

Study Notes For First John **(Chapter Three)**

I John 3:1 *“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.”*

- The manner [sort] of love God has bestowed upon Christians (**Romans 5:8-11, Romans 8:31-32; 8:39, Ephesians 3:17-19, Titus 3:3-4, I John 3:16, I John 4:9-11**).
- It is up to us to stay in this love (**Jude 1:21**).
- To be called the “sons of God” (**John 1:1-12, Romans 8:17, Romans 9:25-26, Ephesians 1:3-5, Ephesians 5:1, Philippians 2:14-16, and Revelation 21:7-8**).
- Being the children of God separates you from the world (**Matthew 13:36-43, II Corinthians 6:14-7:1, Galatians 1:4, Colossians 2:20, James 4:4, and I John 4:4-5**).
- Think about what Jesus said to the twelve (**John 15:18-21 and John 17:14**).
- The world did not know Him (**John 8:19, John 16:1-3, and John 17:25**).
- How important is it to know God (**John 17:1-3 and II Thessalonians 1:7-9**)?

I John 3:2 *“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.”*

- Now, not just in the life to come, disciples of the Lord are the sons of God (**Galatians 3:26-4:7**).
- We shall be something different than we are in the flesh (**Romans 8:18, I Corinthians 15:42-44, I Corinthians 15:51-57, II Corinthians 4:17-5:1, and Colossians 3:4**).
- We shall be made like Him (**Philippians 3:20-21**).
- We shall see Him for we shall be with Him (**John 14:1-3 and II Corinthians 5:6-10**).

I John 3:3 *“And every man that hath this hope in him purifieth himself, even as he is pure.”*

- So, who has the hope? The children of God. Who are they (**Mark 3:31-35**)?
- The hope of eternal life is what Christians have (**Colossians 1:3-5**).
- Specifically, hope in Christ looks towards the resurrection (**Acts 24:15, Titus 2:13, Titus 3:7, and I Peter 1:3-9**), that which is unseen (**Romans 8:24-25**).
- The Greek term translated “purifieth” [ἀγνίζω] is defined like this: “to make clean, that is, (figuratively) sanctify (ceremonially or morally): - purity (self)” (Strong’s #48). The term is seen in **John 11:55, Acts 21:24, Acts 21:26, Acts 24:18, James 4:8, and I Peter 1:22**.

- This isn't some deep dive subject matter. A Christian must maintain his or her purity in Christ (**I Timothy 5:22**).
- Purity is internal (**Matthew 5:8** and **I Timothy 1:5**) and external (**James 1:26-27**).
- Think about how being pure doesn't just impact actions, but even one's perspective (**Titus 1:15**).
- Pure is defined as: "properly clean, that is, (figuratively) innocent, modest, perfect: - chaste, clean, pure" (Strong's # 53). Cf. "Clear" (**II Corinthians 7:11**), "chaste" (**II Corinthians 11:2**, **Titus 2:5**, and **I Peter 3:2**), etc.
- Of course, Jesus is the example to follow (**I John 2:3-6**).

I John 3:4 *"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."*

- The law at the time this was written and to this day is the Law of Christ (**Galatians 6:2**), the perfect law of liberty (**James 1:25; 2:12**).
- The KJV translates the Greek word we see here translated "committeth" in the following manner: "do" (@357x), "make" (@113x), "bring forth" (@14x), "commit" (@9x), "cause" (@9x), "work" (@8x), and several other words less than eight times. We see this word again in this chapter in verse seven (doeth), verse eight (committeth), verse nine (commit), verse ten (doeth), and verse twenty-two (do).
- Transgression [ἀνομία; Strong's # 458] is defined as: "From G459; illegality, that is, violation of law or (generally) wickedness: - iniquity, X transgress (-ion of) the law, unrighteousness." That fits that translation of the term as it is often translated "iniquity" or "unrighteousness" (**Matthew 7:23**, **Matthew 13:41**, **Matthew 23:28**, **Matthew 24:12**, **Romans 4:7**, **Romans 6:19**, **II Corinthians 6:14**, **II Thessalonians 2:7**, **Titus 2:14**, **Hebrews 1:9**, **Hebrews 8:12**, and **Hebrews 10:17**).
- Sin [ἁμαρτία; Strong's # 266] is defined as: "From G264; sin (properly abstract): - offence, sin (-ful)." The definition of Strong's # 264 from which this word is derived is defined as: "properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass."
- In this letter the Greek word [ἁμαρτία; Strong's # 266] is in the following verses: **I John 1:7**, **I John 1:8**, **I John 1:9**, **I John 2:2**, **I John 2:12**, **I John 3:5**, **I John 3:8**, **I John 3:9**, **I John 4:10**, **I John 5:16**, and **I John 5:17**.
- To sin, one must be able to know right from wrong (**James 4:17**).
- There is a process that describes how sin comes about in/through a person (**James 1:13-16**).
- He who committeth sin is the servant of sin (**John 8:34** and **Romans 6:16**).

I John 3:5 *“And ye know that he was manifested to take away our sins; and in him is no sin.”*

- Jesus was manifested [appeared, showed Himself (Strong’s # 5319)] to take away sins (**Matthew 1:18-21, Matthew 26:28, Luke 24:47, John 1:29, Acts 3:19, Acts 5:31, Acts 13:38-39, Acts 26:18, Romans 3:24-26, Romans 5:12-21, Romans 8:1-3, Galatians 1:1-4, Colossians 1:12-14, Hebrews 9:15-10:22, I Peter 3:18, and Revelation 1:5**).
- There was no sin in Jesus (**II Corinthians 5:21, Hebrews 4:14-16, Hebrews 7:25-27, and I Peter 2:21-24**).
- NOTE THIS, Calvinists teach Jesus took our sins upon Himself and bore the wrath of God. This shows that Jesus, long after He was on the cross, Has no sin in Him (**Hebrews 9:28**).

I John 3:6 *“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.”*

- In chapter two the text stated: *“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming”* (**I John 2:28**). That was in connection to abiding in what they had been taught (**I John 2:24; 2:27 and II John 1:9**).
- Take a look at the phrase “in Christ” since that it is the Him we are contextually looking at (**Romans 3:24, Romans 12:4-5, Romans 16:3; 16:7; 16:9-10, I Corinthians 1:2, I Corinthians 1:30, I Corinthians 4:17, I Corinthians 15:18-22, II Corinthians 5:17, Galatians 3:26-29, Galatians 6:15, Ephesians 2:6-13, Ephesians 3:6, Philippians 3:14, Philippians 4:21, Colossians 1:2-4, II Timothy 2:10, II Timothy 3:15, and I Peter 5:14**).
- So, what does it mean that the one that sinneth hath not seen Jesus? Is that talking about physical eyesight (cf. **I John 1:1-3**)? No! Take **III John 1:11** and consider **I John 4:20** for example as the same Greek word is used there. This is about sight we have through faith (cf. **Hebrews 11:24-27**).
- For knowing Jesus, see what we discussed in **I John 2:1-6**.
- How can be in Christ and in sin at the same time (**Romans 6:1-6, Romans 12:9, II Timothy 2:19, I John 1:9, I John 2:29, and I John 5:18**)?
- Think about those who cannot cease from sin (**II Peter 2:12-15**).

I John 3:7 *“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”*

- Again, as we have addressed before (see notes on **I John 2:1**), the phrase “little children” is used several times in this letter (**I John 2:12, I John 2:13, I John 2:18, I John 2:28, I John 3:18, I John 4:4, and I John 5:21**).
- Let no man deceive you (**Deuteronomy 13:1-4, Proverbs 19:27, Jeremiah 29:8-9, Matthew 16:6-12, Mark 4:24, Acts 17:10-11, Ephesians 4:14, Colossians 2:4-8, I Thessalonians 5:21, I Timothy 1:3-7, I Timothy 6:3-5, and I John 4:1**).

- He that doeth righteousness is righteous (**Acts 10:34-35, Romans 6:13, Romans 6:16, I Timothy 6:11, II Timothy 2:22, I John 2:29, and I John 3:10**).
- We are to imitate Christ and be like Christ (**I Peter 2:21** and **I John 2:3-6**).
- Those that sin need to awake to righteousness and sin not (**I Corinthians 15:34**).
- Not going about after or even to begin having our own righteousness apart from the Lord (**Isaiah 65:1-7, Luke 16:15, Luke 18:9-14, and Romans 10:1-3**).

I John 3:8 *“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”*

- Consider the notes on verse four regarding “committeth.”
- As we addressed in **I John 3:4**, sin is something a person does.
- God’s view is that you are either His child or a child of the devil (**Matthew 13:24-30; 13:36-43**). Jesus says you are with Him or against Him (**Matthew 12:30** and **Luke 11:23**).
- When a person sins, you are of Satan (**John 8:44**). More to come on that in this context (**I John 3:10**).
- The devil sinned from the beginning (**Genesis 3:1-4**; cf. **II Peter 2:4, Jude 1:6, and Revelation 12:7-9**).
- In verse five, Jesus came to take away sins (**I John 3:5**).
- Other Scriptures establish that Jesus came to destroy the devil (**Hebrews 2:14**). Jesus came to live and ultimately die to cast out the prince of this world (**John 12:27-35**).
- Now, because those who sin are the children of the devil, the purpose of Jesus coming was essentially to take people from Satan’s camp (**Acts 26:18-20**).

I John 3:9 *“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”*

- Born/begotten of God in this epistle (**I John 2:29, I John 4:7, I John 5:1, I John 5:4, and I John 5:18**).
- Other considerations (**John 1:10-13, John 3:1-21, and I Corinthians 4:15**).
- God’s children don’t sin because He commands us not to (**John 5:1-14, John 8:1-11, Romans 6:1-6, I Corinthians 15:34, Ephesians 4:26, II Timothy 2:19, Titus 2:11-14, James 1:13-16, I Peter 4:1-5, and II Peter 3:10-14**). Those are all commands, right? What does it say of a person who does not keep those instructions (**John 14:23-24**)?
- If you sin, back to the point of the previous verse (**I John 3:8**), you have rejected the Father to serve Satan (cf. **Romans 6:16**).
- What is the seed? The word of God (**James 1:18** and **I Peter 1:23-25**).

- When the word of God remains in you (**Colossians 3:16-17**; cf. **Psalms 1:1-3, Psalms 119:11**, and **Proverbs 2:1-20**). When I know what is right, how can I sin (**Genesis 39:9**)?
- One of the reasons First John was written was so that Christians then would “sin not” (**I John 2:1**).
- Consider some of the other Scriptures that have the same Greek combination translated in **I John 3:9** as “cannot” (KJV): **Matthew 5:14, Matthew 5:36, Matthew 6:24, Matthew 7:18, Matthew 17:16, Matthew 26:53, Mark 3:24-25, Luke 14:33, John 8:43, John 16:12, Acts 4:20, Acts 5:39, Acts 13:39, I Corinthians 10:21, II Timothy 2:13**, etc.). See: Strong’s numbers “1410; 3756.”
- The ASV and NKJV are like the KJV here in translation: “Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God” (NKJV). “Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.” Notice the translations Calvinists prefer: “No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God” (ESV). “No one who is born of God will continue to sin, because God’s seed remains in them; they cannot go on sinning, because they have been born of God” (NIV). However, the NIV says this in I John 2:1 “My dear children, **I write this to you so that you will not sin**. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One.” Go figure!!!

I John 3:10 *“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”*

- See: **I John 3:8**
- Your actions show whose child you are (**Luke 6:35, Ephesians 5:1**, etc.).
- Those who chose to sin (**John 8:34, Acts 13:6-12**, and **Ephesians 2:1-3**).
- Having said that, there are those that try to appear to be righteous when they are really corrupt (**Mark 12:40**). For us as human beings, it may take time to see and they is why we are to be fruit inspectors (**Matthew 7:15-20** and **Titus 1:16**).
- We addressed already that God’s children do righteous things (**I John 2:29; 3:7**).
- Those that doeth not righteousness are not of God (**Romans 2:8, Romans 6:13, I Corinthians 6:9-11, II Thessalonians 2:12, I John 5:17**, and **III John 1:11**).
- Brotherly love is a repeated subject in this letter (**I John 2:9-10**). We will be covering brotherly love heavily in this chapter and chapter four. To be of God, you have to love your brethren (**I John 4:20-5:3**).

I John 3:11 *“For this is the message that ye heard from the beginning, that we should love one another.”*

- We have talked about “*from the beginning*” already (**I John 1:1; 2:13-14; 2:24**). Cf. **John 6:60-64, John 8:23-25, and John 15:26-16:4**
- The command to love one another (**John 13:34-35, John 15:12-13, John 15:17, and II John 1:5-6**).

I John 3:12 *“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.”*

- Cain is the contrast of brotherly love (vs. 11).
- The account of what Cain did to Abel (**Genesis 4:1-16; cf. Jude 1:11**).
- We have just studied what it meant to be “of” the devil (**I John 3:8**).
- He slew his brother because his own works were evil (**Psalms 37:12, Psalms 37:32, and Proverbs 29:27**).
- Abel's works were righteous (**Hebrews 11:4; cf. Luke 1:5-6, Romans 1:17, Romans 2:13, Hebrews 10:38, II Peter 2:7-8, I John 2:29, and I John 3:7**).
- Even though Abel's sacrifice was righteous, there is a greater (**Hebrews 12:24**).

I John 3:13 *“Marvel not, my brethren, if the world hate you.”*

- Before we address the point of this verse, we should be reminded that no matter how the world receives or rejects us, we are not alone. The faithful have a relationship with God (**Psalms 37:28 and Hebrews 13:5-6**) and each other (**Romans 12:4-5 and I Peter 1:22**). Both are tied together (**I John 1:1-3**).
- Hated by the world (**Matthew 10:22, Luke 6:22-26, Luke 21:17, John 15:18-19, John 17:14, etc.**).
- Here's a question, why would the world love a faithful Christian (**Proverbs 29:27**)? Why would a faithful Christian want to be loved by the world (**James 4:4**)?

I John 3:14 *“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”*

- Knowing is certainly part of the purpose this letter was written (**I John 5:13; 5:19-20**).
- The death that is referred to is about one being spiritually dead in sin (**Ephesians 2:1-5, Colossians 2:13, I Timothy 5:6, and James 2:20**).
- The life one has passed on to is the contrasting point to being spiritually dead (**Romans 6:3-13, II Corinthians 5:14-15, and Galatians 2:20**).
- You can see the two points above in the Parable of the Lost Son (**Luke 15:11-24**).
- Think about how brotherly love is a true mark of being a faithful Christian (**John 13:34-35, John 15:12, John 15:17, Colossians 1:1-4, I Thessalonians 4:9, II Peter 1:3-11, I John 4:7-8, and I John 4:20-21**).

- Again, brotherly love had been taught since the start of the teaching of Christ on earth (**I John 3:11**).
- You are not going to be saved if you do not love your brethren (**I John 2:9-11**).
- Food for thought... We have to do all that Christ requires to be saved (**Matthew 28:18-20** and **James 2:10**). Having said that, notice the emphasis of brotherly love rather than “acts of worship” and other oft emphasized things in teaching today. Think about this. How much of our faithfulness surrounds our brethren?

I John 3:15 *“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”*

- If things were not clear enough yet concerning brotherly love, this certainly should grab your attention. The Greek word translated “hateth” [μισέω] is defined: “to detest (especially to persecute); by extension to love less: - hate (-ful)” (Strong’s # 3404). “1) to hate, pursue with hatred, detest; 2) to be hated, detested” (Thayer). Other verses wherein this word is used: **Matthew 5:43-44, Matthew 6:24, Matthew 10:22, Matthew 24:9-10, Mark 13:13, Luke 1:71, Luke 6:22, Luke 6:27, Luke 14:26, Luke 16:13, Luke 19:14, Luke 21:17, John 3:20, John 7:7, John 12:25, John 15:18-19, John 15:23-25, John 17:14, Romans 7:15, Romans 9:13, Ephesians 5:29, Titus 3:3, Hebrews 1:9, I John 2:9, I John 2:11, I John 3:13, I John 4:20, Jude 1:23, Revelation 2:6, Revelation 2:15, Revelation 17:16, and Revelation 18:2**).
- Think about the charge of being a murderer. How did Satan commit murder (**John 8:44**; cf. **Genesis 3:1ff.**)?
- If I do not love my brethren will I do the things I need to do to help them be saved (ex. **Galatians 5:13-15, Galatians 6:1-2, Colossians 3:15-17, I Thessalonians 5:11-14, I Timothy 4:12, Titus 2:3-6, Hebrews 3:13, Hebrews 10:24-25**, etc.)?
- What happens to murderers (**Galatians 5:19-21, Revelation 21:8**, and **Revelation 22:14-15**)?

I John 3:16 *“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”*

- One can see, know, understand, be aware of the love of God because HE laid down His life for “us.” This emphasizes Jesus’ choice in the matter (**Matthew 20:20-28, Matthew 26:53-56, John 10:1-18, Ephesians 5:25, Philippians 2:3-8, I Timothy 2:1-6, Titus 2:13-14, I Peter 3:18**, and **Revelation 1:5**).
- Yes, it was the Father’s will that Jesus die and shed His blood for sins to be forgiven (**John 3:16, Romans 5:8**, and **I John 4:9-10**).
- This is also evidence that Jesus is deity (**Isaiah 9:1-7, Matthew 1:23, John 8:56-58, John 10:30-33, John 20:28-31, Acts 20:28, Romans 9:1-5, Colossians 2:8-9, Hebrews 1:8-12**, and **I John 5:20**).

- From that lesson concerning Christ, the lesson is then that saints out to be willing to put our lives on the line for one another (**John 15:12-13**, **Acts 9:23-25**, **Romans 16:1-4**, **Philippians 2:17**, and **Philippians 2:25-30**).

I John 3:17 *“But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”*

- What we are about to discuss here was not new under the Law of Christ (**Deuteronomy 15:7-8**, **Leviticus 25:35-43**, **Psalms 82:3-4**, and **Proverbs 21:13**).
- The one who has “this world’s good” [living; cf. **Luke 15:12**] and see his brother has a need (**Matthew 25:31-46**, **Luke 3:7-11**, **Acts 11:27-30**, **Romans 12:13**, **Romans 15:25-27**, **I Corinthians 16:1-4**, **II Corinthians 8:1-9:13**, **Galatians 2:9-10**, **I Timothy 6:17-19**, and **James 1:26-27**).
- Where are the “bowels” [or *“inward affection”*; **II Corinthians 7:15**; Strong’s # 4698] of mercy in the brother who closes out a brother in need (**Colossians 3:12**)?
- Where is the love of God in the brother than can turn away from the need of another brother (**I John 4:20-21**)?
- Remember, there is a case among brethren wherein this principle would not apply (**II Thessalonians 3:6-15**).

I John 3:18 *“My little children, let us not love in word, neither in tongue; but in deed and in truth.”*

- We will find the phrase “little children” multiple times in this epistle (**I John 2:1**, **I John 2:12**, **I John 2:13**, **I John 2:18**, **I John 2:28**, **I John 3:7**, **I John 4:4**, and **I John 5:21**). When you examine all of the passages this Greek term appears in, you can clearly see it applies in the sense of a teacher to His disciples (**John 13:33**, **Galatians 4:19**, **I John 2:12**; **2:28**; **3:7**; **3:18**; **4:4**; and **5:21**). This idea is shown in how Paul referred to the Corinthians, Timothy, Titus, and Onesimus (**I Corinthians 4:14-17**, **Philippians 2:19-23**, **I Timothy 1:1-2**, **Titus 1:1-4**, and **Philemon 1:10**). *Also in **Galatians 4:19**.
- We have covered in the notes on verse seventeen much that could be said here too.
- Action required - is the point of this sentence in the Scriptures (**James 2:14-16**).
- It is by love that brethren serve one another (**Galatians 5:13**) in a giving manner (**Acts 20:35**).
- Think about labor of love (cf. **I Thessalonians 1:3**; **4:9-10**).

I John 3:19 *“And hereby we know that we are of the truth, and shall assure our hearts before him.”*

- It should go without saying, but sometimes things thought to be commonly understood are not. What we are studying is NOT saying you should trust

- what is in your heart aside from the word of God (**Genesis 6:5-7, Proverbs 20:24, Proverbs 28:26, Jeremiah 10:23, Jeremiah 16:12, and Jeremiah 17:9**). We will talk about that again when looking at verse 21.
- Those that are “of the truth” are those that listen to Jesus (**John 18:37**; cf. **John 8:47**).
 - Christians are begotten with the truth (**James 1:18** and **I Peter 1:23-25**).
 - That does not stop with just hearing His will (**Matthew 7:21-27, Luke 11:27-28, James 1:21-27, and Revelation 22:14**).
 - So, we have to address the “we know” point too. Assurance is significant. It is one of the points of this epistle (**I John 1:3, I John 2:3-5, I John 2:21, I John 3:2, I John 3:5, I John 3:14, I John 5:13, and I John 5:20**).
 - So, how could one assure his or her heart before the Lord? Part of the answer is in the two following verses. The other part of this is based upon what is in your heart. Is your full of faith, confidence, persuasion, etc. (**Psalms 18:2, Psalms 20:7, Psalms 31:14, Psalms 56:4; 56:11, Isaiah 12:2, I Timothy 4:6-10, and Hebrews 10:22**)? How is Christ in our hearts (**Ephesians 3:17**)?
 - What if the heart of a professing Christian is full of doubt and lack of confidence (**Psalms 78:21-22, Psalms 106:24-27, and Jude 1:5**)?
 - Christians are to be without doubt (**I Timothy 2:8**).

I John 3:20 *“For if our heart condemn us, God is greater than our heart, and knoweth all things.”*

- Your conscience can work in a way that you know you’re wrong (**John 8:1-11** and **Romans 2:12-15**).
- Is your heart some God proof safe wherein you can hide you true feelings about Him from Him? NO, (**I Samuel 16:7, I Chronicles 28:9, Psalms 44:15-21, Proverbs 15:11, Proverbs 17:3, Proverbs 24:12, Jeremiah 11:20, Jeremiah 17:10, Jeremiah 20:12, Jeremiah 23:24, Hebrews 4:12-13, and Revelation 2:23**)!
- God knows all things (**Psalms 147:5, Proverbs 5:21, Isaiah 46:8-10, Acts 15:18, and I Peter 1:18-20**).

I John 3:21 *“Beloved, if our heart condemn us not, then have we confidence toward God.”*

- As we talked about in verse 19, this Scripture is not implying that you should follow your heart (**Proverbs 3:5-7, Proverbs 28:26, and Jeremiah 17:5-9**).
- Nor is this saying you should trust in yourself regarding righteousness (**Luke 18:9-14**).
- If your conscience is not convicted, providing your conscience is not seared (**I Timothy 4:1-2**), that is an aid in confidence.
- Just remember though, there have been those with an honest conscience that thought they were doing right when they were really erring (**Acts 24:16** and **I Timothy 1:12-16**; cf. **I Corinthians 15:9** and **Galatians 1:13**).

I John 3:22 *“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”*

- Some Scriptures, such as this one, can be mistaken to mean that a Christian can pray for anything and everything and get it (**Matthew 21:22, John 14:13, John 15:7**, etc.). Contexts, in cases such as **Matthew 21:18-22**, give clarifications. However, this study is not that difficult.
- This letter qualifies to these Christians that they will receive what they ask for if the pray in accordance with the Lord’s will (**I John 5:14-15**).
- Other Scriptures show us that Christians cannot literally ask for anything and get it (**II Corinthians 12:1-10** and **James 4:3**).
- The point we do not want to miss is that prayer to God is a privilege to those that are obedient to His will (**Proverbs 15:29, Proverbs 28:9, Isaiah 1:1-20, Isaiah 59:1-3, Micah 3:1-4, John 9:31**, and **I Peter 3:12**).
- One knows what is pleasing to the Lord through the revealed word of the Lord (**Matthew 28:18-20** and **I Thessalonians 4:1-2**).

I John 3:23 *“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”*

- The writing here emphasizes the commandments of faith and brotherly love. As we enter these thoughts, remember that after the age of spiritual gifts three things remained as points of emphasis. Those three things are faith, hope, and love (**I Corinthians 13:8-13**).
- The command to believe on the name of Christ (**John 1:12, John 3:18, John 20:30-31, Acts 8:5-13, and Acts 10:43**).
- Those addressed in this letter were believers (**I John 5:13**).
- That belief has to be continual though (**John 8:31-32** and **Titus 3:8**).
- Then there is the instruction that we have talked about already in this letter, brotherly love (**I John 2:7-11** and **I John 3:10-19**). *See notes on those verses.
- Loving the Lord is obeying His commandments (**John 14:15**).
- It is NOT the case that these two principles are all that matters (**Matthew 28:20, Colossians 4:12, and James 2:10-12**).

I John 3:24 *“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”*

- Upon initial obedience one is figuratively in Christ (**Galatians 3:26-29**).
- Continuing to be in Christ and He in you hinges upon one’s obedience (**John 14:21-24, John 15:9-10, I John 4:7, I John 4:12, and I John 4:15-16**).
- If we go back and read through the first chapter and into the second chapter of this letter, we see these principles (**I John 1:1-2:6**).
- We discussed that these Christians had the Spirit of the Lord working through them in the second chapter (**I John 2:20; 2:27**).

- Christians that were given the Holy Spirit (**Acts 19:1-7**) were given assurance through Him (**Romans 8:14-16**, **II Corinthians 1:22**, **Ephesians 1:13-14**, **Galatians 4:1-6**, and **I John 4:13**).
- The Spirit was not just evidence in a revelation of knowledge, etc. His work through Christians through whom He worked also showed forth external evidence (**Galatians 3:1-5**, **Hebrews 2:1-4**, and **Hebrews 6:4-6**).
- Going forward, we are going to address the need to try the different types of spirits (**I John 4:1ff.**).