



1 John

# Listening Instructions

- If you have sound problems during the session, switch “Audio options” at the left of your screen.
- Another audio option:  
[www.blogtalkradio.com/randywhite](http://www.blogtalkradio.com/randywhite)
- Three phone options:
  - 949-202-4265, PIN 1478315
  - 347-215-7254, option 1
  - 888-238-8529, option 1
- 😊



1 John

# 1 John 3:10-12

- Separating those “of the devil” and “not of God”-
  - They “doeth not righteousness”
  - They “loveth not his brother”
- “The message from the beginning” is “love one another.”
  - An illustration of the “love” requirement: Cain (v. 12)
  - Verse 12 answers an age-old question about why God rejected Cain’s sacrifice.
    - It was NOT because of God’s sovereignty.
    - It WAS because “his deeds were evil.”

# Faulty Thinking because it does not take the full counsel of Scripture

Why is it so important for us to know why Cain's offering was not accepted? Why does it bother us so much? Why are we compelled to provide a reason **when the story itself doesn't give us one?**

Here is where we begin to learn something about God, and about ourselves. The first thing we learn is that God is God. That may seem like such an obvious statement. But think about it. God, and God alone, decides what offering he accepts, and whose. He is God. He is free to do what he wants.

The theological word here is sovereignty. God is sovereign. He does not have to operate by any standards that humans have set for him, or in accordance with human expectations. **He does not have to answer to human beings for his actions. He is God!**

I'm not sure in our **modern culture** if we really grasp the significance of that. I fear that too often, especially today in our popular religious culture, **we have opted for a small God.** One that we can know. One that we can get chummy with. One that we can understand so well that we know exactly what he will do.

<http://www.crivoice.org/S-gen4.html>

# Faulty Thinking because it does not take the full counsel of Scripture

The problem with the previous concept is-

1. It dismisses the value of asking questions
2. It fails to look to Scripture for an answer to the natural “why” question
3. It assumes an answer that is not given (Sovereignty)
4. It places an assumption on others (“we have opted for a small God”)

# 1 John 3:10-12 | Translation Issues

- Does the first part of v. 10 go with v. 9 or with the last part of v. 10?
- “Doth not righteousness” (KJV) –vs-
  - “does not do what is right” (NIV, TEV, HCSB)
  - “does not live righteously” (NLT)
  - “Won’t practice righteous ways” (The Message)
  - “practice righteousness” (ESV, NASB)
  - These fail because they make “righteousness” a set of actions rather than a singular act.

# 1 John 3:10-12 | Translation Issues

- The Voice, v. 10: “So it is not hard to figure out who are the children of God and who are the children **of the diabolical one**: those who **lack right standing** and those who don’t show love for one another do not belong to God.”
  - Why is the emphasis taken of “the Devil?”
  - Why is the active verb, “do” removed, and made into a passive verb, “lack right standing?”



# 1 John 3:10-12 | Translation Issues

- Two translations that tell us more than the text reveals--
  - “*We must not be like Cain, **who joined the Evil One** and then killed his brother. And why did he kill him? Because he was **deep in the practice of evil**, while the acts of his brother were righteous.*” (1 John 3:12, The Message)
  - “**Please** do not act like Cain, who was of the evil one. He **brutally** murdered his own brother. Why would he do something **so despicable**? Because **his life was devoted to evil and selfishness**, and his brother chose to do what is right.” (The Voice)

# 1 John 3:13

- “Marvel not that the world hate you” is the summary lesson from the Cain and Abel story, not the beginning of a new thought (as in NASB).
  - If Cain and Abel are *types of children of the devil and children of God*, then we see a *type* of the hatred that the world will have toward believers.

# 1 John 3:14-15

- “Love the brethren” is a key result of eternal life.
  - Notice it does not say we love “all people”
  - With new birth there is a new love for the family of God
  - It is incompatible to say “I am a hate-filled Christian”
  - How do we measure our love for the “brethren?”
    - Fellowship
    - Sacrifice
    - Prayers
    - Enjoyment of company
  - Warning signs:
    - You get worn out real quick when you are with Christians
    - Your patience level is higher with non-Christians than with the church
    - You find ways to avoid Christian fellowship and mutual encouragement

# 1 John 3:16-18

- The “Love Standard” is Jesus Christ: *He laid down His life for us.*
  - John loves to describe Christ as the one who “lays down His life.”
    - John 10:24, 12:25, 27, 13:37-38, 15:13, 1 Jn 3:16
  - Because of what Christ has done for us, we have a debt. Literally, “We owe on our brothers behalf to lay down our lives.”
- The example and the instruction: verse 17-18
  - Let’s find ways to love the brethren in “deed and truth”

# Translation Issue – 1 Jn 3:16-17

- *“This is how we’ve come to **understand and experience love**: Christ sacrificed his life for us. This is why we ought to **live sacrificially** for our fellow believers, and not just be out for ourselves. If you see some brother or sister in need and have the means to do something about it but turn a cold shoulder and do nothing, **what happens to God’s love? It disappears. And you made it disappear.**” (1 John 3:16–17, The Message)*
  - This presents a motivational work of Christ rather than propitiational
  - This waters down the “lay down your life” to “live sacrificially”
  - This makes God’s love very unreliable and man-based
  - This lacks logical continuity: We understand love because Christ sacrificed for us, but if we don’t sacrifice for others God will abandon us.

# 1 John 3:19-21

- Jeremiah 17:9 is foundational to properly understanding these verses.
- In the text, verse 19 has to take priority.
  - “In this” or “hereby” is essential to v. 19
  - If we have “this” then we know we are “of the truth”
  - What is “this?”
    - The love “in deed and truth” for the brethren (v. 18)
    - If we make “this” to be “our heart” and what it tells us, we conflict with Jeremiah 17:9
  - Our *actions* ought to persuade and assure *our heart*
    - If our heart is not persuaded, we ought to listen to God’s opinion (v. 20)
    - If we have obeyed God’s Word and thus love in deed and truth, and our actions have persuaded our heart, “then we have confidence toward God (v. 21)
  - Anytime you see verse 21 used without context, BEWARE!

# 1 John 3:22

- When we are laying down our life or the brethren, loving them in deed and truth, and keeping the commandments of God (doing the things pleasing in His sight), “whatever we ask, we receive of Him.”
  - Our asking would be as affected as our receiving

# 1 John 3:23-24

- These verses are a summary of chapters 1-3
  - God’s commandment: believe on the name of his Son Jesus Christ
  - Christ’s commandment: love one another
- The result is a mutual abiding: “we in Him and He in us” in the form of the Holy Spirit.



# What you are likely to see in “The Son of God”

- Politically correct Jesus
- Jesus free from Old Testament theology
  - Free from the Law
  - Free from Israel
- Jesus loved by the masses but hated by the people we hate. --a socialist / Marxist Jesus
- Jesus whose death was a pity and makes us feel bad

# What to ask when you see “The Son of God”

- Is Jesus presented as pre-existent?
- Is Jesus presented as the Jewish Messiah coming to establish the Kingdom of God?
- Is Jesus presented as the only option for salvation?
- Is Jesus’ death presented as an essential act of propitiation, or is it an act which motivates our obedience?
- Is there any indication that Jesus is the returning judge and King?
- Is Jesus God in the flesh?

# Questions?

- Call in your question: 888-238-8529
- New article: “Making the Simple Difficult” (John 2:23-24)
- No Bible study for two weeks. We will begin again March 20.