

**JOHN'S FIRST EPISTLE - Part XVII**  
"Personal Practical Holiness"  
Reference: **I John 3:3-10**  
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**Verse one** tells us what **we** \_\_\_\_\_.  
We are \_\_\_\_\_ of God (present tense).

**Verse two** tells us what **we** \_\_\_\_\_ \_\_\_\_\_. We will be \_\_\_\_\_ Jesus (future tense).

**Verse three** tells us what **we** \_\_\_\_\_ \_\_\_\_\_. (present tense). We should be \_\_\_\_\_ (meaning we should practice holiness).

The genuine Christian manifests the evidence of being a Christian and that Christian evidence fits into two categories:

- **what** someone \_\_\_\_\_
- **how** someone \_\_\_\_\_

This next section starting in **verse four** focuses on Christian behavior. The BIG IDEA is stated in:

**verse three**, "And everyone who has this hope in Him (Jesus) **purifies himself, just as He (Jesus) is pure.**"

Reference: **I Peter 1:15-16; Leviticus 11:44, 19:1-2; Isaiah 6:3** (see screen)

God's attributes fit into two separate categories:

- **God's natural attributes** are those permanent characteristics that are part of God's \_\_\_\_\_ as God (i.e. God is **eternal**, God is **immutable**, God is **omnipotent**, God is **omnipresent**, God is **omniscient**, and God is **sovereign**, etc.
- **God's moral attributes** are those characteristics God possesses that can to some lesser degree be \_\_\_\_\_ us (i.e. God is **love**, God is **good**, God is **faithful**, God is **peace** and God is **holy**, etc.)

Definition: God's holiness is His intrinsic and transcendent pure (sinless and righteous) \_\_\_\_\_.

Reference: **Isaiah 40:18** and **Exodus 15:11** (see screen)

The injunction to practice personal holiness is mentioned in **verse three** where John said we are to be purified ourselves because God, Himself is pure, meaning we are to practice personal holiness ourselves because God, Himself is holy. Then **verses four** through **ten** comment on three particular reasons personal holiness is necessary.

ONE - SIN is incompatible with ... \_\_\_\_\_ (God's) \_\_\_\_\_.

**verse four** (see screen)

Definition: Sin is the \_\_\_\_\_ of divine law.

TWO - SIN is incompatible with... \_\_\_\_\_, \_\_\_\_\_.

**verses five** (see screen)

Reference: **John 1:29; II Corinthians 5:21; Hebrews 4:15; 7:26** (see screen)

THREE - SIN is incompatible with... the \_\_\_\_\_

\_\_\_\_\_.

**verses six** through **ten** (see screen)

These are difficult and controversial verses, so theologians have offered different interpretations on these verses:

One... this means a Christian doesn't commit more \_\_\_\_\_

\_\_\_\_\_.

This is similar to the historic Catholic perspective since Catholicism divides sins into two separate groupings:

- \_\_\_\_\_ sins are considered \_\_\_\_\_ (similar to misdemeanors).
- \_\_\_\_\_ sins are more \_\_\_\_\_ (similar to felonies).

Two... this sinlessness is referring to just the Christian's \_\_\_\_\_ and not his old sin nature he inherited from the first man.

Three... this is teaching a doctrine called \_\_\_\_\_ or Christian perfectionism or entire sanctification.

Reference: **I John 1:8** and **10** (see screen)

The correct perspective on these verses is found in understanding the Greek tenses that are used in this text. The verbs related to sin are all in the present tense and those present tense verses indicate continuous habitual action, so that these verses are commenting on someone that practices \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ **sin!**

**Question:** How do we practice **holiness**?  
Reference: **I Peter 1:15-16, 14** (see screen)

**Answer:** \_\_\_\_\_