

1 John

Chapter 3, Verses 7-10

General Introduction

- One of the five Johannine books
 - All written around the end of the First Century
 - All traditionally associated with the Apostle John
 - A Jewish fisherman
 - One of The Twelve
 - Probably the “beloved disciple” of John’s Gospel
 - One of the three Johannine Letters
 - 1 John is even less like a letter than is Hebrews

General Introduction

- Alfred Plummer described 1 John as a sermon which takes the Gospel of John as its text.
- Certainly there are many commonalities between the two.
- Whether it is a sermon or a letter or some other form of writing, 1 John is unmistakably an “exhortation” directed to a group of Christian believers by someone who understands himself to have substantial pastoral authority.

General Introduction

- Clearly this exhortation is spoken into a community of Christian believers who have problems:
 - Doctrinal
 - Moral
 - Social
- We cannot be certain which particular problems they faced, beyond what is written the text itself and, for the most part, in this class, we shall not attempt to look behind the text.

General Introduction

- Instead we will listen to the text speaking to us about the church in our time, which is really the same time, the end times, into which John wrote.

Review

- The author begins by identifying himself as one among the Apostles who had seen, heard, and touched Jesus Christ during his time among men on earth. **(1:1-2)**
- He addresses himself to people who *are* Christians, with an eye to preserving them in joyful fellowship with the Apostles and, thus, with God the Father and Son. **(1:3-4)**
- The Apostles proclaim the message which they received from Jesus, that God is perfectly true and perfectly good. **(1:5)**

Review

- Because of his blood shed for them, Jesus' followers are cleansed of all sin and, therefore, willing and able to behave in accordance with God's character. **(1:6-7)**
- Not perfectly, of course, all Christians including Apostles have sins, but when we confess our sins, he forgives us and cleanse us from all unrighteousness. **(1: 8-10)**
- John's reason for writing was two-fold (he said): to encourage Christians *not* to sin but also to reassure Christians that Jesus has atoned for our sins. **(2:1-2)**

Review

- Whether we truly are Christians will be seen in our obedience to the commandments of Christ. In addition such obedience perfects our love of God and causes us to live lives that resemble the life of Christ. **(2:3-6)**
- In writing these things, John says, he adds nothing to what we have heard since we first became Christians. **(2:7)**
- But the Christian message *is* new --- in that it announces the passing away of the current darkness and the new light which is already shining. **(2:8)**

Review

- In the light of Christ, hatred is impossible. To be Christian is to abandon hatred. To hang on to hatred is to remain in the darkness apart from Christ. **(2:9-11)**
- This message speaks to all Christians, old and young, simply because of our relationship with God through Christ, and not because of our maturity, or our youth. **(2:12-14)**

Review

- Whoever does the will of God abides forever, but whomever prefers this fallen world and the corrupt things of this world, does not love God, and will be swept away, with the world and everything in it. It is all passing away. **(2:15-17)**
- Because the world is in its final hour, many antichrists have gone out from us, thereby proving that they were never really part of the Church to begin with. **(2:18-19)**

Review

- Those who remain in the Church are those who have been anointed by the Holy Spirit. We all have knowledge. **(2:20)**
- Because we do know the truth, we can recognize the lies of those who have left the church. **(2:21)**
- Those who have gone out of the church have spoken the greatest lie --- saying that Jesus is not the Christ. **(2:22)**
- To deny the Son is to abandon the Father, as well. **(2:23)**

Review

- Such things the Church has understood from the beginning, and John says if we will stick with them, then we will have the Father and the Son and eternal life! **(2:24-25)**
- John has written to warn about these antichrists who have gone out and are now trying to deceive the Church. **(2:26)**
- But (as he said before) he is not offering any new teaching, only urging us to trust the same gospel and the Holy Spirit which we have had from the beginning. **(2:27)**

Review (Last Week's Lesson)

- He simply urges us to abide in Christ and practice righteousness so that we will not be ashamed when Christ returns. **(2:28-29)**
- Christians are already Children of God. The world does not recognize us, because it had not yet recognized God (Christ) but when Christ returns, it will become apparent to everyone who and what we eternally are! **(3:1-2)**
- It is because we hope for this that we Christians purify ourselves, even now, as he is pure **(3:3)**

Review (Last Week's Lesson)

- Conversely, if we make a practice of sinning, then this proves that we are not really Christians. **(3:4-6)**

1 John 3:7-10

3:7子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

3:8罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

3:9すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

1 John 3:7-10

3:10神の子と悪魔の子との区別は、これによって明らかである。すなわち、すべて義を行わない者は、神から出た者ではない。兄弟を愛さない者も、同様である。

1 John 3:7-10

⁷ Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

⁹ No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

1 John 3:7-10

¹⁰ By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

- The Apostle speaks to the true believers of the Church.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, **let no one deceive you**. Whoever practices righteousness is righteous, as he is righteous.

- The Apostle speaks to the true believers of the Church.
- He speaks to protect them against those who might deceive them.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. **Whoever practices righteousness is righteous**, as he is righteous.

- The deception against which he speaks is the false idea that a man could somehow **be** righteous without actually practicing righteousness.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. **Whoever practices righteousness is righteous**, as he is righteous.

- The deception against which he speaks is the false idea that a man could somehow **be** righteous without actually practicing righteousness.
- In fact, **doing is being**.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, *as he is righteous*.

- The eternal, perfectly righteous Son of God, became flesh.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, *as he is righteous*.

- The eternal, perfectly righteous Son of God, became flesh.
- The God-man Jesus practiced perfect righteousness.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, *as he is righteous*.

- The eternal, perfectly righteous Son of God, became flesh.
- The God-man Jesus practiced perfect righteousness.
- Even for him, in some sense, doing was being. (Hb. 2:10 ff)

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

- Christ-likeness means Christ-like behavior --- we cannot be like him unless we walk like him.

1 John 3:7

子たちよ。だれにも惑わされてはならない。彼が義人であると同様に、義を行う者は義人である。

Little children, let no one deceive you. Whoever practices righteousness is righteous, *as he is righteous*.

- Christ-likeness means Christ-like *behavior* --- we cannot *be* like him unless we *walk* like him.
- And we cannot be children of God without becoming like Christ.

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

- When we make a practice of sinning, we imitate not Christ but the devil, and this shows that we are “of the devil.”

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまうためである。

Whoever makes a practice of sinning is of the devil, **for the devil has been sinning from the beginning**. The reason the Son of God appeared was to destroy the works of the devil.

- When we make a practice of sinning, we imitate not Christ but the devil, and this shows that we are “of the devil.”
- The devil is the one who has been sinning since creation and tempting others to sin.

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.**

- The reason why the Son of God became flesh was to destroy the works of the devil.

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.**

- The reason why the Son of God became flesh was to destroy the works of the devil, which are **sin** and **death**.

1 John 3:8

罪を犯す者は、悪魔から出た者である。悪魔は初めから罪を犯しているからである。神の子が現れたのは、悪魔のわざを滅ぼしてしまいうためである。

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.**

- The reason why the Son of God became flesh was to destroy the works of the devil, which are sin and death.
- When we accept Christ, we are set free from Satan, sin, and death! We are free to **stop** sinning.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

- If someone is a child of God, then he will not make a practice of sinning.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, **for God's seed abides in him**, and he cannot keep on sinning because he has been born of God.

- If someone is a child of God, then he will not make a practice of sinning.
- There is a reason why a child of God stops sinning: God's seed abides in him.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, **for God's seed abides in him**, and he cannot keep on sinning because he has been born of God.

- Grammatically this has two possible meanings:

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, **for God's seed abides in him**, and he cannot keep on sinning because he has been born of God.

- Grammatically this has two possible meanings:
 - God's children (=God's seed) abide in God.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, **for God's seed abides in him**, and he cannot keep on sinning because he has been born of God.

- Grammatically this has two possible meanings:
 - God's children (=God's seed) abide in God. God **can** not sin.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, **for God's seed abides in him**, and he cannot keep on sinning because he has been born of God.

- Grammatically this has two possible meanings:
 - God's children (=God's seed) abide in God.
 - The Holy Spirit (= God's seed) abides in a child of God.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, for God's seed abides in him, and **he cannot keep on sinning because he has been born of God.**

- Grammatically this has two possible meanings:
 - God's children (=God's seed) abide in God.
 - The Holy Spirit (= God's seed) abides in a child of God.
- I prefer the latter, although the result is the same.

1 John 3:9

すべて神から生れた者は、罪を犯さない。神の種が、その人のうちにとどまっているからである。また、その人は、神から生れた者であるから、罪を犯すことができない。

No one born of God makes a practice of sinning, for God's seed abides in him, and he **cannot keep on sinning** because he has been born of God.

- A child of God **can** not keep on sinning!

Discussion

Discussion

- Practically every Christian agrees that Jesus Christ is the only man who ever lived without any sin whatsoever.

Discussion

- Practically every Christian agrees that Jesus Christ is the only man who ever lived without any sin whatsoever.
- Practically every Christian agrees that a true Christian **should** become increasingly obedient over time, and that we **will be** made perfect **in the end**, when Christ returns.

Discussion

- Practically every Christian agrees that Jesus Christ is the only man who ever lived without any sin whatsoever.
- Practically every Christian agrees that a true Christian should become increasingly obedient over time, and that we will be made perfect in the end, when Christ returns.
- Some have believed that near-Christ-like perfection is something Christians can achieve, even in this lifetime.

Discussion

- Practically every Christian agrees that Jesus Christ is the only man who ever lived without any sin whatsoever.
- Practically every Christian agrees that a true Christian should become increasingly obedient over time, and that we will be made perfect in the end, when Christ returns.
- Some have believed that near-Christ-like perfection is something Christians can achieve, even in this lifetime.
- I personally do not think such perfection is possible, at least not for me, or for anyone whom I have ever met!

Discussion

- Here John is teaching (at least) that every Christian *will* become increasingly obedient over time and that things *can* not be otherwise!

Discussion

- Here John is teaching (at least) that every Christian *will* become increasingly obedient over time and that things *can* not be otherwise!
 - -i.e. (A child of God can not keep on sinning.)

Discussion

- Here John is teaching (at least) that every Christian *will* become increasingly obedient over time and that things *can* not be otherwise!
 - -i.e. (A child of God can not keep on sinning.)
- Do you agree with John?

Discussion

- Here John is teaching (at least) that every Christian will become increasingly obedient over time and that things can not be otherwise!
 - -i.e. (A child of God can not keep on sinning.)
- Do you agree with John?
- Do you understand how this happens?

Recommended Reading

Recommended Reading

- *Paul's Letter to the Romans, Chapter 8*

Recommended Reading

- ***Paul's Letter to the Romans, Chapter 8***
 - **Especially Verse 14:** “For all who are led by the Spirit of God are sons of God.”

Recommended Reading

- ***Paul's Letter to the Romans, Chapter 8***
 - **Especially Verse 14:** “For all who are led by the Spirit of God are sons of God.”
- ***“The Leading of the Spirit,”*** by Benjamin B. Warfield.

Recommended Reading

- ***Paul's Letter to the Romans, Chapter 8***
 - **Especially Verse 14:** “For all who are led by the Spirit of God are sons of God.”
- ***“The Leading of the Spirit,”*** by Benjamin B. Warfield.
 - This article first appeared in *The Power of God unto Salvation*, published by the Presbyterian Board of Publication in 1903.

Recommended Reading

- ***Paul's Letter to the Romans, Chapter 8***
 - **Especially Verse 14:** “For all who are led by the Spirit of God are sons of God.”
- ***“The Leading of the Spirit,”*** by Benjamin B. Warfield.
 - This article first appeared in *The Power of God unto Salvation*, published by the Presbyterian Board of Publication in 1903.
 - Available online at:
http://www.opc.org/new_horizons/NH01/06c.html

Discussion

- “Perseverance of the Saints”

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)
- Peter

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)
- Peter
- David

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)
- Peter / Judas
- David / Saul

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)
- Peter / Judas
- David / Saul
- Matthew 7:21-23

Discussion

- “Perseverance of the Saints”
 - e.g. Philippians 1:6 (and many others)
- Peter / Judas
- David / Saul
- Matthew 7:21-23
- 1 Corinthians 13

1 John 3:10

神の子と悪魔の子との区別は、これによって明らかである。すなわち、すべて義を行わない者は、神から出た者ではない。兄弟を愛さない者も、同様である。

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

1 John 3:10

神の子と悪魔の子との区別は、これによって明らかである。すなわち、すべて義を行わない者は、神から出た者ではない。兄弟を愛さない者も、同様である。

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

- Despite the difficulty, sometimes, of determining who truly are the children of God and who are the children of the devil, John repeatedly underscores his point.

1 John 3:10

神の子と悪魔の子との区別は、これによって明らかである。すなわち、すべて義を行わない者は、神から出た者ではない。兄弟を愛さない者も、同様である。

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

- Children of God and children of the devil are expected to exhibit righteous and unrighteous behavior respectively.

1 John 3:10

神の子と悪魔の子との区別は、これによって明らかである。すなわち、すべて義を行わない者は、神から出た者ではない。兄弟を愛さない者も、同様である。

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, **nor is the one who does not love his brother.**

- Children of God and children of the devil are expected to exhibit righteous and unrighteous behavior respectively.
- Love (self sacrifice) is an even more powerful indicator.

Comment

- The devil may disguise himself as an angel of light, but never to the point of manifesting genuine self-sacrificial love.