

The Fathers Love, and our sin.

1 John 3:1-6 “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.”

A. The Father’s Love. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:” V.1a

1. What a blessing indeed, that God loved us, and that God calls us His Son’s.
2. The words “*what manner of love*” means - what possible sort of love the Father had, that He could love sinner’s like us.
 - a. **1 John 4:9** “In this was *manifested* the love of God toward us, because *that God sent his only begotten Son into the world, that we might live through him.*” Not just for our spiritual life, but revealing His love to us.
 - b. **Romans 5:8 - 10** “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” The word “**commendeth**” means - God continuously establishes His love in that the death of Christ remains as its most striking manifestation.
 - c. **God help us if we forget His love that delivered His Son for us.**

B. Because We are the Father’s Children the world doesn’t recognize us. “*therefore the world knoweth us not, because it knew him not.*” V. 1b

1. As God’s children we are supposed to be unrecognizable to the world as God is unrecognizable.

- a. The world does not know God. **2 Thessalonians 1:9** “*In flaming fire taking vengeance on **them that know not God**, and that obey not the gospel of our Lord Jesus Christ:*” The world has no idea who God Truly is.
 - b. Just as Pharaoh said to Moses, **Exodus 5:2** “*And Pharaoh said, **Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.***”
 - c. Neither should the world understand or know God’s children. If we are truly “**conformed to the image of his Son**” Romans 8:29 - Meaning, as children of God we are to be “jointly formed, or fashioned like unto His Son Jesus. Paul wrote in **Romans 12:2** a warning to Christians. “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*”
2. Just as the world hates God, just as the world doesn’t understand God, just as the world hates to think about God, they should be likewise toward us. **John 15:18 - 19** “*If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*”
- C. Our purification “*And every man that hath this hope in him purifieth himself, even as he is pure.*” V. 3
1. “*it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*” V. 2b – We have no idea what awaits us in heaven, but our blessing is we will be like Jesus.
 - a. **Philippians 3:21** “*Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*” – Vile bodies mean – humiliation or low estate. “the body of humiliation” Sinful, sickness, death, cankered, it will end.
 - b. **2 Corinthians 3:17 - 18** “*Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*” – I believe the true meaning here is "reflecting as a

mirror, our future image" We look into the mirror and what we see is an image of Jesus as ourselves.

2. We will be completely purified, no sin in soul, spirit, or body.
 - a. The kind of holiness we ought to live here, we will absolutely have and live there.
 - b. Here we should "forth those efforts in struggling against sin" there it will be no struggle.
 - c. The "glorification" process is spirit, soul, and body. Here we may sin, but the blood of Jesus continues to cleanse us. **1 John 1:7** "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"
 - d. **1 Corinthians 6:9 - 11** "*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"
3. Christians do not sin. V. 5b "and in him is no sin."
 - a. If we live in Him here, we do not sin, if we walk in the word, we do not sin, if we are doing the will of the Father we do not sin. And in heaven we will never sin.
 - b. **Hebrews 7:25 - 27** "*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*" – the word "uttermost" means - full ended, that is, entire or completely.
 - c. No sin is unpaid, Jesus paid it all for all our sins. Not perpetually, but perfectly. Not that we do not sin, but that our sins are completely paid for. **1 Peter 2:21 - 24** "*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile*

found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."