



## II. THE RIGHTEOUSNESS OF SONSHIP (1 John 3:4-10)

### A. The Committing of Sin (1 John 3:4)

1. The identity of sin—"sin is the transgression of the law."
  - a. Sin existed before the law (Romans 5:13).
  - b. Where there is no law, there is no transgression (Romans 2:12; Romans 4:15; Romans 5:13; Romans 7:8).
  - c. The law was added because of transgressions (Galatians 3:19; 1 Timothy 1:9).
  - d. The law provides the knowledge of sin (Romans 3:20; Romans 7:7).
  - e. Sin is the transgression of the law (James 2:9, 11; 1 John 3:4).
  - f. The law condemns the act of sin (Romans 3:20; Romans 4:15; Romans 5:20; Romans 7:9).
  - g. The law offers no solution to the sin (Romans 3:20; Romans 8:3).
  - h. Illustration: The law is like a fenced in piece of property.
    - (1) As long as a man walks within the bounds of that property, there is no sin.
    - (2) The moment a man crosses the fence, he transgressed (passed over) the law (James 2:9, 11; 1 John 3:4; see Daniel 9:11).
    - (3) When the law is transgressed, the individual becomes defiled (Isaiah 24:5; Psalm 119:1).
    - (4) By transgressing the law, in any point, he is guilty of all (James 2:10).
2. The offense of sin—"whosoever committeth sin transgresseth the law" (James 2:9, 11).

### B. The Remedy for Sin (1 John 3:5)

1. The purpose of the Lord's coming
  - a. His manifestation—The Lord's manifestation speaks of His first coming, also known as the incarnation. It is when He made Himself visible to mankind by adorning Himself in a body of flesh.
    - (1) The audience of His manifestation (John 1:31)
    - (2) The openness of His manifestation (1 John 1:2)
    - (3) The nature of His manifestation (1 Timothy 3:16)
    - (4) The time of His manifestation (1 Peter 1:20)
    - (5) The purpose of His manifestation (1 John 3:5); He came to:
      - a) Fulfil the law (Matthew 5:17)
      - b) Divide (Matthew 10:34-35; Luke 12:49-51)
      - c) Minister by giving His life as a ransom (Matthew 20:28; Mark 10:45)
      - d) Preach (Mark 1:38)
      - e) Call sinners to repentance (Mark 2:17; Luke 5:32)
      - f) Do the will of the Father (John 6:38)
      - g) Execute judgment (John 9:39)
      - h) Offer life (John 10:10)



- i) Bring light (John 12:46)
      - j) Save the world (John 12:47)
      - k) Bear witness to the truth (John 18:37)
    - b. His taking away
      - (1) He was manifested to take away our sins (1 John 3:5).
      - (2) He came to take away the sin of the world (John 1:29).
      - (3) He appeared to put away sin by the sacrifice of Himself (Hebrews 9:26).
  - 2. The purity of the Lord
    - a. He did nothing amiss (Luke 23:41).
    - b. He was a righteous man (Luke 23:47).
    - c. He knew no sin (2 Corinthians 5:21).
    - d. He was without sin (Hebrews 4:15).
    - e. He is holy and undefiled (Hebrews 7:26).
    - f. He did no sin, neither was guile found in His mouth (1 Peter 2:22).
    - g. He was “the just” (1 Peter 3:18).
    - h. He is “the righteous” (1 John 2:1).
    - i. In Him is no sin (1 John 3:5).
- C. The Association of Sin (1 John 3:6-10)
- 1. Abiding in Him (1 John 3:6)
    - a. The effect of abiding in Him—“Whosoever abideth in him sinneth not” (1 John 5:18).
      - (1) Common interpretations
        - a) Continual abiding
          - i) Some will teach that the “eth” endings signify that the word means a present and continual action.
          - ii) This would mean that if you are currently abiding in Christ, you will not sin.
          - iii) When combined with the remainder of the verse, it suggests that someone who continually sins (sinneth) hath not seen God or known Him.
        - b) Loss of salvation
          - i) Now
            - (a) Some will teach that an individual must abide in Christ in order to stay saved.
            - (b) When the person sins, he is no longer abiding in Christ and therefore loses his salvation.
          - ii) In the tribulation
            - (a) Some teach the verse is not applicable to saints in the church age but was intended to be applied doctrinally to believers in the tribulation.
            - (b) They again might teach that an individual must abide in Christ in order to stay saved.
            - (c) When the person sins, he is no longer abiding in Christ and therefore loses his salvation.



- c) The new man
  - i) Some will teach that the verse makes a distinction between the old man and the new man.
  - ii) All who are saved have the new man or a new nature dwelling within them.
  - iii) That new man will not sin against the Lord, but always seeks to do right.
- (2) Concerns with each interpretation
  - a) Continual abiding
    - i) The “eth” endings do not signify a continual action, but rather have to do with the nature of the subject.
      - (a) “Eth” endings
        - (i) The world—knoweth (1 John 3:1)
        - (ii) Him—purifieth (1 John 3:3)
        - (iii) Whosoever—committeth/transgresseth (1 John 3:4)
        - (iv) Whosoever—abideth/sinneth (1 John 3:6)
        - (v) He—doeth (1 John 3:7)
        - (vi) He—committeth (1 John 3:8)
        - (vii) Devil—sinneth (1 John 3:8)
        - (viii) Seed—remaineth (1 John 3:9)
        - (ix) Whosoever—doeth (1 John 3:10)
        - (x) He—loveth/abideth (1 John 3:14)
      - (b) “Est” endings
        - (i) Thou—mayest (Genesis 2:16)
        - (ii) Thou—eatest (Genesis 2:17)
        - (iii) Thou—shouldest (Genesis 3:11)
        - (iv) Thou—gavest (Genesis 3:12)
        - (v) Thou—doest (Genesis 4:7)
        - (vi) Thou—tillest (Genesis 4:12)
        - (vii) Thou—comest/goest (Genesis 10:19)
        - (viii) Thou—goest (Genesis 10:30)
        - (ix) Thou—comest (Genesis 13:10)
        - (x) Thou—seest (Genesis 13:15)
    - ii) This truth is borne out in the passage when we consider the following:
      - (a) Committeth sin (1 John 3:8)
      - (b) Doth not commit sin (1 John 3:9)
      - (c) See also the usage of abiding in John 15:4-10.
  - b) Loss of salvation
    - i) The passage states that “whosoever sinneth hath not seen him, neither known him” (1 John 3:6).
    - ii) This suggests that the person who commits this offense never knew God in the first place.
    - iii) Besides this, if salvation is dependent upon people’s refusal to sin, no person will ever be saved. The same thing holds true in the tribulation.



- c) The new man
  - i) There is certainly a distinction between the old man and the new man in the word of God.
  - ii) However, the passage does not seem to state anything about the dual natures of man.
  - iii) The only possibility that leads some to accept this interpretation is the presence of the word *seed*.
  - iv) The word *seed* often has a connection to something that is sown or something that is based upon birth. This leads some to state that it must be a reference to the new man that is birthed in us at the time of salvation.
- (3) Conclusions
  - a) The first two interpretations do not seem possible when comparing scripture with scripture.
  - b) The third interpretation seems possible and does not seem to violate any other scriptures, but it still seems weak.
  - c) Its strengths would include:
    - i) The word “seed” always refers to something produced by regeneration.
      - (a) It is yielded by herbs (Genesis 1:11-12).
      - (b) It is connected to generations of people.
        - (i) Connected to *offspring* (Job 5:25; Job 21:8; Isaiah 44:3; Isaiah 48:19; Isaiah 61:9; Isaiah 65:23)
        - (ii) Connected to *generation* (Psalm 22:30; Psalm 112:2)
        - (iii) Connected to *children* (Psalm 102:28; Psalm 105:6; Isaiah 1:4; Isaiah 57:4)
        - (iv) Connected to *sons* (Isaiah 57:3)
    - (c) It indicates something about the new birth. Which is connected to:
      - (i) Offspring (Acts 17:28-29)
      - (ii) Generation(s) (Titus 3:5; 1 Peter 2:9)
      - (iii) Children (Romans 8:16-17, 21; Galatians 3:26)
      - (iv) Sons (John 1:12; Romans 8:14, 19; Galatians 4:5-6; Philippians 2:15; 1 John 3:1-2)
  - ii) Paul indicates a distinction in his sin (Romans 7:14-25).
    - (a) It was no more he that did it, but sin that dwelled in him (Romans 7:17, 20).
    - (b) The inward man delighted in the law of God, but another law in his members brought him into captivity (Romans 7:22-23).
    - (c) With the mind he served the law of God, but with the flesh he served the law of sin (Romans 7:25).
  - iii) Our position in Christ



- (a) We are already seated in heavenly places in Christ where no sin can enter in (Ephesians 2:6).
      - (b) We are new creatures in Christ (2 Corinthians 5:17).
      - (c) Our life is hid with Christ in God (Colossians 3:3).  
See 1 John 3:6.
    - iv) It would seem as though there may indeed be a part of us, the new nature, which does not sin but always seeks to please the Lord.
    - v) Another thought
      - (a) We are presently two-thirds redeemed.
        - (i) Our soul is redeemed (Hebrews 10:39).
        - (ii) Our spirit is quickened (Ephesians 2:1, 5).
        - (iii) Our body is awaiting its redemption (Romans 8:23).
      - (b) The identifying part of the man is the soul (Genesis 2:7; Genesis 35:18; Galatians 2:20; Revelation 6:9; Revelation 18:13; Revelation 20:4).
      - (c) Consider the following passages: Isaiah 38:17; Isaiah 53:10, 12; Ezekiel 18:4, 20; James 5:20.
      - (d) Perhaps the passage is speaking of the soul of a man. It would be safe to say the soul of the saved does not sin against the Lord.
  - b. The declaration of sin—"whosoever sinneth hath not seen him, neither known him" (see 3 John 1:11).
    - (1) If this does indeed speak of the new nature of a man (his redeemed soul) who is born again, it would confirm that the soul does not sin.
    - (2) The lost man has a soul that has transgressed the law of God (Micah 6:7) and has not seen God, neither has he known God (Matthew 7:23; John 10:14; 2 Timothy 2:19).
2. Doing righteousness (1 John 3:7)
- a. The concern for deception (see Ephesians 4:14)
  - b. Righteous works
    - (1) Done because he is righteous
      - a) Some say a man is righteous because he does righteousness.
      - b) Actually, a man does righteous things because he has been made righteous by the Lord (Romans 6:16-18; Ephesians 5:9; Philippians 1:11; 1 Peter 2:24).
    - (2) He is righteous as the Lord is righteous.
3. Committing sin (1 John 3:8-9)
- a. He that is of the Devil (1 John 3:8)
    - (1) The work of the Devil
      - a) He that committeth sin is of the Devil.
        - i) This is in contrast with the new nature.
        - ii) All sin is a direct work of the Devil.



- iii) Two options of interpretation
    - (a) The old man is a disciple of Satan, while the new nature is a product of the new birth from above.
    - (b) The lost man is of the Devil. The soul of a saved man cannot sin, and therefore the passage would be speaking of the unregenerate soul of a lost man.
  - b) The Devil sinneth from the beginning.
    - i) He was a murderer from the beginning (John 8:44).
    - ii) He abode not in the truth (John 8:44).
    - iii) Two possibilities of time
      - (a) In the garden of Eden (Genesis 3:1-5)
      - (b) Before his fall (Isaiah 14:12-15)
  - (2) The work of the Son of God
    - a) For this purpose the Son of God was manifested.
    - b) That he might destroy the works of the Devil
- b. He that is born of God (1 John 3:9)
  - (1) His actions
    - a) He doth not commit sin.
    - b) His seed remaineth in him.
    - c) He cannot sin.
  - (2) The cause
    - a) Several of the common interpretations of this passage lose any credibility when tested against this verse.
    - b) The soul of a saved person
      - i) Doth not commit sin and cannot sin
      - ii) Because he is born of God
- 4. The identification of children (1 John 3:10)
  - a. The children of God
  - b. The children of the Devil

### III. THE LOVE OF SONSHIP (1 John 3:11-22)

#### A. The Separation of Our Love (1 John 3:11-13)

- 1. The message of love (1 John 3:11)
  - a. The consistency of the message—"heard from the beginning"
  - b. The basis of the message—"we should love one another."
- 2. The antithesis of love (1 John 3:12-13)
  - a. The example of Cain (1 John 3:12)
    - (1) His association—"of that wicked one" (Matthew 13:38; John 8:44; Acts 13:10; 1 John 3:8, 10)
    - (2) His works—"slew his brother" (Genesis 4:8)
    - (3) His motive—"his own works were evil, and his brother's righteous" (Hebrews 11:4; Genesis 4:4-5)
  - b. The hate of the world (1 John 3:13)
    - (1) Of no surprise—"marvel not."
    - (2) The source of their hate (John 7:7; John 15:18; John 17:14)



## B. The Assurance of Our Love (1 John 3:14-19)

1. The statement of our love (1 John 3:14-15)
  - a. The statement of love—"we **know** that we have passed from death unto life" (1 John 3:14; John 5:24). Note: Love of the brethren offers the believer assurance of salvation.
    - (1) We were dead in trespasses and sins (Ephesians 2:1).
    - (2) We were quickened (made alive) (Ephesians 2:1, 5).
    - (3) This happened when we were born again (John 3:3-7).
    - (4) One of the products of a new birth is a supernatural love for the brethren.
  - b. The statement of hate (1 John 3:14-15)
    - (1) He that loveth not his brother abideth in death (1 John 3:14; 1 John 2:9; 1 John 4:20).
    - (2) Whosoever hateth his brother is a murderer (1 John 3:15).
    - (3) No murderer hath eternal life abiding in him (1 John 3:15).
2. The statement of God's love (1 John 3:16)
  - a. The perception by man—we perceive God's love (1 John 4:9-10; John 3:16; John 15:13; Romans 5:8; Ephesians 5:2, 25).
  - b. The demonstration by God—He [God] laid down His life for us.
3. The results of our love (1 John 3:16-18)
  - a. We ought to lay down our lives for the brethren (1 John 3:16).
  - b. We ought to have compassion upon the brethren (1 John 3:17).
    - (1) When we see a brother in **need** (Matthew 6:25-32; Romans 12:13; 1 Timothy 6:8; James 2:15-16)
    - (2) And we have this world's good
    - (3) We should give.
    - (4) However, a man that "would not work" should not even be assisted with the basic **NEEDS** of life (2 Thessalonians 3:10, 12).
  - c. We ought to love in: (1 John 3:18)
    - (1) Deed
    - (2) Truth
4. The comfort offered by our love (1 John 3:19)
  - a. Hereby we **know**
  - b. And shall **assure**

## C. The Confidence of Our Love (1 John 3:20-22)

1. The condemnation of heart (1 John 3:20-21)
  - a. If our heart condemn us (1 John 3:20)
    - (1) The word *for* connects us to the previous thought of loving the brethren.
    - (2) It is almost as though verses 20 and 21 are the invitational verses to the previous sermon on the subject of love.
    - (3) If our heart condemns us...on the subject of loving the brethren, this would suggest that there is no assurance of salvation.