

27 - 1 John 2:29 - 2018-11-18

Call to Worship: Deuteronomy 32:1-4

Scripture Reading: Psalm 97

Sermon: "If You Know That He Is Righteous" 1 John 2:29

Benediction: Psalm 145:17-19

INTRODUCTION

John has been teaching us not to be seduced, deceived, lead astray, by the many antichrists who would like us to accept them as our teachers. He has helped us understand what really we know: People who profess Jesus, but do not hold to the truth about Him as delivered from the beginning by His apostles, are liars, whose doctrine we are not to accept. Instead, we are to keep in ourselves the sound doctrine of Jesus Christ that we received in the bible from our Lord's apostles, so that just as that truth abides in us, we also shall abide in Him, so that we may look forward with confidence to His coming again.

But of course true Christianity is not a matter of sound doctrine only. There is also the matter of holiness of living. Mixing lies in with truth is not the devil's only trick. He also knows how to prompt deceivers to put forth doctrine that is entirely sound, all the while living in sin. This kind of decept our Lord's apostle John must also instruct us about, warning us against deception by the sound in doctrine but unrighteous in life.

TEXT

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

BODY

- I. We Know that Jesus Christ, the Son of God Come in the Flesh, Is Righteous
 - A. As to His divine nature
 1. understood in the negative
 2. understood in the affirmative
 - B. As to His human nature
 1. understood in the negative
 2. understood in the affirmative
- II. We Know that We Are Not Righteous
 - A. We are not without sin, not without lawlessness
 - B. We have not loved

- III. We Know We Have Been Counted As Righteous in Jesus Christ
 - A. Made to know our unrighteousness
 - B. Made to hear the gospel, the good news
 - C. Made to believe in Christ
 - D. Made to repent
 - E. Counted as righteous by the righteousness of Jesus Christ the righteous
 - 1. the term for which is justification

- IV. We Know that We Now Practice Righteousness
 - A. Not perfectly, of course
 - B. But that is our way, our course, our path
 - C. We walk as He walked, not merely out of a sense of duty, but because we sincerely yearn to
 - D. We learn and obey His commands
 - E. We love His law; we delight in His law in the innermost man

- V. We Know that We Practice Righteousness Because We Are Born of Him
 - A. We know this from the scriptures: 1 John 5:3-4 For this is the love of God, that we keep His commandments. And His commandments are not burdensome. (4) For whatever is born of God overcomes the world. And this is the victory that has overcome the world--our faith.
 - B. We also have experienced this.

If we know that Jesus Christ is righteous, then ...

- VI. We Know that Everyone Who Practices Righteousness Is Born of Him
 - A. The bible teaches us that; John is bringing out something already know to the disciples of Jesus Christ
 - B. Not, of course, meaning that anyone who does anything good; not anyone who is a decent, law-abiding citizen
 - C. But meaning that when a person professes to be a Christian, owning himself a sinner, believably testifying to faith in Christ, attributing his faith and repentance to the new birth worked in Him by the Holy Spirit, and walks in righteousness as we also walk, we know that person is born of Him
 - 1. John gives us much more detail about this in the coming pages of this letter; God willing, we will study that together in the coming weeks

CONCLUSION

- VII. We Do Not Know that Anyone Who Does Not Practice Righteousness Is Born of Him
- A. How could we? such a person might say he is born of Him, but if he does not practice righteousness, how would we know?
 - B. You remember that John is writing to us about those who would seduce us, deceive us, lead us astray. In this section that starts with today's verse, 1 John 2:29, John continues to help us against such deception with warnings about those who are not observed to be practicing righteousness
 1. those who would lead you astray would like to you to think like this: "We know that anyone who speaks convincingly about being born of God must be born of God."
 2. our Lord's apostle, John, would have us think like this: "We know that anyone who speaks convincingly about being born of God AND is known to practice righteousness must be born of God; but with anyone who speaks convincingly about being born of God but is not know to practice righteousness, we do not know that he is born of God."
 - C. That will be the subject matter John instructs about, which we will devote ourselves to in the coming weeks.

I. You Know that He Is Righteous

John has used the word “righteous” already in this letter, in describing our advocate with the Father, Jesus Christ the righteous; now he begins a new section of exhortation that will center on the concepts of “righteousness” and being “righteous;” so let’s refresh our memory as to what this means

A. What “righteousness” means [which of course will give us what “righteous” means]

1. Greek word - G1343 *dikaiosune*
2. definition
 - a) conformity to God’s law; a state or status of law-keeping
 - b) Puritan: giving what is due both to God and to man according to God’s law
 - c) lawfulness
 - d) by implication, love for God and for man, in that all the commandments hang on love for God and love for your neighbor
3. definition from the scriptures, shown as the opposite of lawlessness
 - a) 2Co 6:14 Do not be unequally yoked together with unbelievers. For what fellowship has **righteousness** with lawlessness [*anomia*]?
 - b) Hebrews 1:9 You have loved **righteousness** and hated lawlessness [*anomia*]
 - c) if righteousness is the opposite of lawlessness, it is also the opposite of sin: 1Jn 3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

B. What “righteous” means

1. Greek word - G1342 *dikaios*
2. lawful; in keeping with God’s law; conforming to God’s law

- a) Ephesians 6:1-2 Children, obey your parents in the Lord, for this is **right**. (2) "HONOR YOUR FATHER AND MOTHER," which is the first commandment with promise:
 - (1) obeying your parents is righteous in that it is in keeping with the fourth commandment
- b) Luke 1:5-6 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. (6) And they were both **righteous** before God, walking in all the commandments and ordinances of the Lord blameless.
 - (1) Zacharias and Elizabeth were described as righteous in that they walked in the Lord's commandments and ordinances
- 3. not lawless (whether stated generally as to God's law in general or to each of the commandments in the law specifically)
 - a) 1 Timothy 1:8-10 But we know that the law is good if one uses it lawfully, (9) knowing this: that the law is not made for a **righteous** person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,
 - (1) stated generally: lawless and insubordinate
 - (2) it is an edifying study to show that Paul is there walking through the Ten Commandments

C. What it means that He is righteous

- 1. stated as negation
 - a) He is not a sinner; He has no sin; He is not a law-breaker; He is not lawless
 - b) He is not ungodly; He is not filthy
 - c) He is not evil; He does no evil
- 2. stated as affirmation
 - a) He is a law-keeper; He is law-abiding
 - b)

D. You know that He is righteous

- 1. in various places your English bible might say "righteous" or "just" or "innocent"
- 2. the bible says this clearly and repeatedly
 - a) Mat 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just [Greek: *dikaios* NIV: innocent ESV: righteous] Man, for I have suffered many things today in a dream because of Him."
 - b) Luk 23:47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"

[Greek: *dikaios* ESV: innocent]

c) Acts 3:13-14 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. (14) But you denied the Holy One and the **Just**, and asked for a murderer to be granted to you,

3. you who are anointed with the Holy Spirit, and so know the truth about Jesus Christ, know that He is righteous

II. You Know That Everyone Who Practices Righteousness Is Born of Him

If you know that He is righteous G1342 *dikaios*

“righteous” / “righteousness” or in the older way of speaking “just” [or innocent / innocence]

Greek *dikaios* / *dikaiousune*

conforming to God’s law; conformity to God’s law

righteous from Webster 1828 “just; accordant to the divine law”

def. of “just” in this sense from Webster 1828 “conforming exactly to the laws”

See Matthew 27:19 for KJV, ESV, and NIV just, righteous, innocent

Positively: keeping the law; being in a state of lawkeeping; law-abiding

2Co 6:14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness [Greek: ἀνομία *anomia* KJV: unrighteousness NIV: wickedness]? And what communion has light with darkness?

Hebrews 1:9 You have loved righteousness and hated lawlessness [Greek: ἀνομία *anomia* KJV: iniquity NIV, ESV: wickedness]

Negatively: having no lawbreaking; being innocent of breaking the law

2Co 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

WITH

1Jn 3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

Said of the Lord Jesus:

Mat 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just [Greek: *dikaios* NIV: innocent ESV: righteous] Man, for I have

suffered many things today in a dream because of Him."

Luk 23:47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" [Greek: *dikaios* ESV: innocent]

Luke 1:5-6 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. (6) And they were both **righteous** before God, walking in all the commandments and ordinances of the Lord blameless.

Luke 5:30-32 And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?" (31) Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. (32) I have not come to call the **righteous**, but sinners, to repentance."

Acts 3:13-14 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. (14) But you denied the Holy One and the **Just**, and asked for a murderer to be granted to you,

Ephesians 6:1-2 Children, obey your parents in the Lord, for this is **right**. (2) "HONOR YOUR FATHER AND MOTHER," which is the first commandment with promise:

1 Timothy 1:8-10 But we know that the law is good if one uses it lawfully, (9) knowing this: that the law is not made for a **righteous** person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

2 Peter 2:6-8 and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; (7) and delivered **righteous** Lot, who was oppressed by the filthy conduct of the wicked (8) (for that **righteous man**, dwelling among them, tormented his **righteous** soul from day to day by seeing and hearing their lawless deeds)--

1 Peter 3:12 FOR THE EYES OF THE LORD ARE ON THE **RIGHTEOUS**, AND HIS EARS ARE OPEN TO THEIR PRAYERS; BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

1 John 3:11-12 For this is the message that you heard from the beginning, that we should love one another, (12) not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's **righteous**.

John 17:25 O **righteous Father**, even though the world does not know you, I know you, and these know that you have sent me.

Poole:

Lest he should be thought only solicitous to preserve among them the right notions of the Christian doctrine, as if that alone would suffice them for their salvation and blessedness, he subjoines this serious monition:

JRY: I think here John refers to Jesus Christ without distinction between the human nature and the divine nature; between Jesus Christ as Son of Man and Son of God.

Gill: that is, Christ

who is righteous as God in his nature and in his works; and as man in his obedience, life, and conversation

RWP: that Christ is righteous (1 John 2:28)

Cotton: Jesus Christ is righteous

Geneva: God is the fountain of all righteousness

Bengel: Jesus Christ is Righteous 1 John 2:1; 1 John 3:5-6

Ellicott:

John looks at the Father and the Son as so essentially one, that from his use of the pronoun merely it would not be clear which Person he meant. Here "born of Him," shows that he thinks of the Father, or of the Deity in its oneness; not specially of Christ.

JFB: "He" includes both the Father and the Son

VWS:

The interpreters differ as to the reference of Him; some referring it to God, and others to Christ. Against the latter is the fact that men are not said to be born of Christ, but of God; and that to be born of God is a characteristic phrase of John, while to be born of Christ is a phrase which occurs nowhere. On the other hand, the undoubted reference to Christ in 1Jo_2:28, would seem to demand a similar reference here. Men are said to abide in Christ as well as in God, and to be born of the Spirit. Westcott's remark is pertinent. "When John thinks of God in relation to men, he never thinks of Him apart from Christ (see 1Jo_5:20); and again, he never thinks of Christ in His human nature without adding the thought of His divine nature. Thus a rapid transition is possible from the one aspect of the Lord's divine-human person to the other."

Barnes:

This is not said as if there could be any doubt on the subject, but merely to call their attention to it as a well-known truth, and to state what followed from it.

Cotton:

righteousness...implies giving due both to God and man

This is a...consolation to every poor soul who is burdened with a sense of his own unrighteousness. Though we are unrighteous, yet Christ is righteous, and what is lacking on our part is supplied on His. Though we have cause to utter the complaint of Isaiah 64:6, yet if we know Christ is innocent and pure and holy, why then his righteousness is imputed to us.

Ferguson:

to give both to God and man their due and right, according to both the tables of the commands

Psalms 11:1-7 To the Chief Musician. A Psalm of David. In the LORD I put my trust; How can you say to my soul, "Flee as a bird to your mountain"? (2) For look! The wicked bend their bow, They make ready their arrow on the string, That they may shoot secretly at the upright in heart. (3) If the foundations are destroyed, What can the righteous do? (4) The LORD is in His holy temple, The LORD's throne is in heaven; His eyes behold, His eyelids test the sons of men. (5) The LORD tests the righteous, But the wicked and the one who loves violence His soul hates. (6) Upon the wicked He will rain coals; Fire and brimstone and a burning wind Shall be the portion of their cup. (7) For the LORD is righteous, He loves righteousness; His countenance beholds the upright.

JRY:

We took that fruit and ate it. But He did not!

All those things I've done---He did not do them!

All those things I've failed to do---He did not fail to do them, but did them all!

you know that everyone who practices righteousness G1343 *dikaiousune*

JRY:

We know that He is righteous

[We know that we are not righteous, ever since we sinned in Adam.]

Romans 3:10 As it is written: "THERE IS NONE **RIGHTEOUS**, NO, NOT ONE; Nevertheless, we know that there are those who practice righteousness

[This could only be by some relationship with Him who is righteous.]

We know that everyone who practices righteousness is born of Him who is righteous.

Gill:

such an one who with the heart believes unto righteousness, and lays hold by faith, and lives upon the righteousness of Christ for justification; and who performs, good, works in

faith, and from a principle of love, not to obtain a justifying righteousness, but because he is justified by the righteousness of Christ

Wesley:

Every one - And none else. Who practiseth righteousness - From a believing, loving heart.

Barnes:

But, if this be so, John says, then it must follow that only those who are truly righteous can regard themselves as begotten of Him.

Assuming that God is righteous, it would be proper to state, as in the text, that it followed from this that they must know that only those who are righteous can be regarded as begotten of Him

JFB:

“God is righteous, and therefore the source of righteousness; when then a man doeth righteousness, we know that the source of his righteousness is God, that consequently he has acquired by new birth from God that righteousness which he had not by nature. We argue from his doing righteousness, to his being born of God.

is born of Him.

Calvin:

he proves by many arguments that faith is necessarily connected with a holy and pure life. The first argument is, that we are spiritually begotten after the likeness of Christ; it hence follows, that no one is born of Christ but he who lives righteously.

Poole:

which alone would evidence their Divine birth, since God hath no children destitute of his image, or who resemble him not.

Gill: either of God, or rather, of Christ

being regenerated by his Spirit, having his, grace implanted in him, as appears by his faith in his righteousness and by his works of righteousness, as fruits of faith; and having his image stamped on him, and he himself formed in him, and so made like unto him; by all which it is evident he is one of his spiritual seed and offspring

RWP: plainly “of God” in 1 John 2:9, and so apparently here

Clarke, Barnes:

not born; begotten

JFB:

ye must necessarily, thereby, perceive also the consequence of that truth, namely, “that everyone that doeth righteousness (and he alone; literally, the righteousness such as the righteous God approves) is born of Him.”

Barnes:

No one who is not, in the proper sense of the term, a righteous man, can have any wellfounded pretensions to being regarded as a child of God. If this be so, then it is not difficult to determine whether we are the children of God.

- (1) if we are unjust, false, dishonest, we cannot be His children.
- (2) if we are indulging in any known sin, we cannot be.
- (3) if we are not truly righteous, all visions and rapture, all zeal and ardor, though in the cause of religion, all that we may pride ourselves on in being fervent in prayer, or eloquent in preaching, is vain.
- (4) if we are righteous, in the true and proper sense, doing that which is right toward God and toward people, to ourselves, to our families, to our neighbors, to the world at large, to the Saviour who died for us, then we are true Christians; and then, no matter how soon he may appear, or how solemn and overwhelming the scenes that shall close the world, we shall not be ashamed or confounded, for we shall hail him as our Saviour, and rejoice that the time has come that we may go and dwell with him forever.

Prelude: Grace 128 "O Sinner, Come to Jesus Christ"

Camille: piano - transpose

Noah: trumpet

Anna: clarinet

Trinity 50 "Praise to the Lord, the Almighty"

Camille: piano - transpose or see attached in F

Noah: trumpet

Anna: sing

Trinity 462 "Psalm 32"

Camille: sing

Noah: trumpet

Anna: piano - transpose

Trinity 699 "Tis So Sweet to Trust in Jesus"

Camille: flute

Noah: direct

Anna: piano

Grace 102 "Looking Always Unto Jesus"

Camille: piano

Noah: trumpet - see attached in A

Anna: clarinet - see attached in A