

## STUDY GUIDE 6

### 1 John 3:1-12

*Study warm-up:* How have you prepared for an important meeting – say, a job interview, or meeting a relative for the first time?

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*OBSERVATION – Lord, help me to discover it!*

Read 1 John 3:1-12.

1. List everything that the passage mentions about *children of God*.

2. Record what John states (or implies) about *children of the devil*.

3. What does John say about *sin* in the life of a child of God?

4. List the two purposes for which Jesus appeared.

5. One final observation to note. John gives a historic example of a child of God contrasted with a child of the devil. Make note of the differences John briefly highlights.

| <b>The child of God,</b> _____ | <b>The child of the devil,</b><br>_____ |
|--------------------------------|---|
|                                |   |

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*INTERPRETATION – Lord, help me to understand it.*

Let's consider a couple of Gnostic teachings that John may have had in mind as he penned this chapter.

- ❖ Some versions of Gnosticism held that anything physical/material was corrupted and anything spiritual was pure. One conclusion of

this belief was that sin did not matter – since the body was physical it was already corrupted; as such, *how* one lived was of no concern.

- ❖ Recall that the root word of Gnosticism is *gnosis*, meaning *knowledge*. Different sects of Gnosticism held various views about the devil. In Genesis 3, the serpent entices Eve to eat of the tree of knowledge of good and evil, of which God had explicitly instructed otherwise. A couple of Gnostic sects viewed the serpent as Eve's liberator or enlightener, suggesting that the serpent had positively contributed to Eve's spiritual awakening.
  - ❖ The end of Study Guide 3 contains a diagram of Gnosticism's View of the Spiritual and Physical Realms that may be helpful to review. The Gnostics held that Yaldabaoth (whom they equated with YHWH) had created Adam and Eve, who then had Cain and Abel. Because everything Yaldabaoth made was corrupted, these humans were flawed as well. Some Gnostics taught that the Supreme Being intervened in the birth of Seth (circumventing Yaldabaoth's ineptitude) and within Seth he placed a divine spark, a secret knowledge that could be awakened to escape the material world. For this reason, some Gnostics called themselves Sethians.
6. Re-read 1 John 3:1. *See (Behold, KJV)* is *horaō*, meaning to take heed and study intently. What is remarkable about God's love toward you?

7. David Guzik, in his Enduring Word commentary<sup>1</sup> on 1 John 3, asks a great question: Who calls us the children of God? Find the answer in the following verses:
- a. 2 Corinthians 6:16-18
  
  
  
  
  
  
  
  
  
  
  - b. Hebrews 2:9-12
  
  
  
  
  
  
  
  
  
  
  - c. Romans 8:16, 17
8. In what we have studied of chapter 3 thus far, how does John instruct the children of God to prepare for the appearance of the Son of God?
9. John equates *sin* with *lawlessness* in verse 4. Strong's G458 *anomia* is the word translated as *lawlessness*. Find the definition of *lawlessness* in the resources available to you – a dictionary, a Bible dictionary, or google “Strong's G458.” If it is mentioned, capture the attitude that gives rise to *lawlessness*.

*APPLICATION – Lord, help me to live it!*

10. Think about the criteria that John mentions as characteristic of the children of God: we practice righteousness (not habitual sin) and we love our siblings in the Lord. Is the Spirit prompting you in regard to either of these characteristics? (How will you respond?)

11. If the Spirit is prompting you in a different or additional way, here is some space to record your thoughts:

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) Consider 1 John 3:1 again. What does the world not understand about Christians? If Christians were to become more understandable to the world, would that be a good or bad thing? Explain.
- II) How does John correct Gnostic teaching about *sin, the devil, and Cain/Abel*?

## REFERENCES

<sup>1</sup> Guzik, David. "1 John 3 – The Love of God and the Life of Love." Enduring Word, 2018. <https://enduringword.com/bible-commentary/1-john-3/>

 Cole Women's Bible Study Writing Team, 2023

## Additional Scripture for Study Guide 6

### □ 2 Corinthians 6:16-18

<sup>16</sup> Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,

“I WILL DWELL IN THEM AND WALK  
AMONG THEM;  
AND I WILL BE THEIR GOD, AND THEY  
SHALL BE MY PEOPLE.

<sup>17</sup> “Therefore, COME OUT FROM THEIR  
MIDST AND BE SEPARATE,” says the  
Lord.

“AND DO NOT TOUCH WHAT IS  
UNCLEAN;  
And I will welcome you.

<sup>18</sup> “And I will be a father to you,  
And you shall be sons and daughters to  
Me,”  
Says the Lord Almighty.

### □ Hebrews 2:9-12

<sup>9</sup> But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

<sup>10</sup> For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. <sup>11</sup> For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, <sup>12</sup> saying,

“I WILL PROCLAIM YOUR NAME TO MY  
BRETHREN,  
IN THE MIDST OF THE CONGREGATION I  
WILL SING YOUR PRAISE.”

□ **Romans 8:16, 17**

<sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.



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## STUDY GUIDE 7

### 1 John 3:13-24

*Study warm-up:* Offer an example of actions speaking louder than words.

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*OBSERVATION – Lord, help me to discover it!*

Skim/review 1 John 3:1-12.

Read 1 John 3:13-24.

1. Read the passage again, looking for *what* children of God know and *how* we know it. Record your findings:

| <b>The child of God knows:</b> | <b>and knows this because:</b> |
|--------------------------------|--------------------------------|
|                                |                                |

2. List everything else that the passage mentions is true of believers. (Review your lists from questions 1 and 2 with your answer from Study Guide 6, question 1.)

3. You may have captured some of this already, but record John's contrast of *love* and *hatred*:

| <b>Love</b> | <b>Hatred</b> |
|-------------|---------------|
|             |               |

4. Read verses 19-22 again. Identify the characters in this courtroom. Who is the defendant? The prosecutor? The judge? What point is John making?

5. What do you see in verses 23 and 24 that is foundational to life as a Christian and what assures us of our life as a Christian?

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*INTERPRETATION – Lord, help me to understand it.*

6. In 1 John 3:13-18, John begins by telling his brothers and sisters (not his little children!) to not be surprised if the world hates them. He goes on to describe a hatred that should be surprising to Christians. Think about how *hatred* can be active or passive; explain why neither kind has a place in the life of a Christian.

7. In a similar way *love*, as John describes it, can be active or passive. Explain in the case of *love*, how Christian love should be active. (Is this to say that love has no boundaries at all? Explain.)

8. Consider the following verses and note anything that helps you to understand what John means as he writes in verses 21 and 22, "Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask, we receive from Him, because we keep His commandments and do the things that are pleasing in His sight."

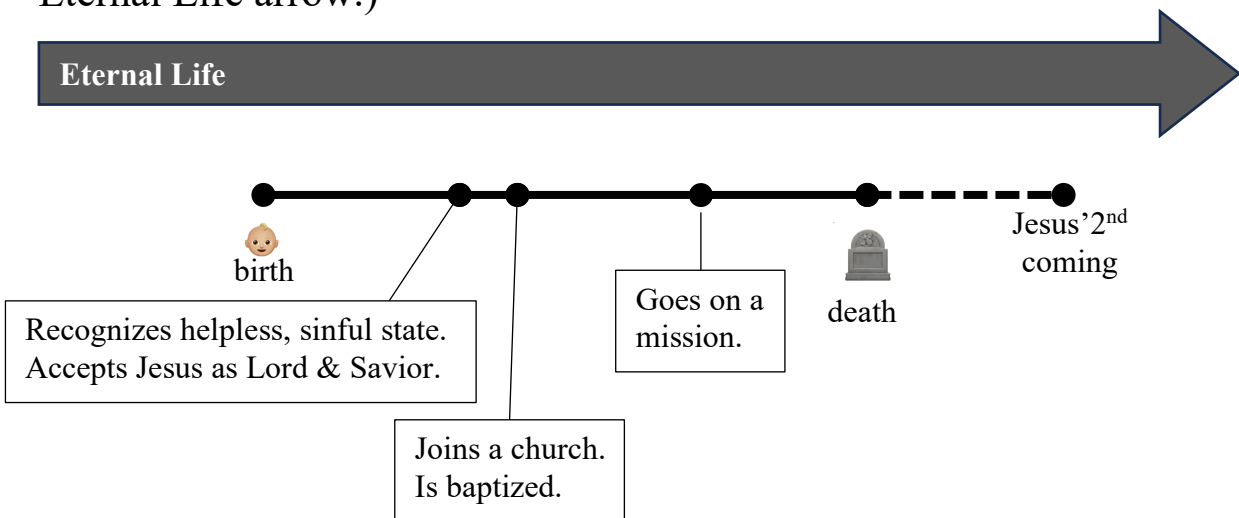
a. John 15:5-8

b. Luke 22:39-44

c. James 4:1-10

d. 2 Corinthians 12:7-10 (Note how Paul's prayer changed Paul.)

9. Give some thought to how John describes a believer receiving *eternal life*. Consider the diagram below. At what point would John say a believer gains eternal life? (Mark it on the diagram, connecting it to the Eternal Life arrow.)



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*APPLICATION – Lord, help me to live it!*

10. Describe practically what it means for you to *lay down your life for the brothers and sisters* (verse 16). Does this always mean a sacrifice on par with Jesus' death on the cross or can it be an ongoing lifestyle of serving and loving others? Explain.

11. Does your heart (conscience or feelings) ever condemn you or cause you to doubt your standing with God? What truth do you need to be reminded of at such a time?

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) What does it look like to be hated by the world because you are a Christian?
- II) What, if anything, hinders you from praying with the boldness that John describes in verses 21 and 22?
- III) In 1 John 3:23, Jesus is referred to as *His Son Jesus Christ*. What do you make of the totality of this title?

## **Additional Scripture for Study Guide 7**

### **□ John 15:5-8**

<sup>5</sup> I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing. <sup>6</sup> If anyone does not remain in Me, he is thrown away like a branch and dries up; and they gather them and throw them into the fire, and they are burned. <sup>7</sup> If you remain in Me, and My words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup> My Father is glorified by this, that you bear much fruit, and *so* prove to be My disciples.

### **□ Luke 22:39-44**

<sup>39</sup> And He came out and went, as was His habit, to the Mount of Olives; and the disciples also followed Him. <sup>40</sup> Now when He arrived at the place, He said to them, "Pray that you do not come into temptation." <sup>41</sup> And He withdrew from them about a stone's throw, and He knelt down and *began* to pray, <sup>42</sup>saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." <sup>43</sup> [Now an angel from heaven appeared to Him, strengthening Him. <sup>44</sup> And being in agony, He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground].

### **□ James 4:1-10**

What is the source of quarrels and conflicts among you? Is the source not your pleasures that wage war in your body's parts? <sup>2</sup> You lust

and do not have, *so* you commit murder. And you are envious and cannot obtain, *so* you fight and quarrel. You do not have because you do not ask. <sup>3</sup> You ask and do not receive, because you ask with the wrong motives, so that you may spend *what you request* on your pleasures. <sup>4</sup> You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wants to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do you think that the Scripture says to no purpose, “He jealously desires the Spirit whom He has made to dwell in us”? <sup>6</sup> But He gives a greater grace. Therefore *it* says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.” <sup>7</sup> Submit therefore to God. But resist the devil, and he will flee from you. <sup>8</sup> Come close to God and He will come close to you. Cleanse *your* hands, you sinners; and purify *your* hearts, you double-minded. <sup>9</sup> Be miserable, and mourn, and weep; let your laughter be turned into mourning, and your joy into gloom. <sup>10</sup> Humble yourselves in the presence of the Lord, and He will exalt you.

❑ **2 Corinthians 12:7-10**

<sup>7</sup> Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! <sup>8</sup> Concerning this I implored the Lord three times that it might leave me. <sup>9</sup> And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my



weaknesses, so that the power of Christ may dwell in me. <sup>10</sup> Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.



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