may no longer be enslaved to sin, since a person who has died is free from sin” (Rom 6:6-7)

Being Born of the Devil/Evil One

Doing Right vs. Committing Sin (1 John 3:8)

- James said, "...Resist the devil, and he will flee from you" (James 4:7)
- John will eventually say, "...the one who is in you is greater than the one who is in the world" (1 John 4:4)
- While Satan may be an agent of seducing us to sin, God's power against Satan's work keeps you from sinning that results in "lawlessness" — God has destroyed the works of the Devil and God's children will not sin as the Devil does!

Not Able to Sin

God's Work is Greater (1 John 3:9)

- Remember our Anomia paradigm! This concept helps us flavor the verse with the depth that John is intending for us to understand!
- The one born of God does not and will not sin in such a way that lawlessness is produced, resulting in death!
- Rather, the seed of God's Word and the work of the Holy Spirit keeps the one born of God in salvation and keeps them from sinning in this way!

The “Obvious” Distinction

Love Revisited and Recapitulated (1 John 3:10)

- Simply, if we understand the *Anomia* interpretive paradigm, John’s words flow plainly in *meaning*:
 - God’s children, who do not sin with the heart of disdain against God’s commands do not reach lawlessness in their condition, but rather, they do what is right by confessing sin and obeying God’s commands, and all else we’ve talked about so far!
 - Those not born of God only sin as the Devil himself does

The “Obvious” Distinction

Love Revisited and Recapitulated (1 John 3:10)

- This is especially true when we look at the concept of love, especially toward brothers and sisters in the faith!
 - There is much to be said here but this will be expanded upon next week!
 - Suffice it to say, the anomia sin is most obvious when it comes to the way we love—or do not love!—each other in the church (this is especially important in context within the church split John’s audience experienced)

What Are We Really Saying?

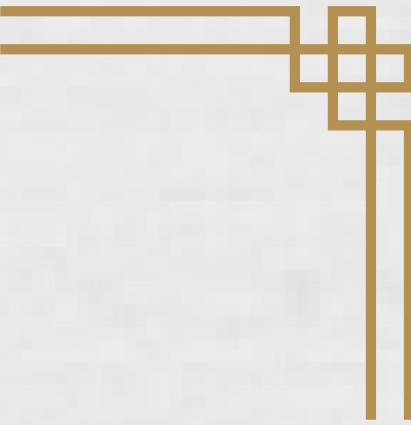
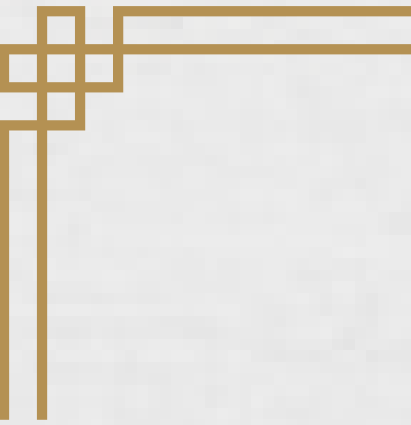
- ▶ Because I hope in Christ → I desire purity
 - ▶ Because I encounter sin → I submit to God rather than rebel against him
 - ▶ Because I submit to God → I order my life according to his revealed righteousness
- ➔ The inward transformation of the one born of God becomes externally visible in a life increasingly ordered according to God's righteousness—most especially in love for God's people

The Three Mark's

1. Willful, active, and delightful purification of oneself, modeled after Christ — “I belong to God, Christ is coming, I will be made like him—therefore I pursue holiness now”
2. Willful, continual submission to God's authority in Christ when we do mess up and sin — “I belong to God, yet I still encounter sin; therefore, I do not run from God but rather I run back to him”
3. Willful, continual orientation of God's standard of doing what is right — “I belong to God, therefore, I love what he loves and live according to his revealed commands of righteous living

Closing Questions

- When God's Word reveals that something in our lives is wrong, do we merely confess the sin, or do we actually seek to change our actions? What is the difference?
- How does remembering that God is “light” change the way we approach obedience? How does it keep Christian morality from becoming merely a list of rules?



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