



1 John

Children of God

- Because we are children of God, we will be like Him
- 1 John 3:1–3; John 1:9–13 and John 15:18–23
- In the previous chapter, John taught that the false teachers were antichrists and therefore not in fellowship with the Father, because Christ is the only way to the Father.
- John circles back to the truth that because we are in fellowship with God through Christ, because God is love, our lives will also be defined by love.

Children of God

- He opens verse with see. It's an imperative statement commanding the people to stop and reflect on how great God's love is.
- The Greek word translated "what kind of" love is a unique word used only 7 times in the New Testament, always with a sense of astonishment or wonder.
- God's love for us is so astonishing it should make us stop and wonder.
- "How could God love us this much? It's so incredible."

Children of God

- What makes this love so astonishing? That He has called us His children. This is not only about our salvation, but about our relationship.
- We have been born again, not of the flesh but of the Spirit (John 1:12–13; 3:8). Being born of the Spirit makes us children of God, a new creation in Christ (2 Corinthians 5:17). As children of God, born of the Spirit, we have a new identity in Him.
- The father / child imagery emphasizes that just as children look and act like their human parents, so, too, will those who have been born of the Spirit look and act like their heavenly Father.

Children of God

- In the same way that children typically grow up to become like their parents, as God's children, we are growing to become like Him (Ephesians 4:15–16).
- We are not there yet, and we will not be fully like Him (“pure”) until Christ comes again and the kingdom of God comes in all its fullness (1 John 3:2–3).
- We have been made new creations in Christ, but we will not be made perfect until the final kingdom of God when He makes all things new (1 Corinthians 15:51–54; 2 Corinthians 5:1–5).

Children of God

- Not until Jesus comes again will we be made pure / holy / perfect.
- John tells us that everyone who has this resurrection hope in Jesus will also “purify himself” in this life. Purity comes from the Holy Spirit.
- We are sanctified (made holy) by the power of the Holy Spirit, not our own power.
- We also have a role to play in our sanctification, to pursue holiness by pursuing God, abiding in Christ, studying God’s Word, and practicing spiritual disciplines.

Children of God

- Children of God don't live in habitual sin
- 1 John 3:4–10 and John 8:39–47
- John created a distinction between children of God and children of the Devil.
- Those who continue to “make a practice” of sinning cannot be children of God. They must be children of the Devil. This doesn't mean that anyone who ever commits any kind of sin is a child of the Devil.
- We will all still sin until Jesus returns and we are made perfect in the consummated kingdom of God.

Children of God

- John means that those who abide in habitual sin (as we abide in Christ) are children of the Devil.
- John used the phrase “makes a practice of sinning” to distinguish between believers who sometimes commit sins and people who are in the habitual practice of sinning without remorse or desire to do what pleases God.
- A child of God will commit sins at times, but a child of the Devil walks in sin as a way of life, intentionally rebelling against what God says is right.

Children of God

- The reason John cited that believers cannot “make a practice of sinning” – not just don’t but cannot – is because they have been born of God.
- Sin is no longer in their nature. It’s not who they are anymore. The new birth is such a radical change in our very nature that for those who have been born again, sin is no longer natural.
- Because of the fall, sin is part of human nature; we are born into it. But when we are born again, born of the Spirit, we are born into righteousness. Sin becomes unnatural.

Children of God

- John's categories are so clear and simple that he concluded "it is evident" who are children of God and who are children of the Devil.
- This isn't something we have to wonder about; our lifestyles make it clear.
- The two things that make it evident are 1) practicing righteousness – doing what God says is right, not whatever you think is right or what you want, and 2) loving other people.
- This points us right back to what Jesus said is the basis of all the commandments, loving God and loving others.

Children of God

- In our world, unbelievers may consider this kind of attitude “judgmental” or “holier than thou.”
- John’s desire was simply to help these believers see the truth so they could protect themselves from false teachers (1 John 2:26) and be assured of their salvation in Christ (1 John 5:13).
- He was not afraid to speak hard truths to do so.
- Truth isn’t about condemning people, it’s about setting them free (John 8:32).

Real Love

- Real love shows itself in action
- 1 John 3:11–18; John 13:12–15 and John 15:9–13
- In the beginning of the letter, John wrote, “This is the message we have heard from him and proclaim to you, that God is light, and in Him is no darkness at all” (1 John 1:5).
- He repeats “this is the message,” but it’s the message “you have heard from the beginning” (1 John 3:11) – even long before Christ, from the very beginning of creation, way back in Genesis.

Real Love

- To prove that this message was from all the way back at the beginning, John referred to Cain and Abel, the children of the very first couple.
- These two are a clear example of the two distinct categories John described.
- Cain was “of the Evil One” and Abel was a righteous child of God.
- It wasn’t just that Cain was a murderer; it was also the reason he murdered his brother – because his own deeds were evil and his brother was righteous.
- This further highlights the war between the kingdom of darkness.

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Real Love

- John wrote, don't be surprised that the world hates you.
- Jesus told His disciples that the world hated Him first, so of course they would also hate His people.
- Don't be surprised when the world wants to destroy you – when you feel attacked, when life feels like constant spiritual warfare.
- This is the reality of being a child of God living in the kingdom of darkness.
- We are children of the kingdom living in enemy territory.

Real Love

- Those who know Jesus will practice love because God is love.
- He doesn't just love people, He is love.
- If we have God's Spirit dwelling in us, we will love.
- Jesus showed us the ultimate example of love when He laid down His life for us (John 15:13; Romans 5:8).
- When He washed their feet, Jesus showed His disciples that His love is a self-sacrificing, humble servant kind of love (John 13:12–15).

Real Love

- John gave another example of self-sacrificial love: helping the needy.
- What is significant is the way John describes it.
- Not that the person doesn't help the one in need, but that he "closes his heart against him," reminding us that the condition of our heart is always God's true concern (1 Samuel 16:7).
- The contrast John created is between heart and action, between what we say and what we actually do, because our actions reveal what is truly in our hearts. Actions speak louder than words.

Real Love

- This is only one example of how we can love others in a tangible way.
- John was saying that if we truly love God, then we will have the heart of God for other people. And that heart will show itself in action, in the way we treat other people.
- If we are truly followers of Jesus, we will live in such a way that we “lay down our lives” for others. Not necessarily in dying for them but in being a living sacrifice (Romans 12:1–2).
- We will sacrifice our time, money and whatever other resources we have.

War in the Middle East



Gaza Israel War

- Israel has approximately 500,000 troops and another 360,000 reservists.
- They also have more heavy vehicles and artillery than their adversaries.
- The IDF are well-trained and well-armed.
- Hamas has many rockets but very few mobile rocker launchers.
- Some 700,000 or more persons in northern Gaza evacuated to the south.
- Some believe that this will not degrade into room-to-room, house-to-house fighting. It will not be a “Battle of Stalingrad in the tropics.”

STORM OF IRON

Israel has a 'five step war plan' for Gaza





BREAKING NEWS

IDF Spokesperson
Rear Admiral Daniel Hagari

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BREAKING NEWS

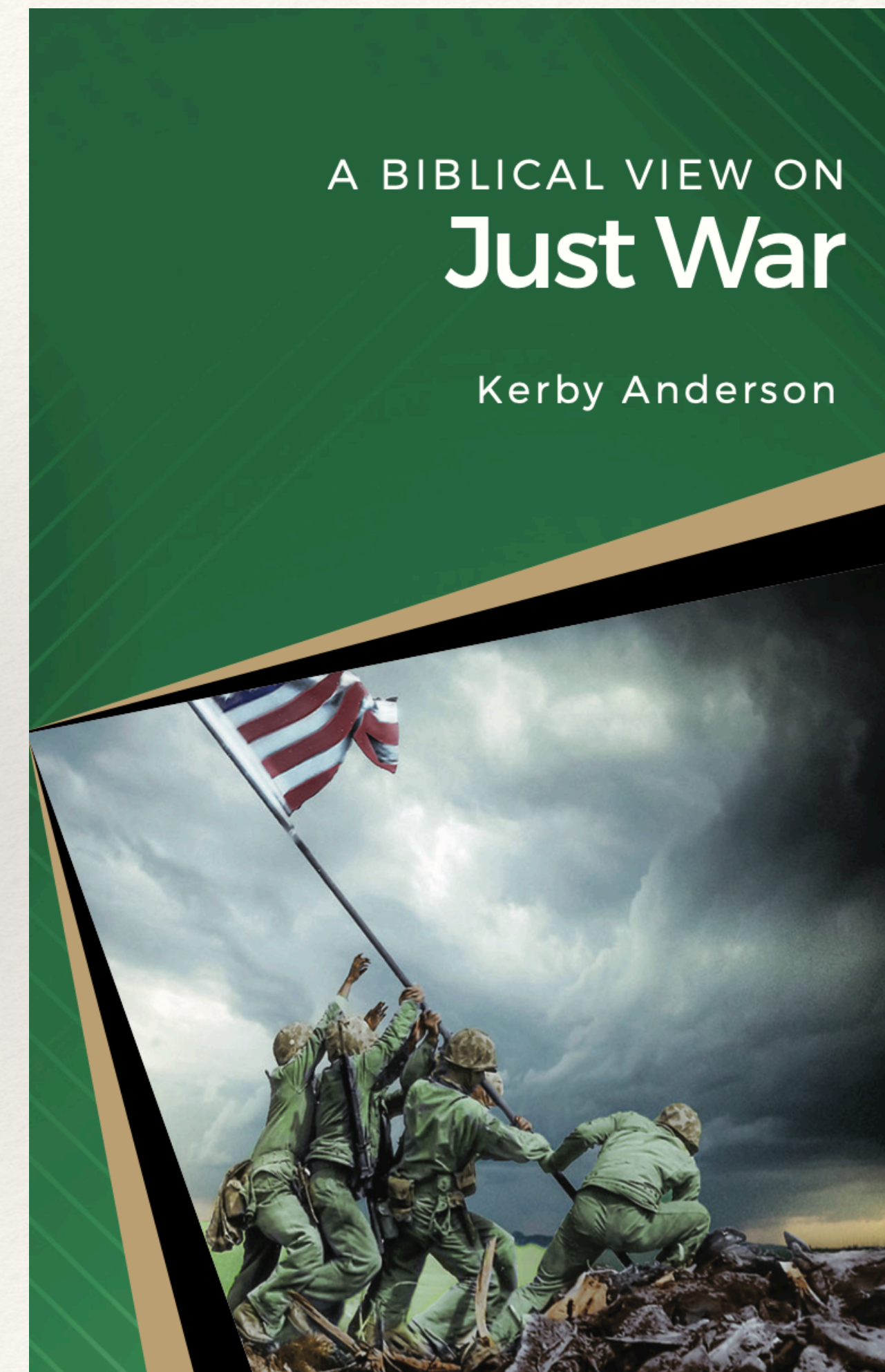


RETALIATION

US warplanes conduct airstrikes in Syria as regional tensions rise amid Israel's war with Hamas

Just War

- How should Christians think about war and military actions?
- Historically, Christians have adopted one of three positions: activism, pacifism, or selectivism.
- The just war theory represents the third position and was articulated initially by Augustine as well as by Aquinas and Calvin.



Romans 13:1-7

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore, whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good.

Romans 13:1-7

But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

Just War

- Augustine argued that not all wars are morally justified.
- Just war theory attempts to bring peace into the world, but also realizes that it will only be a temporal peace. The only true peace will come when Jesus returns and rules (Revelation 20).
- The theory does not assume that human action will bring absolute justice or peace. Only God provides infinite justice and judgment.
- “Vengeance is Mine, I will repay, says the Lord” (Deuteronomy 32:35, Hebrews 10:30).

Just War

- Just war theory provides a framework for evaluating military action.
- A just war will include the following conditions: just cause, just intention, last resort, formal declaration, limited objectives, proportionate means, and noncombatant immunity.
- The first five principles apply as a nation is “on the way to war” (*jus ad bellum*) while the final two apply to military forces “in the midst of war” (*jus in bello*).

Just War

1. Just cause — All aggression is condemned in just war theory. Participation must be prompted by a just cause or defensive cause. No war of unprovoked aggression can ever be justified.
2. Just intention — War must be to secure a just peace for all parties involved. Revenge or conquest are not legitimate motives.
3. Last resort — War must be engaged as a last resort only after diplomacy and economic pressure have been exhausted.

Just War

4. Formal declaration — War must be initiated with a formal declaration by properly constituted authorities (Romans 13:4, 1 Peter 2).
5. Limited objectives — War must be characterized by limited objectives such as peace. Complete destruction is an improper objective. This eliminates an open-ended campaign. War must be waged in such a way that once peace is attainable, hostilities cease.

Just War

6. Proportionate means — Combatants may not be subjected to greater harm than is necessary to secure victory. The types of weapons and amount of force used should be limited to what is needed to repel aggression and secure a just peace.

7. Noncombatant immunity — Military forces must respect individuals and groups not participating in the conflict. Only governmental forces or agents are legitimate targets. However, killing innocents may be justified under the principle of double effect. Each action has more than one effect, one intentional and one accidental.



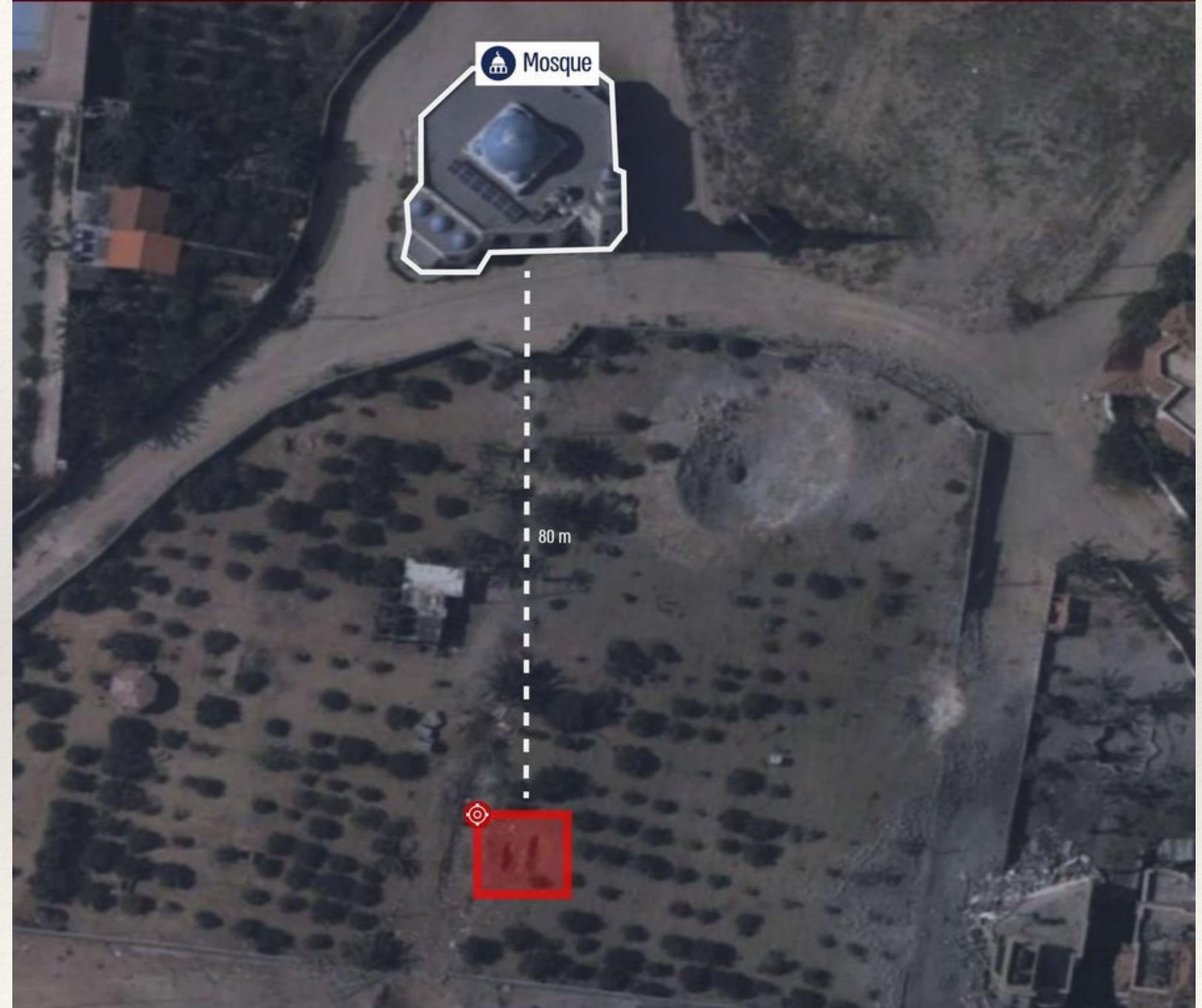
Hamas Terrorist Organization Rocket Launch Site, Located next to a Kindergarten

22.10.23



Hamas Terrorist Organization Rocket Launch Site, Located near a Mosque

22.10.23





**Hamas Terrorist Organization Rocket Launch Site,
Located next to Schools**

22.10.23



**Hamas Terrorist Organization Rocket Launch Site,
Located next to a U.N. Building**

22.10.23



Resources

