

Sunday, November 30, 2025 AM  
AUTHENTIC FAITH: The Pretenders 2  
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**I John 3:1-10**

<sup>1</sup> See what great love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. <sup>2</sup> Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. <sup>3</sup> All who have this hope in him purify themselves, just as he is pure. <sup>4</sup> Everyone who sins breaks the law; in fact, sin is lawlessness. <sup>5</sup> But you know that he appeared so that he might take away our sins. And in him is no sin. <sup>6</sup> No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. <sup>7</sup> Dear children, do not let anyone lead you astray. The one who does what is right is righteous, just as he is righteous. <sup>8</sup> The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. <sup>9</sup> 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. <sup>10</sup> This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.

AN \_\_\_\_\_

**I John 3:10 (NIV)**

<sup>10</sup> This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.

**I John 3:10 (Message)**

<sup>10</sup> Here's how you tell the difference between God's children and the Devil's children: The one who won't practice righteous ways isn't from God, nor is the one who won't love brother or sister. A simple test.

**1. KEY \_\_\_\_\_**

The key verse of this chapter is verse 10: It says, "a true child of God practices righteousness (or living right) and loves other Christians despite differences." Verses 1-10 deal with practicing right living, while verses 11-24 take up loving Christians. These are not new themes. These two important subjects are treated in the first two chapters of this epistle, but in chapter 3 the approach is different. In the first two chapters the emphasis was on FELLOWSHIP: A Christian who is in fellowship with God will desire to practice righteousness and will love the brethren. In Chapter 3 – 5, the emphasis is on SONSHIP or being a child of God: because a Christian is "born of God", he will practice right living and will love others especially believers. "Born Of God" is the idea that is basic to these chapters (2:29; 3:9; 4:7; 5:1, 4, 18).

**2. \_\_\_\_\_ VERSES**

When you read **I John 3:1-10** in some translations you may be startled by verse 6 and 9:

**I John 3:6, 9 (KJV)**

<sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

<sup>9</sup> 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.

The NIV adds some clarity in understanding these verses:

**I John 3:6, 9 (NIV)**

**<sup>6</sup> No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.  
<sup>9</sup> 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.**

These two verses seem to contradict:

**I John 1:8-9**

**<sup>8</sup> If we claim to be without sin, we deceive ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.**

In many translations this verse seems to be saying if we have a relationship with God then we should be perfect and not sin. What the Greek text really says is: “No one who abides or remains in Him practices (habitually, unrepentantly) sin; no one who practices (habitually and is unrepentant) sin has seen Him or knows Him: (v. 6). “No one who abides or remains in Him practices (habitually, unrepentantly) sins; no one who is born of God practices sin . . . he cannot practice (habitually, unrepentantly) sin because he is born of God” (v. 9). To “practice sin” is to sin consistently, habitually or regularly as a way of life without any remorse or conviction or repentance. This is not referring to committing an occasional sin. We are all a work in progress, and it is obvious no Christian is sinless (I John 1:8-9). God expects a true believer to sin less and not allow sin to go to seed in a habitual way. God has not only delivered us from the eternal penalty of sin but from the power of sin.

**II Peter 1:3**

**<sup>3</sup> His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.**

\_\_\_\_\_ **NOT PERFECTION**

**1. ARE WE TO \_\_\_\_\_ IN SINLESS PERFECTION?**

Please don't misunderstand what John is communicating to us here in these key verses. He is not suggesting “SINLESS PERFECTION”. That is the capability to live life without sinning. There are some churches that teach this concept – you can get to the place in your life where you do not sin anymore. I'd sure like to get to that place, but I think Scripture teaches contrary to this and that is why we have **I John 1:9**.

**I John 1:9**

**<sup>9</sup> If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.**

Some teach this because they do not have a concept of the total forgiveness of sin: past, present and future nor do they understand the doctrine of the Security of the Believer.

**A. FORGIVENESS IS \_\_\_\_\_ UPON CONFESSION!**

There are two prevailing thoughts along this line.

First, in order to be forgiven a sin you must confess it to receive this forgiveness. But what about the sins we forget about or do not even realize we are committing? Someone said, “A clear conscience toward God is normally the result of a poor memory.” Forgiveness is based upon our confession of Jesus as our personal Lord and Savior, and he applies His righteousness to our lives.

#### **Romans 5:17**

***<sup>17</sup> For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!***

It is true we need to be accountable for the sins we commit so that we do not allow sin to become habitually an unrepentant practice in our lives. Confession is the act of accountability to God. The forgiveness of sin occurs the moment you are saved.

#### **II Corinthians 5:17**

***<sup>17</sup> Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!***

#### **Hebrews 7:24-25**

***<sup>24</sup> but because Jesus lives forever, he has a permanent priesthood. <sup>25</sup> Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.***

#### **Hebrews 7:27**

***<sup>27</sup> Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.***

### **B. THE DOCTRINE OF ETERNAL \_\_\_\_\_**

If we examine these verses it really does support the doctrine of the Security of the believer:

#### **I John 3:6, 8-9 (KJV)**

***<sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.***

***<sup>8</sup> For this purpose the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> 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.***

From God's perspective when a person becomes a true child of God. God sees them as perfect and without sin! Jesus died once for all sin.

#### **Hebrews 7:27**

***<sup>27</sup> Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.***

#### **Hebrews 9:27-28a**

***<sup>27</sup> Just as people are destined to die once, and after that to face judgment, <sup>28</sup> so Christ was sacrificed once to take away the sins of many;***

Then the author of **Hebrews** says it is impossible if saved and lost again to be saved:

#### Hebrews 6:4-6

*<sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, <sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age <sup>6</sup> and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.*

The Scripture teaches us we are justified by our faith in Christ:

#### Romans 3:22-24

*<sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.*

#### Romans 5:9

*<sup>9</sup> Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!*

The doctrine of justification says we appear to God “**Just as if we have never sinned.**” This concept is where God declares a person is righteous based on the atoning work of Jesus Christ on the cross and not by personal works. Salvation is the same in the Old Testament as in the New Testament. Abraham was credited with righteousness.

#### Romans 4:3

*<sup>3</sup> What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.*

#### Genesis 15:6

*<sup>6</sup> Abram believed the Lord, and he credited it to him as righteousness.*

#### Romans 8:10

*<sup>10</sup> But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.*

When God looks at us we appear as if we have never sinned (justified), even though we are completely away of our sinful nature and our propensity to sin. If I believed this then I would get saved and then live life any way I wanted to. Not if you have the Spirit of Christ “God’s Seed” living in you. Your desires change.

### C. SALVATION AND \_\_\_\_\_

The second thought is that there are **two steps to salvation**. The first is salvation and then the second is sanctification. It has been explained to me that Salvation, the initial step, is like cutting the top of weed off at the ground and Sanctification, the final step, is where, at a different time, God pulls out or removes the root of sin and then you are no longer prone to sin. True salvation occurs first and then begins the process of sanctification. But Sanctification does not allow you to live a life of sinless perfection. The word “Sanctify” means to be set apart. This is the process of growth God initiates in our lives once we become a follower of Christ.

#### John 17:17

*<sup>17</sup> Sanctify them by the truth; your word is truth.*

## 2. WE ALL \_\_\_\_\_

Every great personality mentioned in the Bible sinned at one time or another:

- Abraham lied about his wife. (**Genesis 12:10-20**)
- Moses lost his temper and disobeyed God. (**Numbers 10:7-13**)
- Peter denied the Lord three times. (**Matthew 26:69-75**)

And the list goes on to include us. But Sin was not the settled practice of these Biblical characters. It was an incident in their lives, totally contrary to their normal habits. And when they sinned, they confessed and repented of them. An unsaved person (even if they profess to be a Christian but is a counterfeit) lives a life of habitual sin. In particular the sin of unbelief – is normal in their lives.

### **Ephesians 2:1-3**

***<sup>1</sup> As for you, you were dead in your transgressions and sins, <sup>2</sup> in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. <sup>3</sup> All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.***

They have no divine resources to draw upon. Their profession of faith, if any, is not real. This is the distinction we find in 3:1-10—a true believer does not live in a habitually, unrepentant lifestyle of sin. He may commit sin – an act of wrongdoing – but he will not practice sin – make a settled habit of it. The difference is that a true Christians knows God. A counterfeit Christian may talk about God and get involved in “religious activities,” but they do not really know God.

### **Matthew 7: 22-23**

***<sup>22</sup> Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ <sup>23</sup> Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ (You who practices sin.)***

## THE \_\_\_\_\_ OF GRATITUDE

Some of you are now asking the question, “Why would a believer want to live a life with minimal sin, if it has nothing to do with their salvation or their eternal destination?” This is a great question for all of us to consider this morning before we actually begin to look at three reasons John gives us for living a holy life.

## 1. THE \_\_\_\_\_ OF THE LEPERS

### **Luke 17:11-19**

***<sup>11</sup> Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. <sup>12</sup> As he was going into a village, ten men who had leprosy met him. They stood at a distance <sup>13</sup> and called out in a loud voice, “Jesus, Master, have pity on us!” <sup>14</sup> When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed. <sup>15</sup> One of them, when he saw he was healed, came back, praising God in a loud voice. <sup>16</sup> He threw himself at Jesus’ feet and thanked him—and he was a Samaritan. <sup>17</sup> Jesus asked, “Were not all ten cleansed? Where are the other nine? <sup>18</sup> Has no one returned to give praise to God except this foreigner?” <sup>19</sup> Then he said to him, “Rise and go; your faith has made you well.”***

Who and what was this plague of leprosy in Jesus' day? (A very contagious condition of rotting skin.) Describe what was necessary for a person who was pronounced a leper: No job; no friends other than those like them; no family relationship; no touching or holding their children declaration of "unclean" everywhere they went. These 10 men cry out for mercy from Jesus. His command was to obey the law and show themselves to the Priest. Healed as they obeyed. Only one returned to say "thank you" for giving me my life back.

## **2. WHAT IS OUR \_\_\_\_\_ TODAY?**

We were separated from God because of the sin in our lives. God extended His mercy and grace to us and allowed us to be healed of the sin disease in our lives. Our desire to not live lives that "practice" sin is a way of expressing our gratitude to God for forgiving our sins and restoring our relationship of fellowship and son-ship with Him. Which of the 10 are you? Going on about your restored life without any regard for the One who is totally responsible for you to have "True Life"?

### **LIVE IT OUT**

Is there a habitual sin that God is calling your attention to this morning?

In response to this awareness, what will you do?

Is God calling you to establish a true relationship with Him, so that you will not be a counterfeit?