

## ~ 1 John ~

## Lesson 24- The Evidence of Righteousness

We are continuing our study of 1 John and we are in the third lesson on the section spanning verses **2:28 – 3:3**.

In these 5 verses, there are many things John is discussing: abiding in Him, His appearing to catch us away, His Righteousness and our practicing Righteousness, being born again as a child of God, our eternal glorified state, our hope in Him, and our sanctification as we live in earnest expectation of everlasting life. Each one of these is a study of itself, but it is my intention as we talk about these individually, to show you how these all flow together, leading us to eternal life with eternal glory in Him. This is what John said at the beginning of his letter, **1:4**. This is the fulness of joy and pleasures forever, Psalm 16:11.

Over the past few weeks, we have been studying this section. It started by Rick telling us about our Blessed Hope. The earnest expectation of His appearing and the hope of everlasting life with God, then, two weeks ago we took an in depth look at verse 28 with John exhorting us to continue abiding in Him. That we should be allowing His Word to abide in us, and we must continue to abide in Him. And the purpose of this Fellowship is so that when He appears to catch us away, we may have confidence and not be shamed away from Him at His coming. Then John flows into the subject of Righteousness and last week we learned what it means that God is Righteous, and that all who believe in Jesus have been declared Righteous, we have been justified, judged guiltless and in right standing before Him. And we spoke on the costly price that Jesus paid, namely His own life and the divine wrath and punishment that He took on Himself when He bore our sins on the cross and committed Himself to the One who judges Righteously. What an amazing gift of love He gave us that through His Righteous substitutionary act, we could be made the Righteousness of God. And that brings us to our study today, what does it mean to be the Righteousness of God? What does it mean to practice Righteousness as he says in the latter part of verse 29?

The idea of practicing Righteousness is the theme for the rest of this section and really continues through the remainder of chapter 3. We see John mention this again in **3:7** and again in **3:10** as he makes the comparison between practicing sin and practicing Righteousness.

Lets read verse 29 again...

<sup>29</sup> If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

<sup>29</sup> ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

Verse 29 tells us two things concerning Righteousness. 1) that God is Righteous... and 2) everyone who practices Righteousness has the evidence of being born of God. And notice the common word between the two... “**know**”. If you **know** that He is righteous, you **know** that everyone who practices righteousness is born of Him.

John uses the word “know” 40 times in his epistle. John’s heart is that we would know and have the assurance of being a Christian, **2:3-5**; **4:2**; **5:13** and we see the word “know” used five times in this section **2:29-3:2** and twice in verse 29. These are two different Greek words that are both translated “know” in the English, oida, οἶδα, and ginosko, γινώσκω. oida, οἶδα is a knowledge that directs your mind to something and ginosko, γινώσκω is an internal personal effect of this knowledge usually through experience. John uses the word oida, οἶδα 15 times and the word ginosko, γινώσκω 25 times. And in verse 29 we see John use both words, If you **know**, οἶδα that He is righteous, you **know**, γινώσκω that everyone who practices righteousness is born of Him.

If we know, oida, οἶδα (direct our mind to the great fact) that God is Righteous... we have an internal personal effect of this knowledge because we personally know God and therefore, we know, ginosko, γινώσκω that everyone who practices Righteousness has the evidence of being born of Him.

The key phrase is at the end of this verse, “born of Him”. The fact that we are children of God, that we have been born of Him, is what enables us to “practice Righteousness” and to “know that He is Righteous”. John is telling us there is a tangible proof that we can know we are born of Him, and this manifested proof that we are children of God is made evident when we are practicing Righteousness.

God, who is Righteous, has bestowed on us His Righteousness by grace through faith in Jesus and we have become born of Him. And now that we are born of Him and have been justified, the question is, what are you going to do with this Righteousness? Are you going to hide it under a basket or are you going to let it shine to the world? Matthew 5:14-16.

Allowing His Righteousness to shine out and flow through us is what it means to practice Righteousness, *ποιῶν τὴν δικαιοσύνην*. This word practice is poieo, *ποιέω*. Many times, this word is translated in the Bible as “to do” or “to make”, but it is so much more than that. It is a commitment of the heart. John has used this word a few times already. Some examples are: **1:6** and **2:17**, and this word becomes a very critical word in understanding chapter 3. In verse 29, the translators correctly translated this word as “practice” giving us more of the sense of not just doing, but that this is habitual, it is what you have set your heart toward, it is a manner of life that you have committed yourself to.

Practicing Righteousness is committing your heart to His Righteousness. This isn't perfection. This isn't “not ever sinning”, but it is allowing Christ to live out through you. We are the Righteousness of God. We are an extension of His Righteousness on the earth. It is choosing to be an instrument of Righteousness, **Romans 6:1-23**. We must renew our minds to the fact that we are servants and instruments of Righteousness unto Sanctification. This is exactly what John is saying in **2:29** and **3:3**.

As children of God, as the Righteousness of God in this life, we are an extension of His Righteousness and God wants us to be fellow workers with Him in the kingdom. Revealing His Righteousness through the gospel, **Romans 1:16-17**. And we reveal His Righteousness through the gospel as ambassadors for Christ, **2 Corinthians 5:17-21; 6:1**. Being the Righteousness of God is practicing Righteousness. It is God's Righteousness flowing through us. It is being an extension of His Righteousness to the world by speaking the Words of Life into people. That's our role in this life as ambassadors of Christ.

Another analogy of being a servant and an instrument of Righteousness is to be a vessel of honor, sanctified and useful for the Master, **2 Timothy 2:15; 20-26**. Practicing Righteousness is being diligent to preach the Word, turn from evil and speak the Truth in love. Notice how in all these examples we have just read go hand in hand with our walk of Sanctification. As we allow His Righteousness to flow through us, having an earnest expectation of eternal life in Him, His Word sanctifies us, **1 John 3:3**. The fruit that we bear in the walk of Sanctification and practicing Righteousness is the manifested proof of being born of Him. The entire reason we are able to practice Righteousness is because we have been “born of Him”.

<sup>29</sup> If you know that He is righteous, you know that everyone who practices righteousness is **born of Him**.

In this section, John begins specifically addressing our new birth in Christ. Up till now, John has been alluding to our new birth, but in verse 29, this is the first time John uses this word, “born”, *gennao*, *γεννάω*, as in “born of Him” and “born of God”. And when you look at this phrase closely in the Greek, *ἐξ αὐτοῦ γεγέννηται*, John is saying that we are born “out from” Him. This word “out from” is the word *ἐκ*. We have talked about this word *ἐκ* before. It means “out from” in the sense of being rooted in and coming out from something. And now in 2:29 John begins using this word in the sense of being born out from God. And also in verse 3:1, John begins specifically calling us children of God, **3:1-2, 10; 5:2**. So this section is a pivotal point in the letter where from this point forward, John wants us to know we are born of God. Our new birth is a result of God's love being lavished on us and He did this when He sent His Son as our Propitiation, **1 John 4:7-10**. This is the mindset John has as he writes 2:29 and flows into 3:1. John is overwhelmed by this Love the Father has bestowed on us. Let's read 3:1 again...

<sup>3:1</sup> Behold what manner of love the Father has bestowed on us, that we should be called children of God!...

<sup>3:1</sup> Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα Θεοῦ κληθῶμεν...

John is trying to describe this extravagant love and he says, “**what manner of love**” potapen agapen, ποταπήν ἀγάπην. Notice this is the agape love of God. His divine love that He is bestowing on us. And this word “**what manner**” is, potapen, ποταπήν. This is a combo of που, where + ἀπό, from = meaning, “where did this come from?”... “How could this be?”... This is a love that is truly not of this world. That is what John is trying to say in this statement, something like, “See what great and unexplainable agape love the Father has lavished to us that we should be called children of God.” The fact that He demonstrated His love to us by laying down His life for us, that we can be called children of God.

Now look at the statement, “**that we should be called**”. John is saying we are called the children of God, by name, because we have been declared Righteous by God who is Righteous. This word called is kaleo, καλέω and can mean “to name” or “to invite”, so this phrase also has the sense of an invitation. We can only be called children of God by name after we have accepted His invitation to be His child by believing in Jesus. This phrase “**we should be called**” is one word in the Greek- kletthomen, κληθῶμεν, and it is in the subjunctive mood, meaning it is conditional. It is contingent on our response to his invitation, “**should be called**”. We can only be called a child of God after we accept the invitation. Salvation is a universal invitation because Jesus is the Propitiation for the sins of the whole world. But only those who answer His call by believing in Jesus will be called by name “children of God”, John 1:12; Romans 3:22.

John is overwhelmed by the love that God has lavished on us by sending His Son...

**3:1 Behold what manner of love the Father has bestowed on us, that we should be called children of God!  
Therefore, the world does not know us, because it did not know Him.**

Therefore, because we are children of God, and we are not of this world. Because we are a new creation with a new citizenship from heaven, the world does not know us... “**the world does not know**, γινώσκω, us ...why? Because it did not know, γινώσκω, Him. The world does not know Him intimately as Savior. Therefore, the world does not intimately know us who are born of Him. We are children of God and He abides in us. And as children of God, we live a different lifestyle than the world, a manner of life that they cannot understand, **1 Peter 4:1-4, 12-16**. Not only does the world not know us, but it actually hates us for being a child of God because they hate God, **John 15:18-21; 16:1-4**. Beloved, the time is coming and is here when this is becoming a reality, but I love the promise in **16:33**.

So why do we do this? Why do we practice Righteousness, why do we stand for Truth? If it will bring on persecution and possibly death, why do we do this? The answer is simple... because He told us to and because we love Him, and we want to do those things that are pleasing in His sight. We have been given the immense responsibility to proclaim the gospel, to be fellow-workers with Him, to be ambassadors for Christ, and when you know that Jesus gave His life for us, how can we not freely give Him everything in return?

We are children of God, and we are committed to His Righteousness. We are committed to His will and His will is that all be saved and come to the knowledge of the Truth, 1 Timothy 2:4. So we speak the Truth in love so that they might escape the snare of the devil and that they might have the same hope that we have. That is the hope of Glory. The hope of eternal life with eternal glory, **Romans 8:12-18**.

And this is the hope of glory that we will be looking at next week in 1 John 3:2-3