



1 John

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1 John

1 John 3:1

- The question arises: *If God gives us eternal life (2:25), “what manner of love” does God have?*
 - *What manner of—*
 - *“man is Jesus” Matthew 8:27*
 - *“stones and buildings are these” of the Temple – Mark 13:1*
 - *“salutation is this” –Luke 1:29*
 - *“woman is this that touches him” –Luke 7:39*
 - *“manner of persons ought you to be” –2 Peter 3:11*
 - The word literally means, “from what country, race or tribe...of what sort or quality” (Strong's 4217)

1 John 3:1

- “The father hath *bestowed*” (KJV, NKJV, NASB)
 - There is no special meaning to “bestowed,” it simply means “given,” as in v. 24.
- So that we might be called children of God.
 - Aorist tense (this happened at a point in time)
 - Passive tense (we are non-active recipients)
 - Subjunctive tense (there is a contingency)
 - The contingency is not upon us, or it would deny the passive.
 - The contingency is what God did—give us this manner of love.
 - Other passages *do* have contingencies that are on us, such as Romans 10:9
- “Children of God”
 - Greek *Tekna*, not *uios*, so “children” not “sons.”

1 John 3:1

- Because we are “children of God” –
 - *The world does not know us.*
 - *If you ever feel like the world just doesn't understand you, now you know why!*
 - *Is the model and format of the church today strange to the world, or does the world “know us” all too well.*
 - *Tony Robbins video – with a few Bible verses, most Christians would have praised this session for how much the Spirit moved.*
 - <http://www.robbsmadaanestraining.com/landing-site/pages/cert/index.php>
 - *We should, in part, judge our sermons based on how much content would remain if we took the strictly Biblical content out.*

1 John 3:1

- Because we are “children of God” –
 - *The world does not know us.*
 - *“Because it did not know Him”*
 - *Rejection by the world should be a badge of honor, instead—*
 - *Believers who separate are told that they are “uncaring” and “Un-Christlike.”*
 - *Believers are led to believe that everyone loved Christ, and they will love Christians.*
 - *Believers are led to believe that the Christian life will help them succeed in life.*

1 John 3:1

- Translation Issues
 - Modern translations add “...and we are” after “that we should be called the children of God.”
 - Default to the Textus Receptus (KJV/NKJV)
 - If the subjunctive is meant to be upon the *potential* of being children of God, then “and we are” is a dangerous addition.
 - NIV “the Father has lavished on us”
 - Even when it may be true, we should insist on word-for-word translations.

1 John 3:1

- Translation Issues

- “*See how very much our Father loves us, **for he calls us his children**, and that is what we are! ...*”(1 John 3:1, NLT)

- Leaves out the subjunctive. Instead of “God loved us so that he could call us His children,” NLT says, “God loves us as displayed by the fact He calls us children.”

1 John 3:1

- Translation Issues

- “...*But the people who belong to this world don't recognize that we are God's children because they don't know him.*” (1 John 3:1, NLT)

- The world doesn't really care if we are God's children, rather, the world simply doesn't understand us, because they don't know (understand) Him.
 - This is a man-centered translation.

1 John 3:1

- Translation Issues

- “*What marvelous love the Father has extended to us! **Just look at it—we’re called children of God! That’s who we really are...***”(1 John 3:1, The Message)

- Notice, again, the man-centered focus, and the absence of the necessity of God’s love as the subjunctive (that is, the contingency).

1 John 3:2-3

- In v. 2, John goes beyond the theological contingency to the current reality: “Now (based on the Father’s love), we are children of God.”
 - But, we are not complete in our likeness.
 - Our final likeness of Him is contingent upon our ability to “see Him as He is.”
 - “When He appears” is the subjunctive (contingent) for “we will be like Him.”
- In v. 3, we purify ourselves to the degree that we are able to see Him.

1 John 3:4-8

- Verse 4 – there is a lawlessness (*anomia*) that is undeniable when we sin.
 - As believers, free from the law, we are not free to lawlessness.
- Verse 5 – another subjunctive (contingency):
 - The *taking of our sins* is contingent upon *His manifestation* and *His sinlessness*.

1 John 3:4-8

- Verses 6-8-- Whatever interpretation we have of these verses has to align with the clarity of 1 John 1:8.
- Verse 6 becomes clear only in light of verse 2, and is hopelessly confusing (and disturbing) without this context.
 - Until we “see him” we cannot be fully like Him.
 - Be very careful of verse 6 used as any kind of proof text. It is unintelligible without its context.

1 John 3:4-8

- Verse 6 provides a strong remedy for overcoming sin: *abide in Him*.
 - Everett Harrison: Abiding is not to be confused with position. Christ stated the fact of spiritual position before He inculcated the necessity of abiding (John 14:20; 15:4). Abiding is an activity. It means communion with the person of Christ and submission to the will of Christ.
 - Bibliotheca Sacra 111.441 (1954): 44. Print.

1 John 3:4-8

- Verses 7-8 clearly put the issue of sin in terms of spiritual warfare.
 - If we do righteousness, we are righteous.
 - If we commit sin, we are “out of the devil.”
- The contingency (subjunctive) of the destruction of the works of the devil is accomplished in the manifestation of the Son of God (v. 8).
 - This manifestation is *not* fully accomplished.
 - Someday, “He will put all things in subjection...”

1 John 3:4-8

- Translation issues-verse 4
 - KJV “whoever committeth sin transgresseth also the law”
 - Similar in NIV, TEV, & HCSB
 - NKJV “practices lawlessness” (*anomia*) –a good correction from the KJV
 - The KJV was an interpretation, not a translation

1 John 3:4-8

- Translation issues-verse 4
 - “*Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.*” (1 John 3:4, ESV)
 - ESV tried to overcome the seeming contradiction of 1:8 without considering 3:2 and the “we’re not there yet” teaching of chapter 3.
 - While the *present active indicative* does mean current action, it does not imply continual action (as does the participle)

1 John 3:4-8

- Translation issues-verse 5
 - “*Surely you know that Christ showed up **in order to get rid of sin**. There is no sin in him, and sin is not part of his program.*” (1 John 3:5, *The Message*)
 - KJV, NASB, and most others “to take away sins”
 - “get rid of” doesn’t convey the personal nature of the work. With *The Message*, Christ could be our *savior by example* rather than by *the work of the cross*.

1 John 3:4-8

- Translation issues-verse 6
 - “*No one who lives in him keeps on sinning. No one who **continues to sin** has either seen him or known him.*” (1 John 3:6, NIV)
 - Similar in NLT, TEV, *The Message*, ESV
 - The text says ‘no one who sins,’ and does not indicate continuing action.
 - Again, this fails to note the “already/not yet” nature of our walk and gives accusation of the lostness of a believer who sins.
 - A believer who sins is not lost, they are not yet perfected.
 - “When He appears, we will be like Him” (v. 2)

1 John 3:4-8

- Translation issues-verse 8
 - There is a *schizophrenia* of thought if one compares the “translations” of v. 8.
 - The one who “practices sin” is of the devil
 - TEV, NLT, The Message, ESV, NASB
 - The one who “commits sin” is of the devil
 - KJV, NIV, HCSB
 - The Greek: there is a participle, but it is the subject, not the main verb.
 - “If someone sins, the one doing the sin is of the devil”
 - Does it really make any sense to reserve the satanic origin of sin to habitual sin?

Questions?

- New article – Rethinking Acts 2:38
- This week’s “Ask the Theologian”
 - Falling from Grace and Romans 11
 - What Language did Jesus Speak?
- Email me! randy@randywhiteministries.org