

DOING RIGHTEOUSNESS Vs PRACTICING LAWLESSNESS

1Jno.3:4-10

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I. INTRODUCTION

1. Here, again, the connection between what is taught in our text and with what has been taught before in the Epistle is immediately apparent and must not be overlooked.
2. The theme of our text is, in reality, set forth in 1Jno.2:29. And Vv.1-3 of Ch.3, considered in the previous lesson, which partially develops this theme and emphasizes the fact that the doing of righteousness is proof of the new birth; and when such evidence does not exist, there is no sonship.
3. 1Jno.3:4-10 establish the utter impossibility of reconciling the practicing of sin with the work of redemption and fellowship with either the Son or the Father. Don't forget 1Jno.1:6.
4. In the previous verses, John has emphasized what the state of being begotten of God includes, such as the practicing of righteousness; he now proceeds to emphasize what it excludes; such as the practice of sin or lawlessness.
5. Practicing sin and or doing lawlessness is in every way incompatible with doing righteousness and with being of God, in spite of the claim of some of that day.
6. In 1Jno.3:3 John had just said, "And every one that hath this hope in him (i.e., the hope of being like Christ when he shall appear, and of seeing him as he is in his glorified state) purifieth himself even as he is pure." Cf. 1Jno.2:29.
7. As if to guard this absolute universal statement, "every one," against the possibility of question, he goes on to illustrate the varied aspects of sin – in its bearing on law; as regards the Person and work of Christ; as related to the new life of the children of God in Christ; and as to how one is righteous, even as he is righteous, vv.4-7.
8. Then in vv.8-10, in plainness of speech, he reveals how the one who "committeth sin" or practices sin or lawlessness, or "doeth not righteousness," are thus identified with the devil as the children of the devil, while those "begotten of God" (who stand begotten of God) "do not commit (practice) sin" and are thus manifest as the children of God.
9. Think back to 1Jno.1:6 to those claiming fellowship with God while walking in darkness, or the practice of evil, and you can pick up the connection with our present text and the reason for its emphasis here.

10. John is still dealing with sinning, the practice of sinning, not with isolated acts of sin, but with lawlessness; though he does not excuse even a single act of sin.
11. His emphasis is on one who lives a life of lawlessness Vs. one who lives a life of righteousness. The one is of the devil; the other, of God. Both are children, but of different fathers with different destinies awaiting them.
12. In our text John emphasizes the Christian's life of righteousness, the one who has this hope, and his relationship to God, the one standing begotten of God as his child, by setting over against it a life of sin and unrighteousness, identifying all who so live as children of the devil, rather than of God, no matter what their profession or claim.
13. Our plan in this study is as follows:
 - a. Definition of the key terms in our text.
 - b. Note what our text does teach (The positive approach to the text).
 - c. Note what our text does not teach, or some false theories refuted by our text.

II. DISCUSSION

A. DEFINITION OF THE KEY TERMS IN OUR TEXT.

1. "Committeth" and or "doeth" and "transgresseth" of Vv.4,7,8,9,10; Cf. 1Jno.2:29.
 - a. All three words are translations of the same Gr. word (POIEW, poy-eh'-o) and mean the same thing.
 - b. The meaning is "to practice, i.e. of a continuous habit," W.E. Vine, I., 211.
 - c. The tense is the present continuous and expresses an habitual practice rather than an occasional act.
 - d. John is dealing with that which characterizes the life rather than an occasional act of sin due to temptation; though he never excuses the latter!
2. "Sin" – to be dealt with in another part of our study.
3. "Lawlessness," translated "transgression" in the 2nd part of 1Jno.3:4 in the KJV, is from the Gr. PARANOMIA (*para*, contrary to, *nomos*, law) – "law-breaking".
 - a. It is translated "lawlessness" in the ASV.
 - b. Thayer, 485: "breach of law".
 - c. It is action contrary to law, whatever the form in which the action takes place.

- d. It is that state or manner of life wherein one fails to conform to law, whether in positive disobedience thereto, or in failing to come up to its demands.
4. "Abideth" in V.6, and "remaineth" in V.9 are translated from the Gr. MENO, meaning "to settle down and remain, as in one's permanent home."
 - a. Vine, III, 273: "to stay, abide"
 - b. Thayer, 399: "to remain": not to depart, not to leave, to continue to be present, to maintain unbroken fellowship with one" 1Jno.2:19; to be rooted as it were in him, 1Jno.2:6,24,27; 3:6; hence, one is said to dwell in Christ or in God, and conversely Christ or God is said to dwell in one, Jno.6:56; 15:4-7; 1Jno.3:24; 4:13-16.
5. "Righteousness" is translated from DIKAIOSUNE (dik-ah-yos-oo'-nay) 1Jno.2:29; 3:7,10.
 - a. Thayer, 149: "The condition acceptable to God."
 - b. W.E. Vine, III, 299: "of whatever is right or just in itself, whatever conforms to the revealed will of God; whatever has been appointed by God to be acknowledged and obeyed by man; the sum total of the requirements of God (Mt.6:33)."
6. "Born" or "begotten", "has been begotten" from GENNAW (ghen-nah'-o) "to beget"
 - a. In other words, "has become and therefore remains begotten of God;" stands begotten of God, or remains in that acceptable relationship with God as his child. Cf. 1Jno.5:1.
 - b. "The gracious act of God in conferring upon those who believe the nature and disposition of 'children,' imparting to them spiritual life," Jno.3:3,5,7; Gal.3:26,27; 1Jno.2:29; 3:9; 4:7; 5:1,4,18, W.E. Vine, I, 109.
 - c. Always used of the Father, never of Christ.
7. "Take away our sins," v.5. AIRO
 - a. "to remove by lifting" Cf. 1Pet.2:24.
 - b. In taking away he abolishes the guilt, the power, and the punishment thereof, thus making it possible for one to entertain an assured hope of eternal salvation.
8. "Destroy," V.8, from LUO.
 - a. W.E. Vine, I, 302: "to loose, dissolve, sever, break, demolish."
 - b. Thayer, 385: metaph "to overthrow, do away with"
9. "Seed," V.9 – SPERMA
 - a. Thayer, 584: "whatever possesses vital force or life-giving power"
10. "Not seen him, neither known him," V.6a.

- a. Gr. perfect tense, expresses result: “whosoever continues to abide in him does not keep on living a life of sin; whosoever does not keep on living such a life, but practices sinning does not see him or know him.”
 - b. That is, he does not see or know him now; or he does not continue to see or know him; he no longer sees (enjoys) nor knows (recognizes) him in his life.
11. “Manifested” or “appear” of V.2 and V.5, both translated from the Gr. PHANEROO (fan-er-o’-o)
- a. Strong, 5319: “manifestly declare (make) manifest (forth), shew (self).”
 - b. The Analytical Greek Lexicon, Harper, 422: “spec. of Christ, to be personally manifested”
 - c. Vine, III, 36: “to make visible, clear, manifest, known.” Thayer, 648.
 - d. V.5 refers to the Incarnation of Christ, assumes his pre-existence, and that he is come in the flesh, a fact which the lying antichrists denied, 1Jno.2:22,23; 2Jno.7.
 - e. V.2 refers to his 2nd Coming.

B. NOTE WHAT OUR TEXT DOES TEACH (THE POSITIVE APPROACH TO THE TEXT, WHEREIN WE MAKE APPLICATION OF THE DEFINITION OF THE KEY WORDS IN OUR TEXT)

- 1. What our text teaches about sin in V.4.
 - a. ASV: “Every one that doeth (practices) sin doeth (practices) also lawlessness; and sin is lawlessness.”
 - (1) Here sin is defined as related to law.
 - (2) The one who commits sin is guilty of lawlessness; for sin is lawlessness. Cf. Mt.7:21-23.
 - b. A section of the Gnostic teachers taught that a certain attainment of knowledge placed a person above moral law, in which case one was rendered neither better for keeping it nor worse for habitually breaking it. Cf. 1Jno.1:6: “If we say we have...”
 - (1) V.4 is another passage where John denies and refutes this teaching.
 - c. No doubt V.4 accomplishes a dual purpose.
 - (1) To prevent deception about sin by defining it in a simple and direct manner.

- (2) To encourage Jesus' disciples to refrain from the practice of sin by showing its essential and inherent nature, which is contrary to and incompatible with the life of purity required of them.
- d. Such is still very much necessary today because few people like to be called sinners, or few even think they really are guilty of committing any sin.
 - (1) Perhaps one reason for this is that to such people sin is thought to be only what they classify as the gross sins of society, the crimes that make the headlines of our newspapers and telecasts.
 - (2) The sins, if they are even called sins, committed by such people, are not thought to be that serious, and certainly not soul-condemning to a devil's hell.
 - (3) they think that what little wrong they may do could never be interpreted as really sinful. Therefore, to them they only commit, or are guilty of:
 - (a) A mistake.
 - (b) A shortcoming.
 - (c) A failure.
 - (d) A psychological quirk.
 - (e) A flaw of nature.
 - (f) A bad decision.
 - (g) An irrational act.
 - (h) A social flaw.
- e. But the word "sin" is from the Gr. HAMARTIA (ham-ar-tee'-ah)
 - (1) W.E. Vine, IV,32: "Is, lit., a missing the mark, but this etymological meaning (pertaining to etymology: which treats of the origin and derivation of words) is largely lost sight of in the N.T. It is the most comprehensive term for moral obliquity (moral error)."
 - (2) As here used, "to veer away from that which is right." It is a general term embracing every form of wrong-doing, all divergence from that which is right.
- f. V.4 says "sin is lawlessness." It is rebellion against God. Cf. Mt.7:23, ASV: "lawlessness"
 - (1) Sin is choosing to go one's own way in life, doing one's own thing instead of doing what God says.
 - (2) Sin is living like one wants to live instead of living as the Lord says. Cf. Mt.16:24,25; Lk.6:46.

- (3) Sin is disobeying God, not doing what God says to do, and doing what God says not to do.
 - (4) Sin is disbelieving God instead of believing what God says.
 - (5) Sin is ignoring God and neglecting God instead of following and worshipping him as he says in spirit and in truth.
 - (6) Sin is rejecting God and denying God instead of confessing God and becoming a follower of God.
- g. In the Gr. text, both sin and lawlessness in V.4 have the article (the) before them; each term is the equivalent of the other and they are, therefore, interchangeable:
- (1) Sin is lawlessness; and lawlessness is sin.
 - (2) One who veers away from what is right is a lawless person; a lawless person is one who veers from what is right.
- h. The connection with the context in its previous verses is evident: If we would sustain and preserve the hope which we possess (1Jno.3:2,3), we must continue to purify ourselves, even as he is pure.
- (1) A failure to do so is to lapse into a life of sin.
 - (2) And a life of sin is lawlessness.
 - (3) And such an one has no fellowship with God. Cf. 1Jno.1:6.
2. Note what our text teaches about why Christ was *manifested*, or the dual purpose for his manifestation in the flesh, Vv.5,8c.
- a. V.5: “And ye know that he was manifested (in the flesh, 1Jno.1:1-3; 4:2,3; 2Jno.7) to take away sin; and in him is no sin.”
- (1) Here the disciples are reminded of two additional reasons as to why practicing sin is incompatible with the hope we have in him and of having any fellowship with God.
 - (2) 1st, “he was manifested (the 1st time) to take away sins”
 - (a) The article (the) appears before the word “sins” in the Gr. text; thus meaning, he came into the world to take away “the” sins of the world, all sin, not merely one sin here and there. Cf. Jno.1:29; 1Jno.2:1,2; Mt.1:21; Lk.19:10; Heb.9:26.
 - (b) For those begotten of God through Jesus Christ to practice sin, or walk in darkness (1Jno.1:6), is to deny the very purpose for his coming, his Incarnation.
 - (c) Hence, it is clear that the one practicing sin (walking in darkness) is in constant opposition to the Person, will, and work of the Son of God in the flesh.

- (d) Sinning is incompatible with the purpose of Christ's manifestation, V.5a.
- (3) 2nd, "And in him is no sin," V.5b.
 - (a) Lit. "and sin in him is not." It is an emphatic and positive affirmation of the Lord's freedom from sin. Cf. Jno.7:18; 8:46; 2Cor.5:21; Heb.4:15; 7:25,26; 9:14.
 - (b) We are taught to imitate him in manner of life as our example and strive for the same purity of life, 1Pet.2:21-23; Cf. 2Cor.6:17-7:1; 1Pet.1:13-15.
 - (c) This is not simply saying that Jesus did not personally sin, which, of course, is the truth. It includes more than the fact that he himself was sinless in his individual life.
 - (d) It is a truth independently expressed. And by it John further confirms his on-going argument that the practice of sin is incompatible with spiritual relationship and or fellowship with either or both the Father and the Son, which he further establishes in the following verses of our text.
 - (e) Sinning is incompatible with there being no sin in him.
- b. V.8c: "...For this purpose the Son of God was manifested that he might destroy the works of the devil."
 - (1) Here John identifies and places the Son of God, the Incarnation (thus the Christ) and Jesus together as one and the same. Cf. Jno.1:1-3,14,18; 1Jno.1:1-3; 2:22,23; 4:3; 2Jno.7.
 - (2) Though the devil has power, he doesn't have the power the Son of God, the Christ, has, which he used successfully when he came, 2Tim.1:10; Heb.2:14-18; 1Cor.15:21-27,54,55.
 - (3) The "works of the devil," include his plans, purposes, designs, schemes, aims, and ends which he seeks to accomplish, all of which are in opposition to God's righteous plans and purposes.
 - (4) The works of the devil in this context are describes as "doing sin." And the work of the devil in man is making or leading man to sin. Cf. Gen.3:1-6.

- (5) Included, are not only sins, but the consequences of sin – pain, sorrow, misery and spiritual death. Cf. Rom.6:23.
 - (6) These works are the operation of the devil upon the human heart by his various means, by which man, yielding to his suggestions and influence, falls into sin and continues therein to his own eternal destruction. Cf. Jas.1:12-15; Eph.6:10-18; 1Pet.5:8; Jno.8:24; 1Jno.2:18,19,22,23; 4:3; 2Jno.7.
 - (7) This verse does not provide ground for the assumption that all mankind will eventually be delivered from the destructive effects of sin and the works of the devil.
 - (8) What is stated is the means God has taken, the provisions he has made, for the accomplishment of the end in view. Cf. Mt.1:21; Lk.19:10; Mk.1:16,17; Rom.1:16,17; Heb.5:8,9.
 - (9) The whole tenor of this section of scripture stresses the fact that man by continuing in sin, which he can do, and many were doing at that time (1Jno.1:6), may refuse to avail himself of the effects of the work of Christ.
3. Note what our text teaches in V.6 about the one who abides in the manifested One – two things are affirmed:
- a. “Whosoever *abideth* in him sinneth not,” V.6a.
 - (1) The “whosoever” represents the same phrase in the original as “every one” or “every man” in 1Jno.2:29; 3:3,4.
 - (2) “Abideth” and “sinneth” are in the present continuous tense; that is, continues to abide in him, and does not habitually practice sin.
 - (3) It is true that even an act of sin is inconsistent with abiding in Christ, but, as elsewhere in this section, John is dealing with characteristics and habits and practice, and not acts of which he spoke in 1Jno.1:8,10; but that of which he spoke in 1Jno.1:6.
 - (4) The one who maintains an unbroken fellowship with Christ; the one who keeps on abiding in that intimate relationship with him from whom he derives his spiritual life (Jno.15:4-7) does not habitually practice sin or walk in darkness.
 - (5) Sinning is altogether inconsistent with abiding in Christ or with communion with Christ, in whom is no sin. Cf. Jno.15:4-7.

- (6) Whosoever keeps on abiding in him does not keep on sinning (or practice sinning, or does not habitually sin).
 - b. “Whosoever sinneth hath not seen him, neither known him,” V.6b.
 - (1) Again, the verb “sinneth” indicates a continuous or habitual practice: “Whosoever keeps on sinning” or “whosoever habitually practices sin>’
 - (2) “hath not seen him, neither known him,” are in the Gr. perfect tense, and here expresses result, meaning:
 - (a) Does not continue to see or know him while practicing sin.
 - (b) He no longer sees (enjoys) nor knows (recognizes) him in his life as a practicing sinner.
 - (3) Sinning is altogether opposed to seeing (enjoying) and knowing (recognizing) him, for such an one is not abiding in him.
 - c. This is sufficient to make it clear that habitual practice is in view, and not committal of an act, especially when compared with 1Jno.1:8,10; 2:1,2.
 - d. The Christian, the one begotten of God, should make no terms with sin because his Master did not, Vv.5,6; Jno.1:29; Heb.9:26; 2Cor.6:17-7:1.
4. Note what our text teaches in V.7 about who is righteous.
- a. John’s point about purity of life for the one in Christ is so important that he immediately adds the solemn warning and admonition of V.7.
 - b. Let no man seduce you and cause you to err on the matter of who is righteous. Cf. 1Jno.2:26.
 - c. This warning enforces the gravity of the error with which John is dealing; namely, the claim that it is possible, though walking in darkness, practicing unrighteousness, to abide in him, to have spiritual life, to be righteous.
 - d. V.7 denies it! Only “he that doeth (habitually practices) righteousness is righteous.”
 - e. No matter how much one may claim to have a knowledge or Divine truth and to be in fellowship with God, it counts for nothing (it is vain, empty, meaningless; it is a lie!) unless the life lived is in accordance with the truth, and therefore with the character and walk of him who himself was and is the “way, the truth, and the life.” Cf. Jno.14:6; 1Jno.2:3-6.

- (1) James stresses the deadness of faith without works in Jas.2:14-26.
 - (2) John and James, the deadness of knowledge without works, 1Jno.2:29; 3:7; Jas.4:17.
 - (3) Paul, the deadness of works without knowledge, Rom.10:1-3
 - f. It is clear that emphasis is here placed on doing, as contrasted with professing or with talking or claiming.
 - (1) One is according to what one does by faith, because the doing is the natural sign and expression of his faith.
 - (2) Character and conduct cannot be separated. Mt.7:21-23; Lk.6:46; Heb.5:8,9; Mt.15:19.
 - g. The doctrine that faith and obedience are necessary to salvation from past, or alien, sins is a scriptural doctrine. But that is not what John is teaching in V.7 or in 1Jno.2:29.
 - h. 1Jno.2:29 and 3:7 are dealing with the doctrine that the doing of righteousness by the professed believer, by the one begotten of God, is evidence that such salvation exists – that one has been begotten of God and continues to stand begotten of God.
 - i. “even as he is righteous” Again, Christ is set out as the Christian’s pattern of righteousness. We are to be righteous after the manner and patter of him.
5. Note what our text teaches in V.8a about who is of the devil.
- a. “He that committeth (doeth, habitually practices) sin is of the devil.”
 - (1) He is of the devil, not of God! Cf. 1Jno.1:6.
 - (2) Connecting Vv.7,8, we feel the force of John’s warning about deception in V.7: “Don’t be deceived, the only person who is righteous is the person who habitually practices righteousness; and the person that habitually sins is of the devil.
 - (3) The sinning person is of the devil; he belongs to the devil; he belongs to the devil-class. By sinning, he has become a follower and a servant of the devil. Cf. Rom.6:16,17.
 - (4) This is a shocking statement to some people, both then and now – no doubt it was to the Gnostics of John’s day. (1Jno.1:6)
 - b. “For the devil sinneth from the beginning,” V.8b.
 - (1) From the first account we have of him.\
 - (2) From the first sin which resulted in his becoming the devil.

- (3) Sin began when he first sinned; he is the father of it. Cf. Jno.8:44.
 - (4) He continues in the constant, continuous, habitual practice of sin; he is ever a sinner!
 - c. As Christ is the pattern and ideal of righteousness, so the devil is the pattern and example of sin and unrighteousness or lawlessness. He is the type and sum of all evil and wickedness; he is the inspiration for lives of wickedness.
 - d. Therefore, those who habitually practice sin are of the devil; they have joined him in his habitual practice of sin!
6. Note what our text teaches in V.9 about the one begotten of God and the habitual practice of sin.
- a. “Whosoever is begotten of God doth not commit (practice) sin,” V.9a.
 - (1) The 1st part of V.9 is set in contrast with the 1st part of V.8, and repeats in substance the 1st part of V.6.
 - (2) The phrase rendered “is born (or begotten) of God” is in the Gr. perfect tense, “has been begotten.”
 - (a) In other words, “has become, is, and therefore remains begotten of God;” he stands begotten of God, or remains in that acceptable relationship as God’s child.
 - (b) And he maintains or continues in that relationship with God because he does not practice sinning, such as that contemplated in Vv.6,8.
 - b. “For his seed remaineth (abideth, continues to remain) in him: and he cannot sin, because he is born (stands begotten) of God,” V.9b. Cf. 5:1.
 - (1) This is why such an one refrains from habitual and persistent indulgence in sin.
 - (2) But whose seed is referred to? God’s seed.
 - (3) What is God’s seed which, when it abides in one, keeps that one from the habitual practice of sin? The word of God: Lk.8:11-15; Col.3:16; Psa.119:11; 17:4; Mt.4:1-10; Heb.4:12; Jas.1:21-25; 1Pet.1:22-25; 2:1,2; 2Pet.1:4,8-11.
 - (4) As stated before, this does not mean it is impossible for the child of God to ever commit a single act of sin, or even to fall away into complete apostasy.
 - (a) The word “cannot” does not mean “impossible.” For instance saying:

- (1) “I cannot engage in that immoral, unlawful practice because I’m a Christian.”
 - (2) “I cannot attend your wedding because I have a previous commitment at that time.”
 - (3) “I cannot mow the lawn today because I’m going fishing.”
 - (5) It means “he cannot continue to live a life of sin” due to the influence of the seed (the word of God) continuing to abide in him and control his life in righteousness. See Rom.6.
7. Note what our text teaches in V.10 about how the children of God and the children of the devil are manifest or made known. Cf. V.8a.
- a. Sinning is contrary to the features that mark God’s children. On the other hand, it places one in the devil’s camp with the devil’s family.
 - b. This is the conclusion reached by John from the argument he has been making all the way from Ch.1, but especially in our text of 1Jno.3:4-10.
 - c. This is how both the children of God and the children of the devil are manifest or made known.
 - d. It’s by their manner of life – whether or not they are doers of sin and unrighteousness or doers of righteousness.
 - e. And he is talking about after they have once become children of God, not about one group who has, and another who has not!
 - f. But about those who have once obeyed the gospel, with one group remaining faithful while the other group goes back into the habitual practice of sin and unrighteousness. Cf. 2Pet.2:20-22; Gal.5:1-4; especially 1Jno.1:6; 2:18,19; 4:1-6.
 - g. Here we have John declaring the final results of *Doing Righteousness Vs Practicing Lawlessness.*

C. WHEN PROPERLY UNDERSTOOD BY PROPER EXEGESIS, NOTE WHAT OUR TEXT DOES NOT TEACH, OR SOME FALSE THEORIES REFUTED BY OUR TEXT.

1. Our detailed exegesis of Vv.4-10, in our discussion of our sub-heading, “B” What Our Text Does Teach”, clearly refutes what Vv.6,8,9,10, as translated in the KJV, seem to teach; that is, that sinful conduct on the part of one who affects or claims to be a child of God is evidence of the

fact that such a one is not only not saved at the time, but **NEVER HAS BEEN SAVED!**, never was a child of God in the spiritual sense!

- a. This conclusion is obviously erroneous for two reasons:
 - (1) Because it is in conflict with other statements in the same Epistle, and by the same author. Cf. 1Jno.9; 2:1.
 - (a) How is it possible to confess sins committed as a child of God if one had never been a child of God?
 - (b) Why do Christians need an Advocate with God (for an intercessor, pleading their cause with God) when they sin, if they never sin, or never were saved?
 - (2) Because it is also in conflict with the other inspired writers of the N.T. who teach that Christians, children of God, those begotten of God, those once saved, can so sin as to be lost!
 - b. Yet this is the very theory advocated by religionists of various stripe, who say this is what John teaches in 1Jno.3:6-10.
2. Also refuted is the doctrine commonly known as the “second blessings” view of sinless perfection; that is, that by a “second work of grace” – call it “sanctification”; “baptism of the Holy Spirit,” or whatever you please – the claim is that some Christians by it become sinless or are placed in or elevated to a condition where they cannot sin.
- a. The claim of the woman preacher in Kennett, Mo.: “Bro. Seagraves and I could not sin even if we wanted to!”
 - b. Whatever John means by not sinning; it is asserted of **ALL** Christians, all who are begotten of God, or all who stand begotten of God.
 - c. If John is here teaching this theory of a “second work of grace”, then he teaching that all Christians have received it, and thus cannot sin.
 - d. But these theorists deny that all Christians have it or ever get it; thus according to them, all who do not have it, can and do sin.
3. Also refuted is the doctrine that no Christian, no one begotten of God can sin; that is, that the one, anyone, begotten of God cannot commit any sin.
- a. See 1Jno.1:8,9; 2:1,2, which deny that; also Ac.8:18-24; 2Pet.2:20-24; Gal.5:1-4.
4. Also refuted is the doctrine that it is the soul John is referring to as opposed to body or the flesh, with the idea being that in regeneration the soul is made sinless and cannot be touched by sin, while the body or the flesh is left under the damnation of sin.
- a. His contrast is not between that part of man that is regenerated and the part that is not.

- b. In V.10 he says: “In this are manifest the children of God and the children of the devil.” He does not say: “In this you can know the part of a man that is regenerated from the part that is not.”
- c. When the world sees a man sin, it does not stop to speculate about what part of the man sins and what part does not.
- d. The world charges the sin up to the man, period!

III. CONCLUSION

1. As we have suggested, our text deals with and develops the topic: “Doing Righteousness Vs Practicing Lawlessness,” or sets forth the life-style and works of the children of God Vs the children of the devil.
2. The differences between the two are obvious to all who care to take notice, with no excuse for those who fail to make the distinction.
3. Finally, in conclusion, some sobering inferences and applications of interest gained from the study.
 - a. How very serious a matter sinning is!
 - b. How manifold are the forces employed against sinning!
 - (1) A law to condemn it.
 - (2) A Savior to redeem from it.
 - (3) The Scriptures to reveal sins’ deceptiveness and sinfulness.
 - (4) A devil every ready to deceive and devour the weak and over confident when he can lead them to commit it.
 - (5) An eternal hell to punish it.
 - (6) A heaven, an eternal reward, appealing to all to refrain from it.
 - c. How horrible the hell that awaits the sinner who goes there.
 - d. How blessed and honorable to be a child of God.
 - e. How sure the triumph of God’s faithful children.
4. Finally, without a doubt our text makes plain two things about children of God, those once saved:
 - a. They can so sin as to be lost; they can return to the devil’s family!
 - b. They can so live as to remain saved, remain in good standing as the begotten of God, as his children!