



C. The Call to Abide (1 John 2:28-29)

1. The admonition to abide in Him (1 John 2:28; John 15:1-8)
 - a. John was the only apostle to write specifically of the matter of abiding in Christ. Therefore, it would be wise to search his writings in order to gain a better understanding of the concept (John 15:4-7; 1 John 2:6, 27-28; 1 John 3:6).
 - (1) The initial command—"Abide in me, and I in you" (John 15:4).
 - (2) The results
 - a) "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).
 - b) "If ye abide in me...ye shall ask what ye will, and it shall be done" (John 15:7).
 - (3) The danger—"If a man abide not in me, he is cast forth" (John 15:6).
 - (4) The responsibility—"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).
 - (5) The protection—"ye shall abide in him" (1 John 2:27).
 - (6) The purity—"Whosoever abideth in him sinneth not" (1 John 3:6).
 - b. The call to continue (1 John 2:24) and abide (1 John 2:28) provides insight into a problem that the early Jewish people faced.
 - (1) As with the parable of the sower (Mark 4:4, 15), many heard the word of God but were robbed of the seed by the Devil.
 - (2) Others initially received the word with joy but fainted in the day of adversity (Mark 4:16-17).
 - (3) This explains the truth given in Hebrews (Hebrews 10:26).
 - c. The person who does not abide in Christ is identified in John 15:6.
 - (1) All who are saved are in Christ.
 - a) Salvation places us in Christ (Romans 8:1; 2 Corinthians 5:17; Galatians 3:28; Ephesians 2:13).
 - i) There is now no condemnation to them which are in Christ (Romans 8:1).
 - ii) If any man be in Christ, he is a new creature (2 Corinthians 5:17).
 - iii) We are all one in Christ Jesus (Galatians 3:28).
 - iv) In Christ Jesus, we are made nigh by the blood of Christ (Ephesians 2:13).
 - b) Even carnal believers are in Christ (1 Corinthians 3:1).
 - (2) The man in John 15:6 is not saved.
 - a) He does not abide in Christ.
 - b) He is "as a branch"—that is, he appears to be a branch, but is not. He is a hypocrite.
 - c) He receives the reward of a lost man.
 - i) He is cast forth and withered (Matthew 15:13).
 - ii) He is gathered and cast into the fire.
 - iii) He is burned (Matthew 3:10-12; Hebrews 6:7-8).



- d. Blessings of abiding in Christ (John 15:7-11)
 - (1) Answered prayer (John 15:7)
 - (2) Much fruit (John 15:8)
 - (3) Sustaining love (John 15:9-10)
 - a) The love of Christ toward us (John 15:9)
 - b) The practice of abiding in Christ's love (John 15:10)
 - (4) Fulness of joy (John 15:11)
- 2. The reward of abiding in Him (1 John 2:28)
 - a. Confidence—present benefit
 - (1) In our message (Acts 28:31)
 - (2) In our future (2 Corinthians 5:8)
 - (3) In our prayers (Ephesians 3:12; 1 John 5:14)
 - (4) In the work of Christ in us (Philippians 1:6)
 - b. Not ashamed before Him at His coming—future benefit; Note:
Notice the certainty of His coming. The Bible does not say “if He shall appear” but “when He shall appear.”
 - (1) We often use this to speak of the feeling carnal Christians will have when the Lord returns, but this does not seem to be the direct context of the passage (Romans 9:33; Romans 10:11).
 - (2) However, this passage does provide a good practical admonition for believers.
 - a) If we are ashamed of the gospel now (Romans 1:16) ...
 - b) If we are ashamed of the magnification of Christ in our life (Philippians 1:20) ...
 - c) If we obey not the word (2 Thessalonians 3:14) ...
 - d) If we are ashamed of the testimony of our Lord (2 Timothy 1:8) ...
 - e) If we are ashamed of His people (2 Timothy 1:8) ...
 - f) If we do not study His word (2 Timothy 2:15) ...
 - g) If we never suffer as a Christian (1 Peter 4:16) ...
 - h) We may be ashamed when He comes (1 John 2:28).
- 3. The righteousness of Christ (1 John 2:29)
 - a. Knowledge of His righteousness
 - (1) In His person (1 John 2:1)
 - (2) In His motives (Daniel 9:26; Matthew 20:28; John 10:15; Galatians 3:13; Ephesians 5:2; 1 Timothy 2:6; Titus 2:14; 1 Peter 2:24; 1 Peter 3:18)
 - (3) In His actions (Hebrews 4:15; Hebrews 7:26; 1 Peter 2:22)
 - b. The righteousness of those born of Him
 - (1) Everyone that doeth righteousness is born of Him.
Righteousness is:
 - a) Doing the right thing
 - b) Out of the right motive (Matthew 7:21-23)
 - (2) Everyone that is born of Him loveth (1 John 4:7).
 - (3) Everyone that is born of Him believeth that Jesus is the Christ (1 John 5:1).



The First Epistle General of John

The Children of God Identified

1 John 3:1-24

- I. THE CALLING OF SONSHIP (1 John 3:1-3)
 - A. Its Priority—"Behold" (1 John 3:1)
 1. The word *behold* is given so that we will pay special attention to a truth about to be revealed. The word *behold* means to hold in view.
 2. Other great truths announced with the word *behold*:
 - a. The virgin birth (Matthew 1:23)
 - b. The introduction of the Lamb (John 1:29)
 - c. The triumphal entry (Matthew 21:5)
 - d. The betrayal (Mark 14:41)
 - e. The empty tomb (Matthew 28:2)
 - f. The ascension of Christ (Acts 1:10)
 - g. The rapture of the church (1 Corinthians 15:51)
 - h. The coming of the Lord (Revelation 1:7)
 - B. Its Proof—"what manner of love" (1 John 3:1)
 1. The manner of this love; Note: The love of the Father is exemplified perfectly in the love of the Son (John 15:9). Therefore, it is safe to apply any truths concerning the love of Christ to the love of the Father as well.
 - a. Everlasting (Jeremiah 31:3; John 13:1)
 - b. Sacrificial (John 15:13; Galatians 2:20; Ephesians 5:2; 1 John 4:9-10)
 - c. Inseparable (Romans 8:35-39)
 - d. Passing knowledge (Ephesians 3:18-19)
 - (1) Breadth—all encompassing (John 3:16)
 - (2) Length—everlasting (Revelation 13:8; 1 John 4:19)
 - (3) Depth—a love that brought Him down
 - (4) Height—a love that takes us up
 2. The beneficiary of this love
 - a. His love has been "bestowed upon us."
 - b. To bestow something is to specifically and purposefully place it. God's love has been purposefully and specifically placed upon us.
 - c. This is especially beautiful considering we are the only recipients of His love that began as His enemies (Romans 5:10; Colossians 1:21).
 - C. Its Position—"called the sons of God" (1 John 3:1)
 1. Groups or individuals associated with this title and its variations
 - a. The Lord Jesus Christ



- (1) It must first be stated that Jesus Christ is not a son of God, nor is He one of the sons of God.
 - (2) Jesus Christ is:
 - a) The Son of God (Daniel 3:25; Matthew 14:33; Matthew 27:54; Mark 1:1; Mark 3:11; Mark 15:39; Luke 1:35; Luke 4:41; John 1:34, 49; John 5:25; John 11:4, 27; John 20:31; Acts 8:37; Romans 1:4; 2 Corinthians 1:19; Galatians 2:20; Ephesians 4:13; Hebrews 4:14; Hebrews 6:6; Hebrews 7:3; Hebrews 10:29; 1 John 3:8; 1 John 4:15; 1 John 5:5, 10, 12, 13, 20; Revelation 2:18)
 - b) The only begotten Son of God (John 3:18)
 - (3) He was identified as such by:
 - a) Devils (Matthew 8:29; Mark 3:11; Luke 4:41; Luke 8:28)
 - b) Disciples (Matthew 14:33; John 1:34, 49)
 - c) A centurion (Matthew 27:54; Mark 15:39)
 - d) Gabriel (Luke 1:35)
 - e) Himself (John 10:36; John 11:4)
 - f) Martha (John 11:27)
 - g) The eunuch (Acts 8:37)
 - h) Paul (Acts 9:20)
 - i) A heathen king (Daniel 3:25)
 - (4) All others have been made a son of God by the Son of God.
- b. Angels
- (1) First declared to be sons of God at the creation (Job 38:4-7)
 - (2) Declared to be the sons of God in Genesis 6 (Genesis 6:1-4);
Note: It is possible that they lost this designation (1 Peter 3:18-20; Jude 1:6-7). This is not to say that all of them lost the designation, but perhaps the ones involved in the horrible sin of Noah's day did.
 - (3) Declared to be the sons of God at their presentations before the Lord (Job 1:6; Job 2:1)
 - (4) The angels were made sons of God by creation.
- c. Adam
- (1) Declared to be the son of God in Luke's genealogy (Luke 3:38)
 - (2) He was made the son of God by creation (Genesis 1:26-28).
 - (3) It is possible that Adam lost this designation when he sinned in the garden. We note that the disciples were told that they had power to become the sons of God (John 1:12). It is very likely that Adam lost this designation for himself and every other Old Testament saint. No other person in the Old Testament (other than those already mentioned) was called a son of God.
- d. Born-again believers
- (1) What Adam lost, Christ came to redeem (Matthew 18:11; Luke 19:10). This includes the designation of the sons of God.
 - (2) When we believed, we became sons of God (John 1:12).
 - (3) We are declared to be such in multiple passages (Romans 8:14, 19; Philippians 2:15; 1 John 3:1-2).



- (4) We are made sons of God by a new creation (2 Corinthians 5:17).
 - a) By birth (John 3:3, 7; 1 Peter 1:23)
 - b) By adoption (Romans 8:15; Galatians 4:5; Ephesians 1:5)
 - e. The nation of Israel
 - (1) It appears that the nation of Israel may be granted this title in the future (Hosea 1:10).
 - (2) This will take place when the nation is given a new heart (Jeremiah 24:4-7; Jeremiah 32:36-41; Ezekiel 11:17-21; Ezekiel 36:24-31).
 - 2. A position with benefits
 - a. Provides leading by the Spirit of God (Romans 8:14)
 - b. Provides a clean position before the Lord (Philippians 2:15)
 - c. Provides a likeness to Christ (1 John 3:2)
- D. Its Persecution—"the world knoweth us not" (1 John 3:1)
 - 1. The world did not know Him (John 16:3; John 17:25).
 - a. The world did not know Him because it did not know His Father (John 6:45; John 8:19).
 - b. Their lack of knowledge of the Father translated to their lack of knowledge of the Son (John 8:19; John 14:6-9).
 - c. Ultimately, their lack of knowledge of the Son led them to crucify Him.
 - 2. Because of this, the world does not know us (John 16:1-3).
 - a. Just as the world did not know Christ, it will not know us.
 - b. Our life is hid with Christ in God (Colossians 3:3). We are crucified unto this world (Galatians 6:14).
 - c. Their lack of knowledge of us will lead them to persecute us (John 16:1-3; John 15:18-19).
- E. Its Present State—"now are we the sons of God" (1 John 3:2)
 - 1. The Christian life is a life with benefits past, present, and future.
 - a. Past—forgiven sins
 - b. Present—fellowship with God
 - c. Future—heaven
 - 2. Some of our present blessings
 - a. We are "now" justified by His blood (Romans 5:9).
 - b. We are "now" made free from the bondage of sin (Romans 6:22).
 - c. We are "now" delivered from the law (Romans 7:6).
 - d. We are "now" under no condemnation (Romans 8:1).
 - e. We are "now" indwelt by the Spirit of God (1 Corinthians 2:12; 2 Corinthians 1:22; 2 Corinthians 5:5; Ephesians 1:13-14).
 - f. We are "now" ambassadors for Christ (2 Corinthians 5:20).
 - g. We are "now" living by the faith of the Son of God (Galatians 2:20).
 - h. We are "now" in Christ and made nigh by His blood (Ephesians 2:13).
 - i. We are "now" fellowcitizens with the saints (Ephesians 2:19).
 - j. We are "now" reconciled (Colossians 1:21).
 - k. We are "now" the people of God (1 Peter 2:10).



F. Its Perfection— “we shall be like him” (1 John 3:2)

1. The unknown

- a. There are some things currently unknown about our future. This is not to be confused with the things God has for those that love Him.
 - (1) God has prepared some things for His people (Isaiah 64:4; 1 Corinthians 2:9).
 - (2) God revealed these things by His Spirit (1 Corinthians 2:10).
- b. These are things that do “not yet appear.” This means that the unknown will at some point become the known. The things that do “not yet appear” will all clear up “when he shall appear.”

2. The known

- a. His appearance—We should note that the return of Christ is not a matter of uncertainty. The phrase, “when he shall appear,” demonstrates that He is indeed coming; the only question is—when?
- b. Our likeness— “we shall be like him.”
 - (1) God created man in His “likeness” (Genesis 1:26; Genesis 5:1).
 - (2) After the fall, Adam “begat a son in his own likeness” (Genesis 5:3).
 - (3) We are being conformed to the image of the Son of God (Romans 8:29) and will bear His likeness (Psalm 17:15; Philippians 3:21) and image (1 Corinthians 15:49).
 - (4) How far does this likeness go?
 - a) Some have speculated this likeness means that everyone will bear the age and gender of the Lord Jesus in heaven.
 - b) It is more likely that the likeness speaks more to the nature of our body being glorified like unto the Lord’s.
 - c) Our body will:
 - i) Be void of things that cause death and pain (Revelation 21:4)
 - ii) Be able to go from one place to another without walking (John 20:19, 26); Perhaps the Lord gave us a glimpse of this with Philip (Acts 8:39-40).
 - iii) Be void of blood
 - (a) Christ’s resurrected body had flesh and bones (Luke 24:39).
 - (b) “Flesh and blood cannot inherit the kingdom of God” (1 Corinthians 15:50).
 - (c) Our body will apparently consist of flesh and bones, but the flesh will be a glorified flesh.
 - (d) This is very likely because of the corruption in blood (1 Corinthians 15:50-54).
 - iv) Very likely have a shine to it
 - (a) Our Saviour shined.
 - (i) Christ’s face shined at His transfiguration (Matthew 17:2).
 - (ii) The Lord’s resurrected body had a countenance like lightning (Matthew 28:3).



- (iii) Saul's view of the glorious Christ was that of a bright light (Acts 26:13-15).
- (iv) John's view of the glorified Christ was of a countenance like the sun at its full strength (Revelation 1:16).
- (b) Evidence exists that we will shine.
 - (i) Moses' face did shine when he had been in the presence of the Lord (Exodus 34:29-30).
 - (ii) A wise man is assured that he will shine (Ecclesiastes 8:1; Daniel 12:3). Note: That he will shine "as the stars."
 - (iii) This could be taken to mean the literal stars, which is most likely. However, it could also be applied to the angels, who are often called stars (Job 38:7; Revelation 1:20). Angels apparently had a shine to them (Matthew 28:3; Revelation 10:1).
 - (iv) Perhaps different people will have different amounts of shine in heaven (1 Corinthians 15:41).
- (5) Note: Just as we will bear the likeness of our Lord, it is possible that the lost will bear the image of their lord, the Devil.
 - a) The Son of God became a serpent so we would not have to.
 - i) Some people teach that the Son of God became a serpent on the cross (Psalm 22:1-6; Isaiah 52:14).
 - ii) Even if He did not become a serpent on the cross, He no doubt looked like a serpent on the cross.
 - b) Eternal judgment as a serpent—It is possible the lost will take on the identity of the serpent (Mark 9:44, 46, 48).
- c. Our sight—"we shall see him as he is."
 - (1) Now we see through a glass, darkly (1 Corinthians 13:12).
 - (2) The more we behold Him through the glass, the more we are changed into the same image (2 Corinthians 3:18).
 - (3) One day we will see face to face (1 Corinthians 13:12).

G. Its Promise—"this hope in him" (1 John 3:3)

1. The hope of being like Christ can be in every one that is saved.
2. The word *hope* means expectation (Proverbs 10:28; Proverbs 11:7; Philippians 1:20). It also has a connection to patient waiting (Romans 8:25).

H. Its Purification—"purifieth himself" (1 John 3:3)

1. The presence of hope purifies the saint (2 Corinthians 7:1; 2 Peter 3:9-14).
2. It conforms the believer to the Lord Jesus Christ.
3. True faith or hope in the promises of God does not cause a believer to want to do right at some point in the future. It changes him today.