

First John Chapter 2 (#1)... Verses 1-6

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Chapter 2

Simple Outline of Chapter:

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Jesus Perfect Remedy for Sinners – Verses 1-2

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

My little children.

- A. John used this title seven times in general (I John 2:1; 2:18,28; 3:7,18; 4:4; 5:21), not counting the two times he used it when ranking hearers' maturity (I John 2:12-13).
- B. Such an expression is affectionate and appropriate, especially for an older minister.
 - 1. The relationship of pastor to converts is father to children (I Cor 4:14-15; Gal 4:19).
 - 2. The more instrumental the pastor to the convert, the more so (I Cor 4:17; I Tim 1:2).
 - 3. The care that a minister has for his people should be like a father (I Thess 2:11).
 - 4. Jesus Himself had used this same terminology for His own apostles (John 13:33).
 - 5. We believe the apostle John is old by this time due to (a) location of the book in the canon, (b) his connection to the churches of Asia, and (c) no mention of Paul, etc.

These things write I unto you, that ye sin not.

- A. One of five themes is holiness (I Jn 1:5-10; 2:1-6,15-17,28-29; 3:1-10,22-24; 5:16-21).
- B. The other four themes in this epistle are (a) the person of Christ, (b) love of brethren, (c) assurance of eternal life, and (d) antichrist heresies

- C. John introduced holiness in chapter one, thus the plural demonstrative pronoun *these*.
 - 1. He wrote God is light and fellowship with Him cannot have darkness (I John 1:5-7).
 - 2. Thus he declared against sin, for claiming fellowship with sin is a lie against truth.
 - 3. He then declared that any claim to be without sin is manifestly false (I John 1:8,10).
- D. One of the chief duties of the gospel minister is to preach against believers sinning.
 - 1. After water baptism, believers are to live resurrected, righteous lives (Rom 6:1-13).
 - 2. One measure of a church or ministry is the emphasis on godliness against sinning.
 - 3. Paul's perilous times warn about compromise with sin (II Timothy 3:1-12; 4:1-4).
 - 4. A Christian minding earthly things is a belly-adoring enemy of Jesus (Phil 3:18-19).
 - 5. A Christian living loosely, lasciviously, or lackadaisically is blind (II Peter 1:8-9).
 - 6. The only valid evidence of eternal life is a righteous life (Matt 7:21; Romans 8:1).
 - 7. For much more about godliness to prove eternal life, [Salvation By Works](#).

We have an advocate with the Father.

- A. Identify the three parties in this verse and rejoice at the means provided for your failures.
 - 1. You are not alone with your adoptive Father, the holy Creator God of all, as a sinner.
 - 2. He has provide you an Advocate whose intercession He will accept to restore you.
 - 3. This Advocate is His choice and design to guarantee your spiritual safety forever.
 - 4. With any effort at all, there has never been a Counselor or Mediator like this One.
- B. **Advocate.** One whose profession it is to plead the cause of any one in a court of justice; a counselor or counsel. One who pleads, intercedes, or speaks for, or in behalf of, another; a pleader, intercessor, defender.
 - 1. The term appears only here in our English Bibles, though it has many synonyms.
 - 2. Consider *daysman* (Job 9:33; 16:21), *intercessor* (Is 53:12; Heb 7:5), *counselor* (Is 9:6), and *mediator* (I Tim 2:5), which bring the total terms for lawyer to five.
 - 3. The work of a *priest* also fulfills this role, and Jesus is our high priest (Heb 5:1-6).
 - 4. For much more about this glorious title and role of Jesus, [You Need a Lawyer ... You Need a Lawyer \(2 Sermons\)](#).
- C. You have the greatest Friend in high places, the Judge's beloved Son, to plead for you.
 - 1. You have Him on retainer forever, and the infinite price for this was His own life.
 - 2. A concern with lawyers is motivation, but this Advocate is incomplete without you.
 - 3. A concern with lawyers is commitment, but this Advocate promised not to lose one.
 - 4. Not only will the Father forgive and clear you by Christ, but He will also adopt you.
 - 5. If Jesus as Advocate can satisfy God's holiness for eternity, how about fellowship?
- D. What phase is this? Our legal standing by justification? Or our practical for fellowship?
 - 1. We believe it is the practical phase, for it is based on a Christian sinning in his walk.
 - 2. We believe it is the practical phase, for the practical warnings just before in context.

3. The context before and after is definitely practical, not our legal standing in heaven.
4. The remedy for these practical violations of fellowship is confession (I John 1:9).
5. Then why the next verse of Jesus being the propitiation for sins of the whole world?
6. John's extension of Jesus' advocacy and propitiation does not alter the phase at all.
7. In either case, legal or practical, we need Him as Advocate and Propitiation for sins.

Jesus Christ the righteous.

- A. Who is our Advocate with God the Father, Creator of all? Jesus Christ His perfect Son.
- B. Jesus God's Son is no ordinary advocate with his own sins (Heb 5:1-6). He is perfect.
- C. This perfect Advocate always hated iniquity and loved righteousness (Ps 45:7; Heb 1:9).
- D. A lawyer with legal faults will not do you much good in a matter of legal satisfaction.
- E. He is able to save to the uttermost any that come unto God by Him (Hebrews 7:25-28).

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And he is the propitiation for our sins.

- A. **Propitiation.** The action or act of propitiating; appeasement, conciliation; atonement, expiation.
 1. The term appears but three times in our English Bibles; Paul used it once (Rom 3:25)
 2. John used it again to define God's love for His elect by sending His Son (I Jn 4:10).
 3. As sinners, we must be reconciled to God. An atonement is needed. A propitiation.
 4. Jesus by a substitutionary death on the cross reconciled us to God with eternal peace.
- B. Note the coordinating conjunction *and*, which connects His advocacy and propitiation.
 1. The phase by immediate and extended context is the practical phase of forgiveness.
 2. Jesus pleads His propitiatory work for God to forgive us practically for fellowship.
 3. This is implied by His faithfulness and justness to forgive for confession (I Jn 1:9).
 4. If Jesus as Advocate can satisfy God's holiness for eternity, he also can fellowship.
- C. Sin creates a problem. God hates sin. He must judge sin. He cannot fellowship sinners.
 1. But with His Son as our propitiation, we are reconciled to God by this Intercessor.
 2. Remember how Paul elevated this role of Jesus above His death (Rom 5:10; 8:34).
 3. His death forever settled our legal reconciliation, but there is more work with God.
 4. He is able to save to the uttermost any that come unto God by Him (Heb 7:25-28).

And not for ours only.

- A. No believers under a false assumption of interest in the Advocate should exclude others.
 1. There was under the Old Testament a limit of benefits to Jews only (Ps 147:19-20).
 2. Jesus, being a Minister of the circumcision, kept this Jewish emphasis (Matt 15:24).

3. Even saved Jews could not believe God's benefits to Gentiles (Acts 10:45; 11:1-2).
- B. Limiting God's forgiving grace to themselves was a popular error of Jews (Acts 22:22).
 1. We know John's ministry was principally among the Jews before this time (Gal 2:9).
 2. So we understand the words to correct Jews and comfort Gentiles of Christ's objects.

But also for the sins of the whole world.

- A. One thing we can be absolutely certain about – John did not teach a general atonement.
 1. For much more about limited atonement, a PPT sermon, *Limited Atonement ... Limited Atonement*.
 2. For much more about limited atonement, detailed sermon, *Limited Atonement ... Limited Atonement*.
 3. For proof God only loves His elect and not others, *God's Distinguishing Love ... The Distinguishing Love of God*.
 4. For evidence that shows a general ransom ludicrous, *Questions for Arminians*.
- B. Another fact, John used the word *world* far more than other writers in the N.T. scripture.
 1. This beloved apostle used the word *world* 59 times in just his gospel account alone.
 2. If we add the 18 times he used *world* in his epistles (17 here), there are 77 uses.
 3. The other three writers only used the word *world* 32 times, and often differently.
 4. We will define the 17 uses of *world* in this epistle to rightly assign its true sense.
 5. Sometimes the words world and all have very limited senses required (Luke 2:1).
- C. For those trying to make *whole world* all persons of all time, think again (I John 5:19).
 1. John made a very clear distinction between the persons in the first or second clauses.
 2. All he intended was that true believers were a small minority compared to the world.
 3. A similar use of *whole world* is here: the Jews could not limit Messiah to themselves.
 4. All he intended was that Jewish believers were a small minority of Christ's kingdom.
 5. Such a use of the word *world* – for all Gentile nations – was Paul's also (Rom 11:12).
 6. John wrote of Jesus introducing this wider concept of grace to Nicodemus (Jn 3:16).

Conduct, Not Speech, Proves Life – Verses 3-6

3 And hereby we do know that we know him, if we keep his commandments.

And hereby we do know that we know him.

- A. Here is a new lesson, not about sin and an Advocate for sin, but obedience for evidence.
 1. John had repeatedly warned about false believers and professors, so we must know.
 2. He has warned that self-deception and lying to ourselves is easy, so we must know.
- B. He gives a simple criterion to prove our relationship with God and Christ from our Lord.

1. Jesus had taught this while on earth – love keeps His commands (John 14:15,21-24).
2. Jesus had taught this while on earth – love requires keeping commands (Jn 15:9-14).
- C. Do you grasp how far this verse goes beyond the popular notion of a decision for Jesus?
 1. The common notion that inviting Jesus into your heart is all it takes is wicked folly.
 2. This is a disgusting corruption of Christianity to have “Christians” with no evidence.
 3. Inviting Jesus in is for fellowship, but Jesus goes back out by your sin (Re 3:19-21).
 4. How many have been lied to by today’s popular message that simple faith is enough?

If we keep his commandments.

- A. The context emphasizes this from a holiness perspective – only light without darkness.
 1. His commandments reflect His character and will; they are crucial for compatibility.
 2. A change in nature is only proven and shown by a change in character and conduct.
 3. Regeneration, God working in us to will and do His pleasure, is key (Phil 2:12-13).
- B. Jesus met false “believers” in His ministry and charged them like here (John 8:30-32).
 1. John has warned repeatedly in just a few verses about false professors in Christ.
 2. The warning includes self-deception about an interest in Christ without obedience.
- C. How many have been promised eternal life without the main evidence of eternal life.
- D. Jesus will deny and reject many, even preachers, on Judgment Day (Matt 7:21-23).
- E. For much more about the necessity of your obedience, [Salvation By Works](#).

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

He that saith, I know him.

- A. Here we go again – another false professor that deceives himself without obeying God.
 1. Consider seven warnings John has and will repeat (I John 1:6,8,10; 2:4,6,9; 4:20).
 2. We are all professors – we all say, I know Him – but do we confirm it by obedience?
- B. The terror of the glorified Christ denying He knows us should cause fear (Mat 7:21-23).
- C. This knowledge of God and His Son is more than bare knowledge, but a relationship.
 1. By noting fellowship before and love after, it is a relationship (I John 1:6-7; 2:5-6).
 2. The devils have knowledge of God better than any man, but have no relationship.
 3. As John will say in the next chapter, it is salvation that is at stake, the saved obey!
 4. Children of God or children of Satan are known by one thing – works (I Jn 3:4-10).

And keepeth not his commandments.

- A. We must have compatibility with God and His Son, and it is first shown by obedience.
- B. How can we have a relationship with God if we reject and rebel against His will for us?

- C. This epistle, not just this verse, is intensely about obedience and acting like God's sons.
- D. No one can obey God perfectly, which John has clearly allowed (I John 1:8-10; 2:1).
- E. But they repent and reform more than backslide and repeat, due to a holy seed (I Jn 3:9).

Is a liar, and the truth is not in him.

- A. Here is the apostle of love, as the ignorant call him, to call you a liar – in love, of course.
- B. Jesus and all His apostles were loving men, but they did not pander to sinners like most
- C. A man may say He is a Christian and has a relationship with God, but only works count.
 - 1. Chronic disobedience is evidence enough that a person is not saved and also a liar.
 - 2. The converts of Jesus Christ, other than exceptions you cannot know, are obedient.
 - 3. The grace of God that regenerates and converts changes the nature and proclivities.
 - 4. Such a contradiction – I am saved, but I cannot stop sinning – is a lie against truth

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

But whoso keepeth his word.

- A. The inspired disjunctive *but* here is to describe a person opposite of the previous liar.
 - 1. The truth of God and His commandments, the gospel and its duties, are obeyed here.
 - 2. God's word is His truth to us, a large part of which are His commandments for us.
 - 3. Children of God or children of Satan are known by one thing – works (I Jn 3:4-10).
- B. No one can obey God perfectly, which John has clearly allowed (I John 1:8-10; 2:1).
 - 1. But they repent and reform more than backslide and repeat, by a holy seed (I Jn 3:9).
 - 2. This is not all internally motivated by God's love, but a changed nature by His grace!
 - 3. It is combination of the two – regeneration and conversion – that works obedience.
 - 4. God regenerated Paul and revealed Himself, then Paul changed Paul (II Co 5:14-15).

In him verily is the love of God perfected.

- A. The obedient person from the previous verse is a perfect example of truly loving God.
 - 1. The issue to this point is those that claim to have a relationship with God but yet sin.
 - 2. Verily = Truly. Thus, this person is not the self-deceived liar addressed repeatedly.
 - 3. These changed lives and fruit they produce is gloriously beautiful and encouraging.
 - 4. Perfected = a person's love of God realizes its purpose and produces the right results.
 - 5. We do not obey God to produce love, but rather we obey God because we love Him.
 - 6. A man saying he loves God blows the hot air of vanity without obedience to God.
- B. How do we know a person loves God? By their words? Never! By their Bible actions.
 - 1. Loving God is the first and great commandment – but do you love Him by His rule?

2. No other concept or idea or claim of loving God counts – He mocks your thoughts.
3. The single work of God that John will emphasize the most is our brotherly love.
4. Church attendance, giving, Bible reading, praying at home, etc. prove nothing at all.
5. God's word – His message to us in the gospel – involves much more than attendance.
6. Remember, Jesus will deny and reject very successful preachers (Matthew 7:21-23).

Hereby know we that we are in him.

- A. This is how we know we are saved and have union with God and Christ – obedience.
- B. There is no other way to know – especially a date you went forward to Billy Graham.
- C. Baptism, church meals, and attending services are deceptively inferior to obedience.
- D. Repent! Do right! Whatever God's word says! Run away from anything else! Repent!

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

He that saith he abideth in him.

- A. Here we go again – we must test another professor to see if He meets God's standard.
 1. Consider seven warnings John has and will repeat (I John 1:6,8,10; 2:4,6,9; 4:20).
 2. We are all professors – we all say, I abide in Him – but do we prove it by obedience?
 3. We open our mouths often in church – public prayer, singing, membership, etc., etc.
 4. No wonder Solomon warned us – God is in heaven, you on earth, speak few words.
- B. Abide = living or staying in God with a real relationship and fellowship based on love.
- C. If we talk of walking with God, then we have put ourselves in this verse to be examined.

Ought himself also so to walk, even as he walked.

- A. If we claim a close relationship with God, we should be entirely compatible with Him.
- B. Compatible = liking and disliking the same things as another person, so to be agreeable.
- C. If we claim or desire a relationship with God and His Son, we must be very like Them.
 1. Walk = manner of life, lifestyle, Bible “conversation,” choices, character, conduct.
 2. God did far more than tell us how to walk – He sent Jesus to show us how to do it.
 3. Most are totally ignorant of His example, for He hated WWJD bracelets (Matt 23:5).
 4. We had God on earth by incarnation to show how God would think, speak, and act.
 5. Jesus knew He was our example, when He humbled himself to serve (John 13:15).
 6. He left you a perfect example for proper conduct on the job tomorrow (I Pet 2:21).
- D. How should we walk? If we are saved, we will walk after the Spirit only (Rom 8:1-8).

The Rule of Life Is Brotherly Love – Verses 7-11

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Brethren

- A. Though this is clearly a new section and lesson, look for any connection or transition.
 - 1. This lesson, which runs for five verses, is about love or hatred toward each brother.
 - 2. The previous lesson had closed with the necessity of walking as Jesus had walked.
 - 3. How did Jesus walk? What was His character and conduct? He was known for love.
- B. John used several terms for his readers, even stratifying them as follows (I Jn 2:12-14).
 - 1. He called them *little children* earlier, and he would do so again (I John 2:1; 3:18).
 - 2. But he used *brethren* here in a context of love and equality in Christ (I John 3:13).
 - 3. Rather than use names or titles implying his role as teacher, he became their friend.
- C. Attempting to interpret this lesson (old or new) without dividing is folly (II Tim 2:15).
 - 1. The Spirit inspired the Bible in such a way to shame fools and to reward the diligent.
 - 2. We will have to divide how the law of love is both an old and new commandment.
 - 3. We will have to divide the light and darkness here from the light and darkness earlier.
- D. Brethren, will you embrace the grand lesson here? There is much more than first seen.
 - 1. John does not simply introduce brotherly love before extended treatment of it later.
 - 2. He will tie love to the nature and gift of God later, but here he tied it to a new era.
 - 3. What was the greatest change in the worship of GOD Jehovah and when did it occur?
 - 4. What was the greatest change in the world's religions; when and why did it occur?
 - 5. What is the greatest character trait of God conveyed by the gospel of Jesus Christ?
 - 6. What is the greatest change in men that is visible after regeneration and conversion?
 - 7. What is the greatest evidence you can live to confirm the kingdom of Jesus on earth?
 - 8. What is the greatest proof you are saved and a child of God by nature and character?
 - 9. The most important words for the basis of this lesson are the eleven ending verse 8.

I write no new commandment unto you.

- A. Few if any epistles explain so often reasons for writing (I Jn 1:4; 2:1,12-14,21,26; 5:13).
- B. What John wrote by inspiration in this section of the epistle was not new instructions.
 - 1. Heretics are innovators, for they propose new ideas, like the Gnostics were doing.
 - 2. What they had heard before he was about to remind them of in this sectional lesson.
 - 3. Sincere Christians should appreciate frequent reminders of basics (II Peter 1:12-15).
 - 4. The flesh, the world, the devil constantly work to dilute knowledge and conviction.

- 5. It is mainly preaching reminding us of things learned earlier and expected by God.
- C. Brotherly love of Christians for each other is the most stressed Christian grace of all.
- D. John stated that he did not write a new commandment, yet he will call it new (I Jn 2:8).
- E. For much more about the importance of love, see *Love is the Greatest ... Love Is the Greatest – 2017 (6 Sermons)*, *Definition of Love*, *For Love Of A Soul*.

But an old commandment which ye had from the beginning.

- A. How do we define *beginning* here? Is it the same as the *beginning* opening the epistle?
 - 1. The *beginning* opening the epistle describes the eternal Word of life (I John 1:1-2).
 - 2. So that *beginning* is eternity in relation to creation, since God is eternal (Gen 1:1).
 - 3. Since this verse is not a covenantal relationship in Christ, it must be *their beginning*.
 - 4. *Their beginning* was their conversion, when they began to follow Christ (I Cor 4:15).
 - 5. John used both senses in close proximity – *Satan's beginning and theirs* (I Jn 3:8,11).
 - 6. The commandment they had from the beginning is what they had heard preached.
 - 7. The next clause states that the commandment was God's revelation they had heard.
 - 8. Jesus declared it first; all the apostles then taught it; as John wrote a lady (II Jn 1:5).
 - 9. Our Lord's rule for His kingdom is faith and love for each other (I John 3:23; 4:21).
- B. If these believers had had the commandment from the beginning, then it is foundational.
 - 1. Love is foundational in God's revelation, for His religion hangs on two commands.
 - 2. When He gave codified law to His O.T. church, it exalted love as doubly supreme.
 - 3. The foundation rule of two loves is highest (Deut 6:5; Lev 19:11-18; Mk 12:28-34).
 - 4. The Ten Commandments is divided into two obvious sections for God and neighbor.
 - 5. The books of Moses have 36 uses of *neighbor* for specific loving treatment of them.
- C. John stated that he wrote an old commandment, yet he will soon call it new (I Jn 2:8).

The old commandment is the word which ye have heard from the beginning.

- A. The old commandment since conversion, as the next verses declare, is love of brethren.
 - 1. Love of brethren is 29 verses or 28% of I John, second only to godly living (36,34%).
 - 2. If in this sense John is described as apostle of love, we agree by gospel and epistle.
- B. They had heard the rule by apostles accurately, faithfully teaching Christ's commands.
 - 1. Jesus had taught love extensively, and it was primarily recorded by John (Jn 13:35).
 - 2. The apostles were charged by their risen Lord to teach His commands (Matt 28:20).
 - 3. One command after baptism is love (Rom 13:8-10; Galatians 5:13-14; James 2:8-9).
- C. John stated that he wrote an old commandment, yet he will soon call it new (I John 2:8).
- D. He also wrote it was not a new commandment, for they had it from the start (II Jn 1:5).

8 Again, a new commandment I write unto you, which thing is true in him *and in you: because the darkness is past, and the true light now shineth.*

Again.

- A. Again = as another point or fact, on the other hand, moreover, in the next place, besides.
- B. Attempting to interpret this lesson (old or new) without dividing is a fool (II Tim 2:15).
- C. John altered his introduction to this lesson by describing love as a new commandment.
 - 1. This verse is glorious for it introduces the profound doctrine and example of Christ.
 - 2. This verse is glorious for it uses the transcendent difference and effect of the gospel.

A new commandment I write unto you.

- A. John's use of *new* is not complicated, nor contradictory, nor confusing to Bible readers, in spite of the fact he had just written that the commandment was not new (I John 2:7).
 - 1. He recorded Jesus making this distinction of love as new in his gospel (John 13:34).
 - 2. Jesus full well knew neighborly love was not new but in its emphasis and example.
 - 3. It was not new from John, but rather new by Jesus and His New Testament doctrine.
- B. How can the commandment of brotherly love be both old and new? Easy. Embrace it.
 - 1. It is old ... because it was taught by Moses about 1500 years before John was born.
 - 2. It is old ... because they had heard about Jesus teaching it 40 years earlier to apostles.
 - 3. It is old ... because they heard it taught by apostles from first exposure to the gospel.
 - 4. It is old ... because after baptism comes church membership which fully demands it.
 - 5. It is old ... because it had been a principle part of their instruction after conversion.
- C. How can the commandment of brotherly love be both old and new? Easy. Embrace it.
 - 1. It is new ... because the light of the gospel was new revelation as said here (I Jn 2:8).
 - 2. It is new ... because Jesus emphasized love more Himself (John 13:34-35,14-15).
 - 3. It is new ... because Jesus rescued it from Pharisee corruption (Matt 5:21-26,43-48).
 - 4. It is new ... because Jesus emphasized it even to hated Samaritans (Luke 10:29-37).
 - 5. It is new ... because God revealed Himself as love to show it (I Jn 4:7-13; Jn 3:16).
 - 6. It is new ... because Jesus gave an example never seen before on earth (Jn 15:12-13).
 - 7. It is new ... because the Spirit had never been given permanently to men (John 7:39).
 - 8. It is new ... because the Spirit teaches love over jawbone use (Gal 5:22; I Thess 4:9).
 - 9. It is new ... because only men new by renewing with a new man love (Col 3:8-11).
 - 10. It is new ... because Christ's kingdom exalts service over authority (Matt 20:25-28).
 - 11. It is new ... because differences like Gentiles are now gone (Jn 10:16; Eph 2:11-22).
 - 12. It is new ... because God is in the business of knitting like never before (Col 2:2,19).
 - 13. It is new ... because the apostles were tremendous examples of it to all (II Cor 12:15).
 - 14. It is new ... because the apostles emphasized it as superior grace (I Cor 12:31; 13:13).

15. It is new ... because the apostles enforced it on churches (Rom 12:10; 13:8; 14:15).
16. It is new ... because it is the highest evidence of eternal life (II Peter 1:5-11; Gal 5:6).

Which thing is true in him and in you.

- A. What thing? Love of the brethren now pressed by John on us by old and new reasons.
 1. The thing is the lesson matter at hand – the commandment of God both old and new.
 2. There were two proofs of the validity and virtue of brotherly love John identified.
- B. What does true mean? It means there is now the greatest evidence and proof for love.
 1. The concept, command, doctrine, law, principle, and rule of love are fully justified.
 2. The old and new commandment of brotherly love was confirmed in Christ and them.
 3. There were now examples, power, and instructions of brotherly love to prove it true.
 4. Never before had the world heard or seen such, thus very new, but most surely true.
- C. How is it true in Him? God and Christ are love and illustrate it (Jn 15:12-15; I Jn 4:10).
 1. The example of God giving His Son for us transcends all human imagination of love.
 2. God declared by Paul how He commended and exalted His kind of love (Rom 5:8).
 3. The example of Jesus Christ choosing to die for us is precious, unprecedented love.
 4. The Bible condemns feigned or fake love, but His holy example is impeccably true.
 5. The complete doctrine of God and Christ's love given in scripture is profoundly true.
- D. How is it true in us? Divine power changed us to love (I John 4:11-13,17; I Thess 4:9).
 1. Proper brotherly love practiced as defined in the Bible declares truth (I Jn 3:16-19).
 2. From Pentecost, true Christians held all things common (Acts 2:44-45; 4:32-37).
 3. They gave anything they could scrape together for other Christians (II Cor 8:1-6).
 4. Saul once persecuted Christians, but then Paul served them every way (Gal 1:23).
 5. The Galatians, most of them Gentiles, would have given their eyes to him (Gal 4:15).
 6. The Bible knows feigned or fake love, but not by believers (II Cor 6:6; I Pet 1:22).
 7. In the great Day of Judgment, the Lord will identify brotherly love (Matt 25:31-46).

Because the darkness is past.

- A. Here in some respects are the most powerful and persuasive eleven words to love others.
 1. There was a new religion on earth very different from the violent darkness of earth.
 2. God had once drowned the entire planet for the violence of man on it (Gen 6:11-12).
 3. Here is the cause, the origin, the doctrine, the reason, and the glory of brotherly love.
- B. Be ready and willing to divide again, for this is not the earlier *darkness* (I John 1:5-6).
 1. The darkness we encountered earlier is sin, which is against God's light of holiness.
 2. But this darkness is the blindness, depravity, hatred, and violence of the natural man.
 3. The two concepts of light and darkness are not fully exclusive, but complementary.

4. Darkness as sin simply considered was not past, or chapter one warnings were vain.
 5. Darkness as a universal condition was past ... Christianity was expanding (Acts 1:8).
 6. World darkness was human ignorance and violence God winked at for 4000 years.
 7. We understand this of gospel light and conversion, not regeneration of man's heart.
 8. A simple reading of Isaiah and the four Gospels tells of the light of the N.T. gospel.
 9. How much do you appreciate that you live on this side of the cross and the apostles?
- C. A new era was then beginning very contrary and different from previous world history.
1. For bursting out of the darkness and repelling it in many places was the gospel light.
 2. Paul declared on Mars' Hill that God now demanded all men to repent (Acts 17:30).
 3. Jesus had promised the apostles the gates of hell would not prevail (Matt 16:16-18).
 4. The darkness must include the devil himself and holding men the darkness of hatred.
 5. He was a murderer from Eden, the result of hatred (I Jn 3:10-15; Col 1:13; Eph 6:12).
 6. Satan was cast into the bottomless pit from deceiving the nations (Rev 20:1-3,7-9).
 7. The apostles turned the world upside down by bringing light (Acts 17:6; 19:23-27).
 8. The gospel has had a profound effect on nations, some more as America, some less.
 9. The whole world was still wicked, but the gospel found elect everywhere (I Jn 5:19).
- D. The world's darkness, past as far as universal dominion, will be defined (I Jn 2:15-17).
1. The great antithesis is not here yet. The manual of Christian living starts with love.
 2. It then identifies by tender descriptions and appeals each group of believers to obey.
 3. Bible Christians have a love-hate way of living – they love the Father, His Son, the truth, and each other – and they hate the world and everything in it.

And the true light now shineth.

- A. Jesus is the light of the world in this and other senses by His revelation and His example.
1. There was a new religion on earth very different from the violent darkness of earth.
 2. The gospel news – God died for men – men to love each other – was incredibly new.
 3. Men before conversion (and regeneration) are hateful and malicious (Titus 3:3-8).
 4. All men, including the old nature of believers, is maliciously violent (James 4:1-5).
 5. Jesus preached a new gospel emphasis that was contrary to pagans and Pharisees.
 6. Christianity changed the world, which still has the most adherents (95%+ heretics)
- B. Gospel light and conversion, which obviously follows regeneration, changes how men live and love (Psalm 74:18-23; 119:105; Prov 4:18-19; Isaiah 2:1-5; 11:1-10; 60:1-3; Micah 4:1-5; Matt 4:12-17; 5:16,43-48; Luke 1:76-79; John 3:19-21; 8:12; 12:31-36,44-48; Acts 17:6,30; 26:16-18; Romans 1:21; 13:8-14; I Cor 4:5; II Cor 4:1-7; 6:14-18; Ephesians 4:17-19; 5:8-14; Philippians 2:12-17; I Thessalonians 5:4-8; I Peter 2:7-12).
- C. The particular light of the gospel era that makes up this lesson is love of the brethren.
1. Jesus taught the apostles that brotherly love would mark His religion (Jn 13:34-35).
 2. He taught them to follow His example of love treating each other (John 15:12-13).

3. Our Lord's glorious intercessory prayer included unity before the world (Jn 17:21).
 4. Believers loving one another gave credibility to the gospel (Acts 2:44-47; 4:32-35).
 5. God and Christ's love for us is an example that overwhelms our concept of affection.
 6. The Holy Spirit's work of regeneration changes us to be lovers of others (Phil 2:13).
 7. The Spirit conveys Their love and our response (Rom 5:5; Eph 3:14-19; Gal 5:22).
- D. Why is it called the true light? Because there are many illusions of light for foolish men.
1. Old Testament religion of Moses had only dark and obscure pictures of N.T. reality.
 2. The rabbinical teaching of Pharisees and scribes was fake light compared to Jesus.
 3. Satan is an angel of light that offers nothing but destruction (II Cor 11:3-4,13-15).
 4. The difference between God's precise religion and other light is great (Is 50:10-11).
 5. Let the Mormons clamor about lights Joe Smith might have seen. We have Messiah!
- E. Consider the exalted aspect of truth, whatever you make it, compared to brotherly love.
1. Conversion to doctrinal truth is good, but it leads to unfeigned, pure love (I Pet 1:22).
 2. Over and over, the New Testament emphasizes personal love (I Pet 2:17; 3:8; 4:8).
 3. It is sickening to hear talk about so-called truth without any care for persons or souls.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that saith.

- A. Here we go again – we must test another professor to see if He meets God's standard.
1. Consider seven warnings John has and will repeat (I John 1:6,8,10; 2:4,6,9; 4:20).
 2. We are all professors – we all say, I abide in Him – but do we prove it by obedience?
 3. We open our mouths often in church – public prayer, singing, membership, etc., etc.
 4. No wonder Solomon warned us – God is in heaven, you on earth, speak few words.
- B. Do you believe the gospel? Were you baptized to obey it? Have you joined a church?
1. These actions presume you see the light of the world and love the light of the world
 2. If you are reading these notes and not all other options, you must love Christ's light.
 3. Do not make any claim about loving the truth unless you are obsessed to love others.
- C. No matter what we say, if actions disagree, we are either not saved or evil backsliders.

He is in the light.

- A. You say you are in the light by claiming to be a follower of Jesus Christ the Son of God.
- B. You say you are in the light by following through with baptism, church attendance, etc.
- C. You say you are in the light by stating loudly or not that you love the truth of the Bible.
- D. You say you are in the light by attending an evangelical church against all other options.
- E. Do you this day, this moment, restate your faith and love in Christ and His pure gospel?

F. Claiming to be in the light here is connected to abiding in the light of context (I Jn 2:10).

And hateth his brother.

- A. John finally clarified the lesson – old and new commandment – hate or love of a brother.
 - 1. Love of family is not the issue, for all skunks and most reprobates love their families.
 - 2. Love of friends is not the issue, for you picked those poor victims to scratch backs.
 - 3. Love of truth is not the issue, for it requires little to nothing and devils tremble at it.
 - 4. Love of Christ is not the issue, for He is perfect and far easier to love than least ones.
 - 5. It is love of a brother, singular, individual, one by one, one another, that is the lesson.
 - 6. It is love of a saved sinner with all his/her irritating features that anger/frustrate you.
- B. The religion of Jesus is fundamentally based and exquisitely shown by brotherly love.
 - 1. Hatred of another child of God shows a black, blind, dark, depraved, devilish soul.
 - 2. The religion of Jehovah and Jesus stresses love and requires selfless, sacrificial love.
 - 3. This is not love of social programs as socialists and humanists corrupt His religion.
 - 4. This is not love of peace and unity over doctrine (Le 19:17; II John 1:1; III John 1:1).
 - 5. This is not love of compromise to end any and all judgment of others (Matt 7:1-6).
 - 6. This is not Jane Fonda's love of peace over war without regard for civil authority.
 - 7. This is not love of murderers causing Mother Teresa spasms re: capital punishment.
 - 8. This is not sentimental card-sending or cake-decorating without real love's virtues.
 - 9. This is not only positive aspects of love like kindness but the negative like suffering!
- C. John by the Holy Spirit knows only two positions – you either love or you hate others.
 - 1. There is no middle ground for you to tell God ... “Well, I don't really hate anyone.”
 - 2. Absence of malice does not = love ... absence of love = malice ... given our religion.
 - 3. Love is God's commandment, therefore it precludes any indifference or neutrality.
- D. What is hatred, since most haters hide their hatred under dissimulation (Rom 12:9-10)?
 - 1. Hatred is less than you think, since the natural man easily justifies resenting others.
 - 2. Hatred is less than you think, because allowing it even a little corrupts all thinking.
 - 3. Hatred does not require shooting or knifing, as Jesus taught (Matt 5:21-26,38-48).
 - 4. Hatred is having means to help and not giving (I Jn 3:17; Deut 15:7-11; Luke 3:11).
 - 5. Hatred is not laying down your life for a brother, which is costly sacrifice (I Jn 3:16).
 - 6. Hatred is choosing a straitened heart by restricting love for others (II Cor 6:11-13).
 - 7. Hatred is restricting your bowels from compassionate empathy (I Jn 3:17; Col 3:12).
 - 8. Hatred is turning away from a need as if you didn't know it existed (Proverbs 21:13).
 - 9. Hatred is only showing love to friends (Luke 14:12-14) or family (Luke 14:25-33).
- E. What is hatred, since most haters hide their hatred under dissimulation (Rom 12:9-10)?
 - 1. Hatred avoids equality more strictly than God intended with manna (II Cor 8:14-15).

2. Hatred notices and thinks about moths in other lives while blinded by its own beams.
 3. Hatred measures another by any rule other than love, since it is clearly the greatest.
 4. Hatred is miserly giving or serving instead of the generous, sacrificial life of Jesus.
 5. Hatred is not being ready and willing to leap in and give wherever it might help.
 6. Hatred is bitterness and grudges that cause unkind thoughts, words, and actions.
 7. Hatred is anger or disrespectful name-calling without a God-inspired order for it.
 8. Hatred is hiding yourself from seeing, knowing, or inquiring about needs (Pr 28:27).
 9. Hatred is verbal encouragement without giving some of excess to help (Pr 3:27-28).
- F. What is hatred, since most haters hide their hatred under dissimulation (Rom 12:9-10)?
1. Hatred is showing love not equal, just, or right like Leah/Rachel (Genesis 29:30-35).
 2. Hatred is looking at people and events with a critical eye, which is evil surmising, malice, thinking evil, easily provoked, rejoicing in iniquity, and other vile sins.
 3. Hatred is expecting to be loved for your love, which is selfish bile (II Cor 12:15).
 4. Hatred is causing your brother to stumble or doing what might cause him to stumble.
 5. Hatred is living your own life and not sharing effort, money, and time with the rest.
 6. Hatred is not throwing your money around where it can do good (Prov 11:24-26).
 7. These limited traits and examples of hatred could be Biblically extended much more.
- G. For **love as the greatest commandment**.
- H. For **the definition of love** (I Cor 13:4-7).

Is in darkness even until now.

- A. Such a person does not have the change of character that follows eternal life (Gal 5:6).
1. They act just like the dark, pagan, reprobate world left by God in divine judgment.
 2. Salvation will change men – it makes them new – especially in love (II Cor 5:17).
 3. It does not matter what your parents did or gave you in genes or your previous habits.
 4. The rest of I John, especially chapters 3-4, document and restate this over and over.
 5. The greatest evidence of eternal life is brotherly love, so hatred implies unregenerate.
- B. What is darkness? It is the natural violence of mankind that God drowned the earth for.
1. Darkness is the depraved, devilish, and diabolical spirit of those in Satan's kingdom.
 2. Darkness is the corrupt, perverse, and violent character and conduct of reprobates.
 3. Darkness is the confusion, contradiction, dysfunction, ignorance of a pagan idolater.
 4. Darkness is the selfish disregard for others by arrogant malice and evil malignancy.
 5. Darkness is conduct comparable to heathen that have never heard the gospel of love.
 6. Darkness is the difficult, implacable, rebellious, stubborn deeds of fools or scorners.
- C. If you think you are not guilty of such, you forgot something – you are blind (I Jn 2:11)!
- D. The nature of man is such by total depravity that brotherly love reveals the greater grace.

1. By nature we live in envy and malice, and hateful and hating one another (Titus 3:2).
 2. By the flesh men bite and devour each other against the law of love (Gal 5:13-15).
 3. By nature we follow the devil, who was a murderer from the beginning (Eph 2:1-3).
 4. A chief tool of Satan is to divide and conquer through hate and envy (I Jn 3:11-13).
 5. Envy and strife in your heart are not from God but from the devil (James 3:14-18).
 6. Honest Christians know that brotherly love of all brothers is by far the hardest duty.
 7. Saul hated Christians exceedingly (Acts 9:1); Paul loved them dearly (II Cor 12:15).
 8. It is unnatural to love enemies and only your wife (Matt 5:43-48; Pr 5:19; Col 3:19).
- E. Do not measure your religion by faith, for it far too vague and weak to be good evidence.
1. It is easy to believe most anything, but to humble yourself to a sinful brother is more.
 2. Faith and knowledge are good, but they require love and inhibit it (I Cor 8:1; 13:2).
 3. The devils have a monotheistic religion and tremble, but they have no love (Ja 2:19).
 4. When faith, hope, and love are compared, God says love is the greatest (I Cor 13:13).
 5. This same writer wrote much of the proof of love (I John 3:10-19; 4:7-17; 5:1; etc.).
 6. Faith cannot prove election, but faith with love (I Thes 1:2-4; Gal 5:6; II Pet 1:5-11).
- F. We would never love the sacrificial and serving way God defines it without His grace.
1. Remember, the standard and definition is the love Jesus had for apostles (Jn 15:13).
 2. Your definition of love is worthless and worse – deceitful and desperately wicked.
 3. You must go to I Corinthians 13:4-7 and learn the fifteen pure phrases of true love.
 4. Jesus taught love by cheerful, personal, selfless, and sacrificial hospitality (Matt 25:31-46; 10:40-42; Luke 14:12-14; I Tim 6:17-19; Heb 6:10; Is 32:8; I Cor 16:15).
- G. What is even until now? It is still like pagans – hating rather than loving the brethren.
1. Either he has not been truly born again, so he is still bound by unregenerate darkness.
 2. Or he has not been truly converted, so he is still bound by old unregenerate habits.
 3. A great change accompanies salvation, which makes all old things new (II Cor 5:17).
- H. For **love as the greatest commandment**.
- I. For **the definition of love** (I Cor 13:4-7).

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

He that loveth his brother abideth in the light.

- A. John finally clarified the lesson – old and new commandment – hate or love of a brother.
1. Love of family is not the issue, for all skunks and most reprobates love their families.
 2. Love of friends is not the issue, for you picked those poor victims to scratch backs.
 3. Love of truth is not the issue, for it requires little to nothing and devils tremble at it.

4. Love of Christ is not the issue, for He is perfect and far easier to love than least ones.
 5. It is love of a brother, singular, individual, one by one, one another, that is the lesson.
 6. It is love of a saved sinner with all his/her irritating features that anger/frustrate you.
- B. What is the light? It is the religion of Jesus sent down from heaven and into the world.
1. The darkness of pagan religion under power of the devil no longer rules all nations.
 2. The gospel brings a message of God's love of enemies, Christ's love, and our love.
 3. The gospel brings a total different perspective and priorities for kind, gracious living.
 4. The gospel shows by God, His Son, His apostles, and others a high emphasis of love.
 5. The whole world is still wicked (I John 5:19), but there are elect of God in all nations.
- C. What is abiding in the light? It is walking daily in the way of Jesus Christ's true religion.
1. It is the internal conviction and external character and conduct of true brotherly love.
 2. The greatest measure of our lives as Christians is our love of brothers and enemies.
 3. The most important part of your Christian life is to get along with each brother/sister.
 4. Abiding in the light of brotherly love changes how you think or talk of them at home.
- D. Abiding in the gospel light of Jesus Christ is not done by nailing down Bible doctrine.
1. The light here is not the light of God's holiness (I Jn 1:5); it is the light of the gospel.
 2. Jesus sent His apostles into the world with a message never even imagined before.
 3. Head knowledge or intellectual assent of this or that, even if sound, proves nothing.
 4. Faith is next to nothing against charity or love (II Pet 1:5-8; I Cor 13:13; Jas 2:19).
 5. Paul mocked character or conduct in God's religion without charity (I Cor 13:1-3).
- E. Since love is the greatest grace, then abounding in it is the highest calling for your life.
- F. But what is love, as the weak Christian or scornful reprobate tries to find a way from it.
1. Like the lawyer asking for definition of neighbor, they are selfish (Luke 10:25-37).
 2. Jesus showed exactly what love is ... sacrificial, selfless actions to perfect another.
 3. It is fifteen phrases of Paul's definition and it serves others (I Cor 13:4-7; Gal 5:13).
 4. It means to spend and be spent for others by example of our apostle (II Cor 12:15).
 5. It means to lay down your life for others – give it up as a loss (I John 3:16; Jn 15:13).
 6. It means throwing your money around almost like a spendthrift (Proverbs 11:24-26).
 7. It is forgiving anything and everything instantly and forever, opposite of bitterness.
 8. It is having a bountiful eye and liberal heart to be overly generous (Pr 22:9; Is 32:8).
 9. It means to be addicted to hospitality for all kinds (Rom 12:13; I Pet 4:9; Heb 13:2).
- G. What is love not? It is not kindness or warmth to family (Mark 10:28-30; Matt 8:22; Luke 14:25-33) or friends (Luke 14:12-14) or those who return the favor (Luke 6:32).
- H. Love is not the feigned dissimulation of hypocrites (Rom 12:9; II Cor 6:6; I Pet 1:22).
1. Love is humble, selfless honor and interest (Phil 2:1-3; Rom 12:16-18; Eph 4:1-6).
 2. Love exalts peace, makes peace, and preserves peace (Hebrews 12:14; Jas 3:14-18).

3. Peter, as others wrote in other places, described it quite thoroughly (I Peter 3:8-11).

I. For **love as the greatest commandment**.

J. For **the definition of love** (I Cor 13:4-7)

And there is none occasion of stumbling in him.

- A. The brightest beacon in the soul of the saved is God's love of us teaching to love others.
- B. Relationships cause more stumbling than any other part of life. Shoplifting anyone?
 - 1. Loving your brother, one at a time, keeping relationships right, saves from great sin.
 - 2. Envy led to Cain killing Abel, which must be crushed at all times (I Jn 3:12; Jn 8:44).
 - 3. Slow or no forgiveness gives advantage to Satan for your soul ruin (II Cor 2:10-11).
 - 4. Anger at others not quickly settled gives place to the devil in your life (Ep 4:26-27).
 - 5. Loving each other is to fulfill the whole law according to Paul (Romans 13:8-10).
- C. No scandals or schisms can occur in a church where each member loves each other.
- D. None occasion! To be like Cain, like Ham, like Aaron and Miriam, like Saul, etc., etc.
- E. The primary emphasis here is not stumbling in relationships that leads to violent sins.
- F. The writer, John, once asked for fire from heaven and to be elevated over other apostles.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

But he that hateth his brother is in darkness

- A. The inspired disjunctive *but* is the opposite of the perfect Christian in the previous verse.
- B. Hatred, or lack of love, toward a brother is to reject Jesus as king and join with Satan.
- C. What is darkness here? It is the thinking, character, and conduct of pagan reprobates.
 - 1. It is what we are by nature, the children of wrath, following the devil (Eph 2:1-3).
 - 2. It is to turn away from being like God to join the world of the wicked (I John 5:19).
 - 3. It is to read Paul and say I would rather have his former than latter life (Titus 3:3).
 - 4. It is to prefer the religion of Pharisees and only love those that love you (Luke 6:32).
 - 5. It is the devilish wisdom that brings confusion and every evil work (James 3:14-16).
 - 6. It is to join the arrogant and malignant world of the wicked that will burn in hellfire.

And walketh in darkness.

- A. Walketh is a verb for life choices, character, conduct, like walking in the flesh or Spirit.
 - 1. Once you choose to hate a brother for anything, you forfeit the Spirit to follow Satan.
 - 2. Once you quench the Spirit to fan/fuel Satan in your life, you have no guide for good.
 - 3. You will default to the old man and his rebel ways with the devil assisting the ruin.

4. This choice of the devil's character is blinding and corrupting of everything you do.
- B. This sinner's whole life is corrupted by his violation of the greatest grace of saved men.
 1. Love of others is the greatest work in our hearts and makes us the most like God.
 2. Love cannot sin against a man (Rom 13:8-10) and only seeks his best (II Cor 12:15).
 3. Sin is never content small, but must like an addiction consume more (Heb 3:12-13).
 4. The root of bitterness, other words for hatred, must grow to defile (Heb 12:14-16).
- C. Your prayers become an abomination to God, adding to your sinfulness (Pr 21:27; 28:9).
- D. There is a war for your soul; you join your enemy by lusts, especially hate (I Pet 2:11).

And knoweth not whither he goeth.

- A. Hatred in the heart corrupts the whole life, and you do not have a clue of your actions.
 1. Your judgment is distorted, for you now reason by deceiving, devilish assumptions.
 2. Rather than see persons or events charitably and mercifully, you maliciously accuse.
 3. Hatred, allowing bitterness and grudges, leaves you unable to think good and right.
 4. Hatred produces pride and self-righteousness, terrible sins that corrupt all judgment.
 5. You will magnify others' moles and ignore the far greater pile of beams in your life.
 6. You will make a man an offender for nothing and bring God's wrath (Is 29:20-21).
 7. You are headed for outer darkness, where is weeping, wailing, and gnashing of teeth.
- B. The Christian's guide is the Holy Spirit, who now becomes your enemy (Isaiah 63:10).
- C. You walk the path from prison to torture chamber without knowing it (Matt 18:21-35).
- D. You will be deceived – one of the worst curses – to think you are right while very wrong.

Because that darkness hath blinded his eyes.

- A. Once the heart has compromised against the law of Christ for love, it is very blinded.
 1. Sin blinds and corrupts by itself, so does accompanying pride and self-righteousness.
 2. Sin blinds by giving place to the devil, who blinds and deceives minds of unsaved.
 3. Love is likely the most powerful passion and His greatest grace, violating it ruins us.
- B. The old man of the best Christian is no better than the old man of the worst reprobate.
 1. If you are saved and you toss the new man off, you are left to depravity and to Satan.
 2. While king Saul had lots of issues, allowing envy of David ruined him in other ways.
 3. Any bitterness, grudge, hatred, or resentment can turn the human soul into vile bile.
 4. Some families are prone to it by tradition, training, defending it as *principle*, etc.
- C. Fussing if these are elect backsliders or reprobates is folly; John ignored the distraction.
 1. Love of brothers is the best and certain evidence of eternal life as John will stress.
 2. The warning here cannot be for reprobates, since John wrote his brethren (I Jn 2:7).
 3. Lest any man think he is a child of God while hating, you reason in your blindness.

- D. Consider miscellaneous texts about allowing hatred and what we know of the outcome.
1. Saul cost himself Israel's dynasty and the great service David could have given him.
 2. Joseph's brethren caused more evil and humiliation by resenting their better brother.
 3. Jesus offended Judas by correcting him, so he betrayed Him (Jn 12:4-8; Lu 22:3-6).
 4. Paul had to publicly rebuke two before the church and all others (Philippians 4:2).
 5. Paul had to charge the carnal Corinthians for having foolish contentions (I Cor 1:10).
 6. We have watched souls self-destruct over the years by harboring bitter resentment.
 7. The blindness, arrogance, confusion, and carnality caused by hatred is very terrible

All Christians Must Heed the Gospel – Verses 12-14

For arguments in a different format that these three distinctions are Christian maturity and not age and sex distinctions, see an attachment at the bottom of this chapter two outline.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

I write unto you, little children.

- A. We have labeled this short section as assurance of eternal life partly due to elimination.
1. There are only observations of the three groups without duties or exhortations given.
 2. John used the observations to justify writing all three, so the epistle applies to them.
 3. This epistle has more about assurance than others, so it make sense (I John 3:1; 5:13).
 4. The observations for each group prove eternal life with strong duties in the context.
 5. With warnings of false professors, John's comfort and encouragement are very kind.
- B. This section seems simple enough, but it has led to great consternation of commentators.
1. Interpretational confusion and ideas here are Legion, which we intentionally avoid.
 2. They play word games with assumed Greek variation for *little children* in 12 and 13.
 3. This means no more to us than adored variations of lovest and sheep (Jn 21:15-17).
 4. These nitpickers alter their text when they wish (II Sam 21:19; I Sam 13:1; Ahaziah).
 5. Clarke has 4 classes; others have a general opening and once to little children; etc.
 6. Rather than a general address, we see classification by context with the two others.
 7. He used *little children* nine times and five times in this chapter (I Jn 2:1,12,13,18,28).
 8. John also used *little children* in His record of Jesus addressing apostles (John 13:33).
 9. Paul used it as well for the Galatians when appealing to their conversions (Gal 4:19).
- C. This short section lists three different age groups by conversion or spiritual maturity.
1. Distinguishing from young men (adults) and fathers (patriarchs) does not prove age.
 2. Young women and mothers are ignored, though a major part of the churches (Acts 17:4; 21:5; I Cor 7:16; 14:34-35; Eph 5:22-24; I Tim 5:14; Titus 2:3-5; I Pet 3:1-6).

3. The distinguishing features are spiritual character traits, not age or physical traits.
 4. All churches of Jesus Christ have members of various spiritual maturity and ability.
 5. There are babes in Christ; there are grown men in Christ; there are patriarchs in Him.
 6. The Bible and experience exalt knowing the Son over knowing the Father (I Jn 1:1).
 7. Knowing Christ is goal of experience and fulness of God (Phil 3:8; Ep 3:14-19; etc.).
 8. Of course, pastors must address all categories of members – newbies, strong, pillars.
 9. For more about desired growth and maturity of Christians ... [Grow in Grace, Growing Up In Christ \(2 sermons\)](#), [Grow Up!](#), [Men Growing Up](#), [Building Up Yourselfes](#).
- D. John did not literally intend some or all of this epistle for literal little children by age.
1. Distinguishing from young men (adults) and fathers (patriarchs) does not prove age.
 2. Nowhere else in scripture is the address, not the noun phrase, used for physical age.
 3. What is a literal *little child*? If a child is before puberty, *little child* is under 10? 5?
 4. Evidence does not support children as members in the churches (Acts 5:14; 8:12).
 5. There were no Sunday Schools ... no children's ministries ... it must be metaphorical.
 6. Yet, we appreciate and train our children and little children (Matt 18:1-6; Acts 21:5).
 7. The three groups are wide age ranges from birth to puberty to maturity to patriarchs.
 8. God divided Israel 0-5, 5-20, 20-60, 60+ (Lev 27:1-7). We can use 0-20, 20-60, 60+.
 9. But we are not thinking ages, but rather metaphorical ages for Christian maturity.
- E. Why did the Spirit inspire this apparent interruption to the flow to identify three groups?
1. John made no exhortations, only observations and commendations. Move to context.
 2. Context is two great commands ... the second (I Jn 2:7-11) ... the first (I Jn 2:15-17).
 3. Context is two warnings ... for sin (I John 2:1-6) ... departing heretics (I Jn 2:18-19).
 4. While knowledge and experience always differs, these duties are in common to all.
 5. Brotherly love is not the duty of only the old or the young, but all Christian grades.
 6. Hatred of the world to rightly love God is also the duty of all followers of the Lamb.
 7. With repetitive warnings of false professors, all church members should be on guard.
 8. With repetitive warnings of false professors, John kindly comforted and encouraged.
 9. Doctrine, offers, and promises thus far are fabulous, so he confirmed such to them.
- F. Note a few observations about John's appeal to these three categories of Christians.
1. His first four sentences begin with the present tense of writing, *I write unto you*.
 2. His last two sentences begin by the perfect tense of writing, *I have written unto you*.
 3. Why different tenses? From his perspective first, and then from their perspective?
 4. He used two of present tense for little children but none of the perfect tense for them.
 5. John writes no exhortation or instruction, but rather six notes of character – *because*.
 6. John repeated his observations of young men and fathers, thus only four such in total.

- G. These little children were new converts or inexperienced Christians in God's churches.
 - 1. Paul labeled novices in the churches, which had to be kept from ministry (I Tim 3:6).
 - 2. Some are babes by time, others by carnality or laziness (I Cor 3:1-3; Heb 5:12-14).
- H. John encouraged little children that they were forgiven their sins and knew the Father.
 - 1. He started with the youngest in Christ; they might need or appreciate comfort most.
 - 2. He started with the youngest in Christ; strong and aged Christians need it far less.

Because your sins are forgiven you for his name's sake.

- A. The preceding content, 21 verses and 20% of epistle, had much of sin and forgiveness.
 - 1. Imagine the comfort from the apostle for young converts after his many warnings.
 - 2. Young converts, with little knowledge and experience, would truly love this comfort.
 - 3. The forgiveness was clearly because of Christ's role and work (I John 1:7,9; 2:1-2).
 - 4. First obedience is repentance and baptism for remission in His name (Acts 2:37-38).
 - 5. The gospel basics include repentance from sins and faith toward God (Hebrews 6:1).
 - 6. Forgiveness of sins is a promise of eternal life, which we believe this section teaches.
 - 7. Forgiveness should easily lead converts to love God and brethren and hate the world.
 - 8. Rather than overcoming as the strong young men, they fell victim, but were forgiven.
- B. Go from here to the last sentence of the next verse for his further words to little children.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I write unto you, fathers.

- A. We see these members as patriarchs or pillars in the church, older than the younger men.
- B. Our apostle by the Holy Spirit moves from the least mature disciples to the most mature.
 - 1. Each church has those experienced walking with God (II John 1:1-4; III Jn 1:1-4).
 - 2. But no believer reaches a place in this life where he/she no longer needs instruction.
 - 3. Paul had rules of Christian conduct for older men in his epistle to Titus (Titus 2:2).
 - 4. The content of this epistle is needed and valuable for every level of spiritual maturity.
 - 5. Though older and near the end, they still needed to love brethren and hate the world.
 - 6. Though resting more now than powerful fighting as young men, they needed John.
- C. We have labeled this short section as assurance of eternal life partly due to elimination.
 - 1. There are only observations of the three groups without duties or exhortations given.
 - 2. John used the observations to justify writing all three, so the epistle applies to them.
 - 3. This epistle has more about assurance than others, so it make sense (I John 3:1; 5:13).

4. The observations for each group prove eternal life with strong duties on both sides.

Because ye have known him that is from the beginning.

- A. Who is He that is from the beginning? By context it is the Word of Life (I John 1:1-2).
 1. Who is the Word of Life? Jesus the Son of God, the Word made flesh (John 1:1-18).
 2. We understand *beginning* in this context as we did earlier, from eternity/creation.
- B. True knowledge of the Godman Jesus Christ is the goal and the evidence of eternal life.
 1. Jesus died so that all disciples might know God His Father and Him (John 17:1-3).
 2. And the same John repeated this and related facts at the epistle's end (I John 5:20).
 3. The great mystery of godliness not known by the unsaved is Christ (I Tim 3:15-16).
 4. The great goal of life declared by Paul is to know Him experimentally (Phil 3:7-11).
 5. The great ministerial goal of Paul for all to follow is Jesus (I Cor 2:2; 3:11; Gal 6:14).
 6. John repeated this observation with the only change his writing verb tense (I Jn 2:14).
 7. Truly knowing Christ, they could easily love brethren and hate the world as He did.
 8. For more about this purpose of eternal life, see *That They Might Know Thee ... That They Might Know Thee*.
 9. For more of Paul's goal to know Christ experimentally, see *Knowing Christ ... Knowing Christ*.

I write unto you, young men.

- A. Our apostle by the Holy Spirit moves to the center group of the strongest Christians.
 1. Each church has members very committed, fit, and fruitful like youths (Prov 20:29).
 2. But even they need to be reassured of eternal life and taught more about godliness.
 3. The content of this epistle is needed and valuable for every level of spiritual maturity.
- B. We have labeled this short section as assurance of eternal life partly due to elimination.
 1. There are only observations of the three groups without duties or exhortations given.
 2. John used the observations to justify writing all three, so the epistle applies to them.
 3. This epistle has more about assurance than others, so it make sense (I John 3:1; 5:13).
 4. The observations for each group prove eternal life with strong duties on both sides.

Because ye have overcome the wicked one.

- A. Who is the wicked one? It is Satan, who will devour weak Christians (I John 3:12; 5:18).
 1. It does not take long for the devil to know of a convert and come to devour him/her.
 2. But these champions had taken up the fight repeatedly and resisted Satan to victory.
 3. Only with greater knowledge comes consciousness of sin and commitment to fight.
 4. But these vigorous soldiers of the cross have the strength to also overcome the world.
 5. Like all good soldiers, charged to protect, they will love the other two categories.
- B. Resisting the devil and defeating him proves Christian strength (I Peter 5:8; Jas 4:6-10).

1. The unsaved are eager, willing followers of the devil, not overcomers (Eph 2:1-3).
2. The younger Christians, *little children* earlier, have not fully engaged the enemy yet.
3. These here are manly men, not too young and experienced, not too old and retired.
4. They, like natural youth glory in their strength (Pr 20:29), but here it is the Lord's.
5. The armor necessary and desire to wear it marks the children of God (Eph 6:10-18).
6. Overcoming Satan and his kingdom is by the Spirit and faith in Christ (I Jn 4:4; 5:4).
7. Overcoming Satan and world, two of three, is John (Rev 2:7,11,17; 3:5,12,21; 21:7).
8. John will repeat this observation to include their strength and God's word (I Jn 2:14).

I write unto you, little children.

- A. Our apostle by the Holy Spirit moved back to the youngest and least mature Christians.
 1. Each church has new or inexperienced Christians like extreme novices (I Tim 3:6).
 2. They more than any need to be reassured of eternal life and taught more godliness.
 3. The content of this epistle is needed and valuable for every level of spiritual maturity.
- B. We have labeled this short section as assurance of eternal life partly due to elimination.
 1. There are only observations of the three groups without duties or exhortations given.
 2. John used the observations to justify writing all three, so the epistle applies to them.
 3. This epistle has more about assurance than others, so it makes sense (I Jn 3:1; 5:13).
 4. The observations for each group prove eternal life with strong duties on both sides.

Because ye have known the Father.

- A. The very first principle in any religion, including Christianity, is identity of its Deity.
 1. This is God the Father, whom John introduced earlier with Jesus (I John 1:2-3; 2:1).
 2. Paul typically visited synagogues for worshippers of Jehovah (Acts 13:16; 17:1-3).
 3. These young converts knew our great Creator God and their forgiveness by His Son.
 4. A term of the new covenant is to make sure all beneficiaries know Him (Heb 8:11).
 5. To know God as Father and Source of saving grace makes it easy to hate the world.
 6. To know God as loving Father that gave His Son makes loving the brethren simple.
 7. As we walk and work in the world, we want to find these that truly know the Father.
- B. The newest believers may know God as the Father better than Jesus the incarnate Son.
 1. One of the earliest things a child learns of value is its father, and thus these newbies.
 2. The Father is God as known by the Jews, the LORD Jehovah, without the mystery.
 3. Clearly, new converts were not baptized and received without confessing the Christ.
 4. But their immature and simple faith was most comfortable with their trust in God.
 5. Knowing God the Father is a gift of grace by our Lord's death (John 6:45; 17:1-3).
 6. Calling on the Father is far more than reprobate fear of God (I Peter 1:17; Rom 1:20).

7. Let us see this as more than mere mental assent, but rather experiential fellowship.
- C. Young converts, I write you with promises and warnings as being in the family of God.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

I have written unto you, fathers.

- A. Other than the verb tense for John writing, this observation is identical to the one earlier.
 1. Please see the notes above for verse 13, where other angles are identified for help.
 2. The repetition to young men that follows this at least has some additional features.
 3. Is there danger that habits and time might reduce affection for the Eternal Life Jesus?
 4. Is there risk those knowing Christ can lose love of brethren and hatred of the world?
 5. Paul had much more to say to physically aged men for keeping the faith (Tit 2:1-2).
 6. Repetition is necessary for learning, for remembering, and for renewed conviction.
 7. Peter was committed to much repetition even if the objects knew it (II Pet 1:12-15).
- B. What might we make of this verb tense change, if any. This is a very curious repetition.
 1. The present tense earlier was from John's perspective while in the composition of it.
 2. The perfect tense now is from their perspective reading what he had earlier written.
 3. Or the perfect tense is merely and only because John repeated himself from 2:13.
 4. The repetition was itself a lesson – lovers of Christ must continue to be vigilant

Because ye have known him that is from the beginning.

- A. The knowledge of Jesus Christ, restated here, is the greatest of all knowledge to gain.
- B. John Trapp, of repetition, *Far be it from us to reprehend what we cannot comprehend.*
- C. The repetition shows how great the knowledge is and the great assurance of life by it.

I have written unto you, young men.

- A. Please see the notes above for verse 13, where other angles may be identified for help.
- B. Our apostle by the Holy Spirit moved again to the center group of strongest Christians.
 1. Each church has members very committed, fit, and fruitful like youths (Prov 20:29).
 2. But even they need to be reassured of eternal life and taught more about godliness.
 3. The content of this epistle is needed and valuable for every level of spiritual maturity.
- C. Strong adult Christians, thriving in spiritual strength, will love brethren and hate world.

Because ye are strong.

- A. Earlier John had identified their victory over the devil; here he gave two reasons why.

- B. Young men are known for strength, so it is fitting here to assign it to them (Prov 20:29).
- C. This is spiritual strength of those in the churches with spiritual strength, like young men.
 - 1. Strong young men are not so by chance or fate. They must choose, train, and fight.
 - 2. What strength is most important? bodily or spiritual? overcoming a PR or the devil?
 - 3. What exercise is most important? body or spirit? godliness requires it (I Tim 4:7-8).
 - 4. What achievement is most important? body or spirit? overcoming the wicked one!
 - 5. There is strength general and specific to get from their Leader (Eph 6:10; Phil 4:13).

And the word of God abideth in you.

- A. This could be the living word of God, as in some other places, but it does not fit as well.
 - 1. We know the *word of God* can be the living Word (Heb 4:12; I Peter 1:23; Jas 1:18).
 - 2. Reading ahead finds the Spirit of Christ in them against the devil (I John 4:4; 2:27).
 - 3. It is true Jesus Christ is the source of strength to fight Satan (Eph 6:10; Phil 4:13).
 - 4. While *abideth* usually requires a person, not always (I Cor 13:13; John 5:38; 15:7).
 - 5. While *abideth* often means dwelling, it also means staying (I Cor 3:14-15; 7:8,40).
- B. It is better as the written word of God, which is the stated weapon against the devil.
 - 1. To stand against Satan's wiles takes the sword of the Spirit, the Bible (Eph 6:10-17).
 - 2. Jesus used the written word in three successive temptations by Satan (Matt 4:1-11).
 - 3. It is written scripture that is the effective tool to help young men (Psalm 119:9,11).
 - 4. Jesus condemned the Jews for not having His word abiding in them (John 5:38).
 - 5. Jesus in this context is Him that was from the beginning, not the Word (I Jn 2:14).
 - 6. The written word of God works effectually in those that believe it (I Thess 2:13).
 - 7. Paul charged us to let the word of Christ *dwell* (or abide) in Christians (Col 3:16).
 - 8. John wrote the next epistle about truth *dwelling* (or abiding) in people (II John 1:2).

And ye have overcome the wicked one.

- A. Who is the wicked one? It is Satan, who will devour weak Christians (I John 3:12; 5:18).
 - 1. It does not take long for the devil to know of a convert and come to devour him/her.
 - 2. But these champions had taken up the fight repeatedly and resisted Satan to victory.
 - 3. To overcome the devil is to resist him and his temptations to mount above them both.
 - 4. Only with greater knowledge comes consciousness of sin and commitment to fight.
 - 5. But these vigorous soldiers of the cross have the strength to also overcome the world.
 - 6. Like all good soldiers, charged to protect, they will love the other two categories.
- B. Resisting the devil and defeating him proves Christian strength (I Peter 5:8; Jas 4:6-10).
 - 1. The unsaved are eager, willing followers of the devil, not overcomers (Eph 2:1-3).
 - 2. The younger Christians, *little children* earlier, have not fully engaged the enemy yet.
 - 3. These here are manly men, not too young and experienced, not too old and retired.

4. They, like natural youth glory in their strength (Pr 20:29), but here it is the Lord's.
5. Young men, tempted sorely by hormones, youth, inexperience, can yet win (Jas 4:7).
6. The armor necessary and desire to wear it marks the children of God (Eph 6:10-18).
7. Overcoming Satan and his kingdom is by the Spirit and faith in Christ (I Jn 4:4; 5:4).
8. Overcoming Satan and world, two of three, is John (Rev 2:7,11,17; 3:5,12,21; 21:7).

Lovers of God Will Hate the World – Verses 15-17

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Love not the world.

- A. Hear the clarion call of pure apostolic religion sent from heaven for the children of God.
 1. This condensed manual of Christ's religion blasts the world and sin in three verses.
 2. Many love John's declaration we are sons of God, but the Father seeks faithful sons.
 3. Imagine the perfect son's total loyalty to his father, then do better toward the Father.
 4. Let us embrace the axiom(s) of these three verses as much or more than any others.
 5. We will expand the text to not miss anything, but it is mostly about your own sins.
 6. Topical sermons, Proverbs commentaries, and Bible studies have exhaustive details.
 7. A sermon was preached recently for great reward – [Lose Your Life to Find It](#).
 8. A sermon followed it for our perspective – *Use the World, But Don't Abuse It* ... here.
- B. Are there not seven axioms, which we can identify as rules for sons of God in the world?
 1. *Love not the world* ... or, Do not love the world, or, Hate the world ... from verse 15.
 2. *Love not the things in the world* ... or, Hate things the world loves ... from verse 15.
 3. *If you love the world, you do not love God* ... the great antithesis ... from verse 15.
 4. *The world offers nothing but three kinds of sins* ... thus sin buckets ... from verse 16.
 5. *The world's offerings are contrary to God* ... the great antithesis ... from verse 16.
 6. *All the world offers will soon disappear* ... it will all be burned up ... from verse 17.
 7. *Those who love and obey God will live forever* ... they have eternal life ... verse 17.
- C. This three-verse section could take a year, but we want to rather learn and embrace the axioms to be convicted by them to greater obsession to love God and to hate this world.
 1. Let us use this world without abusing it and constantly, rightly despise it (I Cor 7:31).
 2. Paul knew we had to be among worldly men; we cannot go out of it (I Cor 5:9-10).
 3. We cannot marry them; unneeded friendships are folly (I Cor 11:11; II Cor 6:14-18).
 4. Friendship with the world or a fantasy to have both is impossible (Jas 4:4; Matt 6:24).
 5. Some have said and it is true, *We are in the world but not of the world*. Let it be so.
 6. But we can live like strangers and pilgrims here, and we can hate the enemy of God.

7. Thanks to MSM and social media and giving this nation over, the lines are clearer.
- D. This is an order from heaven. This is not a suggestion. This is not a Christian option.
1. There is Christian liberty in carefully defined specific things, but not for this world.
 2. The world is God's enemy, and you cannot love God and it (see full verse; Jas 4:4).
 3. Jesus declared the impossibility of loving the world and Him (Matt 6:24; Lu 16:13).
 4. Here is the real test of love for God, how much do you hate His enemy the world?
 5. We cannot allow ourselves to limit or define this order other than God's holy intent.
 6. You will either make an obedient choice to hate the world, or you will compromise.
 7. These four words can make you a great Christian, but you must hate all the world.
 8. All the world, before John's narrow list, is found in a pyramid with all angles ... here.
 9. For more detail about freedom for Christians, see *Christian Liberty Expanded ... Christian Liberty Expanded (10 sermons)*.
- E. *Neither* in the next phrase implies we consider two things – both the world and its things.
1. For simplicity, consider *world* in several different ways before and after John's three.
 2. Satan's kingdom, or world system, is against God (Rom 1:18-32; Ps 139:21-22; etc.).
 3. We then have earthly distractions and worldly measures of success (Phil 3:18-19).
 4. Then the natural creation, all corrupt, deceiving, and to be burned (Rom 8:17-23).
 5. Then we have life weights, not sins but unnecessary, that slow Christians (Heb 12:2).
 6. Then we have the sentimental draw of spouse and family to be hated (Luke 14:26).
 7. Then we have our own lives also, which should be hated in the world (John 12:25).
 8. Then we can proceed to the specific lusts and sins that John lists in the next verse.
 9. For balance, we remember He has given us richly all things to enjoy (I Tim 6:17-19), but this enjoyment cannot result in competition with Him, covetousness, etc.
- F. *Love* = the choice to appreciate and to befriend a thing in order to get pleasure from it.
1. When you love a person or thing in a worldly way, you want it for your own pleasure.
 2. Let us think of love as affection, appreciation, desire, interest, thoughts, time, etc.
 3. We could say that *love not* is a figure of speech e.g. tapeinosis, litotes, meiosis, etc., as these figures of speech understate things to draw attention to the sin identified.
 4. For example, God does more than *not despise* the penitent (Ps 51:17; Is 57:15; 66:2).
 5. Without figures of speech, God uses *hate* elsewhere (Luke 14:26; 16:13; Jn 12:25).
 6. Marriage is the world's best thing, yet we should hate spouses in comparison to God.
 7. You must not get caught up in things down here, you must love above (Col 3:1-4).
 8. You are a stranger and pilgrim walking through a defiled place God will fully burn.
 9. The natural things you enjoy the most will be burned up or end as far as our use.
- G. *World* = earthly existence emphasizing human pleasure and reprobate ideas and sins.
1. When God drowned the world (the earth), He killed all human sinners (Gen 6:1-13).

2. Cain and Lamech's family had quickly corrupted God's way on earth (Gen 4:1-24).
3. Nimrod's world was the first United Nations, but God stopped it cold (Gen 11:1-9).
4. We enjoy the world's sunshine and sapphires, but we hate its schools and its system.
5. We hate everything in it that appeals to our depraved old man and comforts sinning.
6. But we must also hate the very best aspects of worldly existence – even our spouse.
7. This very best thing distracts from Him, and the best men avoided it (I Cor 7:29-34).
8. See *world* in its breadth, not limited to drug dealers, police killers, human traffickers.
9. Thanks to trending brazen boldness for perverse wickedness, worse in America than most other countries, the lines are clearer and our opportunity to glorify God greater.

H. You will either obey and choose to hate the world, or you will cheat and compromise.

1. These four words will make you a great Christian, if you will truly hate all the world.
2. Few choose to love God enough so earthly things fade into danger, dung, distraction.
3. Because we love God our Father with all we are and have, we also want to hate the world and stand against its hatred of God, His Son, and His religion. Embrace hate!
4. You cannot love good and not hate opposite it (Ps 97:10; 119:163; Pr 8:13; Am 5:5).
5. We must not and will not be different just to be different but to choose God over it.
6. But we should, with others of another persuasion we respect, identify the antithesis.
7. Remember a lesson recently taught – Jesus' rule – **Lose Your Life to Find It**.
8. Our weekly prayer meeting always include this petition – live for heaven over health.
9. Songs, *What Empty Things*, and, *How Tedious And Tasteless The Hours*, agree here

Neither the things that are in the world.

A. *Neither* in this verse implies that we consider two things – both the world and its things.

1. For simplicity, consider *world* in several different ways before and after John's three.
2. Satan's kingdom, or world system, is against God (Rom 1:18-32; Ps 139:21-22; etc.).
3. We then have earthly distractions and worldly measures of success (Phil 3:18-19).
4. Then the natural creation, all corrupt, deceiving, and to be burned (Rom 8:17-23).
5. Then we have life weights, not sins but unnecessary, that slow Christians (Heb 12:2).
6. Then we have the sentimental draw of spouse and family to be hated (Luke 14:26).
7. Then we have our own lives also, which should be hated in the world (John 12:25).
8. Then we can proceed to the specific lusts and sins that John lists in the next verse.
9. For balance, we remember He has given us richly all things to enjoy (I Tim 6:17-19), but this enjoyment cannot result in competition with Him, covetousness, etc.

B. John classifies things in the next verse – *lust of the eyes, lust of the flesh, pride of life*.

1. The three buckets collect many worldly lusts and sins for our easy categorization.
2. These three buckets are the common temptations that face the sons of God in life.

3. Satan's temptations of Eve in Eden and Jesus in the wilderness used the three things.
 4. We do not want to limit the world to just these three things due to its use of neither, and there are other sins like witchcraft that include many more sins not of the three.
 5. But most Christians are not tempted with witchcraft like they are the three buckets.
 6. We want to preach all that God intends here for sure, but we do not want to go beyond Him or broaden the study so that we get lost in the forest and lose the intent.
 7. John by the Spirit brought the world right into our laps where we are tempted by it.
 8. Heresy, sorcery, and other groups of sins may or may not fit easily in the buckets, but the ones that do are common to all men and the sons of God must hate them all.
 9. For a detailed list of many potential sins pertaining to sorcery, see *Witchcraft ... Witchcraft*.
- C. But there are other things in the world that are honorable and undefiled to also not love.
1. See the points directly above in the explanation for *neither* with layers of temptation.
 2. Paul carefully explained how Christians must not abuse things here; they must even while enjoying God's blessing in life keep them subordinate to Him (I Cor 7:29-35).
 3. Everything, even matters of liberty, must be ruled for His cause (I Cor 6:12; 10:23).
 4. For more detail about freedom for Christians, see *Christian Liberty Expanded ... Christian Liberty Expanded (10 sermons)*.

If any man love the world.

- A. Here comes the challenge, the instruction, the test and trial of whether you are saved.
1. This conditional *if* indicates eternal life, for God and world are mutually exclusive.
 2. You cannot love God and the opposite of God, His enemy, as Jesus said (Matt 6:24).
 3. When a man, woman, or youth loves and lives for this world, they must not be saved, for they cannot love God and hate His enemy, which is far past church attendance.
 4. The Bible states that real conversion involves all things becoming new (II Cor 5:17).
 5. The glorious light of the gospel now shining should be our great delight and rule, so that living like before conversion or like the unconverted should imply a reprobate.
 6. Yes, there are carnal Christians, but John does not excuse easily (I John 3:4-10; etc.).
 7. All hearers of preaching and Bible readers should understand strong and extreme declarations without ruining the lesson by bringing up undermining exceptions.
 8. Throughout the Bible, idolatry and flirting with the world are graphically named and described as spiritual adultery (Jas 4:4; Ps 73:27; Jer 3:1; Ezek 16:28; Rev 17:1-6).
 9. For more about carnal Christianity compared to a lewd, profane adulteress ... *Spiritual Adultery (2 sermons)*.
- B. While in this hellhole, we are pilgrims that must abstain from war enemies (I Pet 2:11).
1. There has been war from the beginning with Satan taking down our first parents.
 2. Closely following was Cain's murder of Abel for his righteousness (I John 3:12).

3. Lamech's lust of the flesh and of the eyes resulted in polygamy (Gen 4:19; Ec 7:29).
 4. Seventeen centuries later God drowned the world for affinity but saved Noah alive.
 5. On and on the war has raged – on a personal level – where do you stand (Pr 29:27)?
 6. Jesus will soon come in flaming fire to burn the universe, another reason against sin.
- C. Loving God and the world are contradictory (Ps 97:10; 101:1-3; 119:163; Pr 3:7; 8:13).
1. Our worldview is entirely different and entirely contradictory to all worldly ideas.
 2. We believe the simple axiom – Let God be true, but every man a liar (Romans 3:4).
 3. Thus, do not exclude lusts of the ears, when you enjoy their nonsense (Romans 1:32).
 4. For great detail about the Christian worldview, *The Only Right Worldview ... The Only Right Worldview* (16 sermons).

The love of the Father is not in him.

- A. Depravity is primarily of the human heart, which hates God and godliness in every way.
1. Depravity is contrariness or distortions of inclination, not intelligence or intellect.
 2. Let us be careful to define total depravity correctly lest we deny what is yet true.
 3. All men are mentally able to connect a visible creation to its Creator (Rom 1:18-20).
 4. But all men without the grace of regeneration rebel against this truth (Rom 1:21-23).
 5. The natural man hates God, anything good to do with God not in his interests, etc.
 6. Therefore, God's grace of regeneration powerfully transforms men (Eph 2:1-3,10).
 7. Therefore, God's grace of conversion changes men to be totally new (II Cor 5:17).
 8. While the unsaved reprobate hates God, the saved elect man loves Him completely.
- B. The descriptions of three stages of Christians in context are all to keep this Bible rule.
1. If infants were forgiven and knew the Father, they should love the Father to hate sin.
 2. If the young had overcome the wicked one, they must overcome a sinful world also.
 3. If fathers had known Christ and it was dear knowledge, they must hate His enemies.
- C. We should love our glorious God and loving Father unconditionally and obsessively.
1. He has required from the beginning love with all our heart, mind, soul, and strength.
 2. He is Jealous and a jealous God, and He will not share glory or love with anything.
 3. No person can or will love two competing or opposed things (Matt 6:24; James 4:4).
 4. Whether He ever does anything for us or not, He fully deserves our eternal devotion.
 5. Paul, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*
- D. Let us show how much we love the Father positively *and* hate the world more than any.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

For all that is in the world.

- A. John simply classifies sins in this verse – *lust of the eyes, lust of the flesh, pride of life*.
1. The three buckets collect many worldly lusts and sins for our easy categorization.
 2. These three buckets are the common temptations that face the sons of God in life.
 3. Satan's temptations of Eve in Eden and Jesus in the wilderness used the three things.
 4. We do not want to limit the world to just these three things due to its use of *neither*, and there are other sins like witchcraft that include many more sins not of the three.
 5. But most Christians are not tempted with witchcraft like they are the three buckets.
 6. We want to preach all that God intends here for sure, but we do not want to go beyond Him or broaden the study so that we get lost in the forest and lose the intent.
 7. John by the Spirit brought the world right into our laps where we are tempted by it, and he had just identified all levels of spiritual maturity from newbies to fathers.
 8. Heresy, sorcery, and other groups of sins may or may not fit easily in the buckets, but the ones that do are common to all men and the sons of God must hate them all.
 9. For a detailed list of many potential sins pertaining to sorcery, see *Witchcraft ... Witchcraft*.
- B. John by the Spirit reduced the world to three buckets or categories of devilish, evil sins.
1. When we analyze the world with holy eyes and values, these are their favorite things.
 2. They worship their bodies ... they gawk at everything ... and they are proud boasters.
 3. These things are the opposite of God, the enemies of God, and mutually exclusive.
 4. We cannot love these things with them and also love God, the antithesis of the world.
 5. These three buckets of worldly things are what the world and your sinful flesh loves.
 6. They promote these things, defend these things, and comfort and praise their use.
 7. What God calls lust, they call love and following your heart and pampering yourself.
 8. What God calls pride, they call self-love and self-esteem and the greatest love of all.
 9. Their love is defined by self; to protect themselves, they invented unconditional love.
- C. This is not all that is in the world seen absolutely, for there are good and neutral things.
1. But even the good and neutral things must be kept strictly in place to still love God.
 2. Remember from above, that even minding earthly things is an enemy (Phil 3:18-19).
 3. Remember from above, that we are to hate spouses compared to Christ (Luke 14:26).
 4. You should remember even the natural creation is corrupt and will be melted down, and finding joy in it should always be less and subordinate joy to God and His Son.
 5. For differentiation and descriptions of the *world*, see notes above, *love not the world*.
- D. To obey the Bible requires applying the Bible, so learn to put many sins in three buckets.
1. Watch the devil with Eve – lust of the flesh, lust of the eyes, pride of life (Gen 3:6).
 2. Watch Satan with Jesus – lust of the flesh, lust of the eyes, pride of life (Lu 4:1-13).
 3. Paul put the world in two buckets – lust of the flesh, pride of life (Rom 13:13-14).
 4. Readers may practice with lists of sins in the Bible (Rom 1:29-31; Gal 5:19-21; etc.).

5. Some are all three – adultery – craving sex, see hot babe, flattery of conquest, etc.
 6. Take note – John did not flesh out the lists – for it is done elsewhere, as this pastor.
 7. In addition, John did not define each sin in each bucket – that is also done elsewhere.
 8. Inspired John reduced the world to a simple description for us to hate the thing it is.
 9. If sidetracked to populate each bucket in sinful details, it would take months or years.
- E. Your self-righteousness will most definitely be tempted in this study – the pride of life!
1. No man is better than a Pharisee; beware, which is why so much is written of them.
 2. Pharisees will be obsessed with tithes of herbs but overlook real issues (Matt 23:23).
 3. They will rank sins according to their own inclinations, the persons they despise, etc.
 4. Remember, Jesus corrected their rabbinical perversion of God's law (Mat 5:21; etc.).
 5. Which is worse? Whispering or rape? I ask to make you think of the issues at stake.
 6. You will disrespect teaching like this for not ridiculing your neighbor as you wished.
 7. Definitions and limitations for each sin must be the Bible, never your or my ideas.
 8. By careful, neutral collection of Bible details, every sin can be defined and limited.
- F. If you want more details from this verse, see other sermons to avoid this taking months.
1. *Forgotten Sins* ... is a detailed sermon series and outline covering the subject ... [Forgotten Sins \(8 sermons\)](#).
 2. *Christian Liberty* ... is a detailed sermon series and outline identifying sins ... [Christian Liberty Expanded \(10 sermons\)](#).
 3. *He Is Lord of All* ... is a detailed sermon series of His rules for all parts of life ... [He Is Lord Of All \(2 Sermons\)](#).
 4. *Your Body is the Lord's* ... is a detailed sermon series of His rules for body ... [Your Body Is the Lord's \(2 sermons\)](#).
 5. [Make Your Life Count](#) ... is a rebuttal of the world's ideas of personal success.
 6. [Perfecting Holiness](#) ... is a sermon to cleanse body and spirit of various sins.
 7. *Proverb Commentaries* ... are its 915 verses practically applied against sins ... [Perfecting Holiness](#).
 8. [The Lie of Unconditional Love](#) ... proves the error of this humanist invention.
 9. [The Lie of Self-Love](#) ... proves the error of a sick, selfish, narcissistic heresy.
 10. [Pride Again](#) ... is an extensive application of pride in ways often overlooked.

The lust of the flesh.

- A. *Flesh* in the Bible can refer strictly to your old sin nature (Rom 8:5-9; Gal 5:16-21), though it is closely related to your flesh body and will disappear at death of the body.
1. Flesh in the Bible can also mean your physical body of flesh, bone, blood (1 Jn 4:2).
 2. Here it must be the physical body for it is distinguished from eyes and pride, which are certainly sins of the fleshly old man but not directly sins of the fleshly body.
 3. Thus, the lusts of the flesh are the cravings of the body, but also sins of the old man.

4. Identify sins in Bible lists that are bodily cravings (Rom 1:29-31; Gal 5:19-21; etc.).
 5. Paul was intensely committed to keep his body from hindering him (I Cor 9:24-27).
 6. The body is an incredible thing, and it can be used or abused, for or against God.
- B. The *lust of the flesh* are the things your body desires and demands against God's will.
1. Lust = covet or desire (Ex 20:17 cp Deut 5:21), sinful craving against God's law.
 2. Remember how the devil attracted Eve and tried to do so with Jesus by using food.
 3. God gave man rules to limit bodies and desires (Eph 5:18; I Cor 11:14; Heb 13:4); He charges us by His mercies to sacrifice our bodies His way (Rom 6:12; 12:1-2); the rules might be temporary or permanent (Ex 19:15; Num 6:1-8; I Cor 7:3-5; 8:13).
 4. Bible examples good and bad about the body include Noah's drunkenness, Lot's drunkenness, Esau's porridge, Joseph with Potiphar's wife, whatsoever thy soul desires (Deut 14:26), Uriah would not feast or sleep with his wife, the sluggard like a door or inventing lions, a lazy wife destroying her home, a nation's princes gorging in the morning, Jonadab's children refusing wine, Daniel's pulse and water, etc.
 5. Sins of the body include ... sodomy and its lusts ... drunkenness ... sleeping too much ... gluttony ... sinful masturbation that involves fantasies or concupiscence (libidinous desires), which are sin (Pr 24:9) ... anorexia and bulimia ... riotous, revelry, banqueting form of eating ... hair length on both sexes ... drink or food that violates others' liberty ... laziness on the job ... immodest apparel on women ... recreational drugs including tobacco and vaping among others that you cannot quit for lots of reasons ... fornication, adultery, or uncleanness ... sinful tattoos by content, conscience (yours or others) ... desire to work out over spiritual exercises and service to others ... certain kinds of music displeasing to God ... dishonorable marital sex violating God's word, nature, or a spouse's conscience ... love of fine dining that makes you vulnerable to seduction ... sexting ... drinking or eating too much that steals confidence, energy, finances, health, reasoning, restraint, or productivity ... obsession with health over heaven ... inability to fast from food or sex when you should ... muscle memory of nursing leading to compromise with children ... not being a virgin at marriage ... lazy habits or rebellion against energetic initiative and productivity, which should be a part of every life, no matter the age.
 6. We glorify God by mortifying bodily sins, for it is a gift we give God by resisting powerful impulses He knows through His Son our high priest that experienced each of our temptations (I Cor 6:12-20; Rom 8:13; I Thes 4:3-8; Heb 4:15-16). Hallelujah!
 7. We are not monks or nuns, heretics denying the body; we do not limit the body past the Bible, for then we err with the Essenes (asceticism); we choose Jesus over John regardless of what the Jews said (Luke 7:33-35); we exalt sex (I Cor 7:5; Heb 13:4).
 8. Teetotaling and calorie deprivation are often extreme ditches, for neglecting bodily pleasure by inventing rules is body heresy (Col 2:18-22; I Tim 6:17-19; Deut 14:26), which combines bodily sins with the pride of life in fake humility.
 9. *Your Body Is the Lord's* ... are detailed sermons of God's rules for your body ... **Your Body Is the Lord's (2 sermons).**

And the lust of the eyes.

- A. The *lust of the eyes* are looking at things to sinfully covet them or cause discontentment.
 - 1. Lust = covet or desire (Ex 20:17 cp Deut 5:21), sinful craving against God's law.
 - 2. Remember how the devil attracted Eve and tried to do so with Jesus by using sight.
 - 3. God gave us visual ability, which is quite the miraculous invention, and which we have been reminded of by God's providence in eye surgery both current and ancient.
 - 4. God gave us visual appreciation and attraction to things, which results in His glory and our praise if it is sun, moon, stars, etc., but which we must rule hard against sin.
 - 5. If the eyes are the windows of the soul, and they are to some extent, then they reveal your and feelings to others and take in objects and persons to your soul for feelings.
 - 6. Solomon and Paul warned, an easy way to avoid temptation of sight is to avoid proximity, especially the strange women (Pr 1:15; 4:15; 5:8; 7:8; 9:6; II Tim 2:22).
 - 7. God has not called us to blind ourselves ... or has He? ... by denying sinful objects of sight and getting them out of our lives, including sex sins (Matt 5:28-29; 18:9)?
 - 8. Bible examples good and bad about sight include the sons of God seeing the daughters of men in Noah's day, kings seeing Sarah and Rebekah and wanting them and thus Abram and Isaac's fear, Achan saw stuff he wanted in Jericho's ruins, Samson saw a woman in Timnath, Gehazi saw Naaman's reward that Elisha turned down, Job made a covenant with his eyes to avoid looking affectionately on his maidservants, Amnon saw Tamar and fantasized about his sister to the ruin of his life, David saw Uriah's wife Bathsheba when he had a harem of his own, Solomon warned about looking on wine too affectionately (Pr 23:31), the Jews went crazy in spiritual adultery at the sight of Chaldean lovers (Ezek 23:11-21), the Good Samaritan saw the wounded Jew and had compassion on him, the wicked Jews saw the multitudes of Gentiles hearing Paul and blasphemed, etc.
- B. Sins of sight ... go beyond admiring to desiring, which is a helpful distinction if it is carefully ruled ... to fantasizing about others or their things and how you want them and would use them ... to coveting anything that is not yours by loving its appearance more than what you have ... to not live contentedly with such things as you have ... to consider ways in which you could get the object by compromising other Bible rules for your life ... such as women or men other than your spouse ... such as cars, houses, tools, clothes, etc. of others ... here is where porn can be an addicting and damning sin of the eyes over the body, as you selfishly gratify yourself with other than your spouse, come to despise your spouse by unjust comparison, and fuel the wicked desire to fornicate with an available person ... here is where window shopping in person or online becomes a necessary evil but a favorite habit of the discontent and lazy ... seeing someone do something that you willfully misinterpret merely by sight, for appearance of wrong is no proof of evil as all wise judges know (John 7:24; Isaiah 11:3; I Cor 13:4-7) ...
- C. For a detailed review of the sin of pornography, see this men's meeting study ... **Pornography Will Destroy You.**
- D. Covetousness, caused usually by sight, is a bad sin in at least two very different ways.
 - 1. It leads to desiring something so much that you will break God's rules to get it.
 - 2. It leads to desiring a thing so much you cannot be content with what God has given.

3. This man is insanely frustrated by despising what he has to desire what he has not.
 4. The cure according to Paul's wisdom is contentment in Christ Himself (Heb 13:5).
- E. We limit sins of the eyes by promising God to avoid sight temptations (Psalm 101:3).
1. Job made a covenant with his eyes to ignore young women on his estate (Job 31:1,7), for he knew the male problem – visual lingering on a female leads to sinful fantasy.
 2. David, after committing to avoid visual temptations, prayed for help (Psalm 119:37).
 3. Solomon drew from seeing her to fantasizing about her to connecting eyes (Pr 6:25).
 4. Jesus knew exactly how it worked and what to do to stop doing it (Matt 5:28-29).
 5. At the same time, young men, when tempted and failing, use Him (Heb 4:15-16).
 6. This is exactly how James by the Spirit wrote that lust and sin occur (Jas 1:13-16).
 7. What will you promise God for pornography, sexting, social media, Instagram, etc.
- F. We carefully understand a difference between admire and desire to avoid ruining life.
1. Active and social persons encounter visual objects all day long that they can admire.
 2. If we cut off such, we stop praising and thanking God for blessings in others' lives.
 3. If we allow no admiration of things or achievements, we might lose godly ambition.
 4. You have seen a nice car, house, gun, or something else and liked it without any sin.
 5. You may have toured or held such an object, admiring its features, without coveting.
 6. Can it be done with the other sex – appreciate looks without sin – only carefully!
 7. Does the Bible say so? God Himself identified women as lookers (Gen 24:16; etc.).
 8. Young men, you may desire an eligible girl, but never for fornication (Deut 21:11)
- G. We save ourselves from the lust of the eyes by avoiding places and things of temptation.
1. Hold to David's promise to God to set no wicked things before his eyes (Ps 101:3).
 2. The television and Internet, whether large, or small in your phone, are great danger.
 3. Pornography is one thing, but so is Pinterest and other sites to cause covetousness.
 4. Places you visit, whether gyms, beaches, vacation sites, restaurants, can be a danger.
 5. Situations at work may need to be altered or get rid of the job altogether to be godly.
 6. Jesus would say to pluck out your eye – which means to give up even precious things.
- H. We should not ignore *lust of the ears* ... for choosing to hear things that are sin before God is as world-friendly and God-hating as lust of the eyes (Pr 4:24; 19:27; I Cor 15:33).
1. After lust of the eyes, a whore will flatter (Pr 2:16; 5:3; 6:24; 7:5,13-18,21; 22:14).
 2. With witty inventions today like phone, texting, social media, friending, be careful!
 3. For a study of how technology has made these sins worse, watch *Techno Sins* ... **Techno Sins**.

And the pride of life.

- A. Pride of life is an arrogant, conceited, haughty view of self leading to many sins, and its synonyms are arrogance, conceit, haughtiness, loftiness, highminded, glory, stoutness of heart, a lifted up heart, and

being puffed up. Get ready for your pastor's warfare!

1. Remember how the devil deceived Eve and tried to do so to Jesus by tempting pride; Satan's sin to lose heaven was pride based on the warning to Timothy (I Tim 3:6).
 2. God hates your pride: He knows you are nothing, less than nothing, evil personified; everything you do with a thought of your goodness or to be seen becomes vile evil, and we should violently despise or hate every hint or whiff of this devilish arrogance.
 3. He asked a rhetorical question about Bible warnings against envy (James 4:5-10), for you should never think for a second you are free or above this pervasive sin, which needs to be fought harder than any other to preserve our church against you.
 4. Even with ministerial gifts, Paul blasted foolish glorying (I Cor 4:7), for differences among men is not by their superiority but rather by God's gifts, and the reasons those are sitting around you are your superiors is God's gift and their greater faithfulness.
 5. God mocks you thinking you are something (Gal 6:3; Pr 26:13; Rom 12:3; I Cor 3:18; 8:2; etc.), for it is vile self-deception that alters character, judgment, conduct.
 6. Many more sins are by pride than the other two buckets, for pride affects most all things we do, corrupting even public prayer/preaching or private service to others by thoughts of our own goodness, which lusts of flesh and eyes do not; you can avoid things your body craves or your eyes should not see, but pride is with you 24/7.
 7. It is often seen that those with the least to be proud of are the proudest and most stubborn, which is an incredible indictment of man and proof of depravity; but those with achievements or possessions have nothing more to be proud of, because they both arrived identically as wild ass's colts and will leave this world uglier than any.
 8. Bible examples good and bad about pride include Cain's envy of Abel, Joseph's brothers envious of Joseph, Moses' Pharaoh, Peninnah's arrogance over Hannah, Saul's inability to handle Israel's affection for David, but David's utter humility before Saul after Goliath and when offered his daughter, Solomon's prayer to God about being a little child is precious, Sennacherib's extreme boasting against all nations and all gods, Nebuchadnezzar's haughty arrogance about his power to build up Babylon for this honor and majesty of his reign, Moab's character (Jer 48:28), a scorner resents correction and the messenger, taking a chief seat instead of the back row, the Pharisee's prayer about the publican, Simon's lack of affection for Jesus compared to the sinner woman, slowness to forgive others which brings God's wrath and torture on those He previously favored, Zacchaeus's immediate humility and repentance, the Samaritan leper that fell at Jesus' feet and thanked Him with a loud voice, etc.
- B. Sins of pride ... boasting, including backdoor compliments or even mentions of what you have been up to – we don't care! ... self-righteousness in thinking you are good, pure, and above the sins of others in reality right now – it is the worst sin of all and far worse than adultery, bestiality, concupiscence, etc. ... disrespect or scorn against preachers ... holding bitterness and grudges and hatred against anyone for anything ... excessive ambition or emulation to exceed others for your glory ... will not be corrected without bristling, disrespect, and resentful afterthoughts ... implacable no matter what is offered or gestures made ... debate and arguing about things that matter little or not at all ... enjoying others

getting caught and punished for their sins, while your sin is worse than all theirs ... foolish and unlearned questions to show your scornful resentment of authority ... rebellion and stubbornness against what has been suggested, requested, or ordered by God or anyone in authority ... political meddling and speaking evil of dignities, who are in place by God's appointment and know far more than you know or even capable of learning ... obsessed about appearance ... refuse to love the Bible way ... lack of hospitality ... unmerciful in dealing with others' faults, sins, problems, or trials ... does not seek counsel before decisions but bulls ahead in ignorant arrogance ... picks on the minor faults of anyone, especially parents or preachers ... discontentment with God's providence in your life ... will not forgive or slow to forgive or not from the heart ... criticizes others – period ... talks much, loudly, about themselves ... haughty speech with overbearing condescension from presumed superiority ... pushing one's self forward to get the credit, or the leadership, or the project, or the praise ... selfishness by putting your family's schedule ahead of God's assemblies or participation with others or service to others ... evil surmising by assuming or thinking evil of others actions ... backbiting or tattling or talebearing or whispering or slandering of others to put them down and yourself up ... expensive cloths, cars, house, furniture, décor, etc. ... buying or adorning a house above what you can or should afford ... thin-skin sensitivity to correction or criticism ... criticize moles in others while you have beams that you justify and protect – hypocrite ... judge harsher than the case calls for because of your haughty self-righteousness ... unthankful, because you deserve it or earned it, though you are totally incapable of either ... overly angry at another, for you found a fault in them, though they know ten worse about you ...

C. Pride can be described many different ways, and you are tempted or guilty of most.

1. Pride is regular thought and worry of what others think of you, with desire for glory.
2. Pride is regular thought of self-preservation and self-defense against any criticism.
3. Pride is envy of the advantages of others, for you feel you deserve what they have.
4. Pride is comparison of yourself to others to find those things that you do better.
5. Pride is expectation from others of what more they could or should do to honor you.
6. Pride is selfishness that hinders and limits you from being a true servant to others.
7. Pride is pleasure you receive at hearing of another experiencing evil or doing evil.
8. This list could go on, but that would be outside the scope of this expositional outline.

D. What are other evidences or symptoms of pride, so you can consciously stop yourself?

1. Pride has little use for God, because of great self-sufficiency (Ps 10:4; Hosea 7:10).
2. Pride causes picking on those below you, due to feelings of superiority (Psalm 10:2).
3. Pride causes contention and fighting (Pr 13:10; 21:24; 22:10; I Co 6:6-7; Jas 4:1-2).
4. Pride causes excessive talking, for they love to hear themselves (Eccl 10:12-14).
5. Pride causes men to slip in tidbits about their ability or difficult life (Pr 25:27; 27:2).
6. Pride causes men to resent correction, for they are stubborn in conceit (Prov 26:16).
7. Pride causes men to move toward the limelight and those with means (Lu 14:7-14).
8. If you take the time to think about sins, you can allocate them to the three buckets (I John 2:16), but most flow from pride that is ready at an instant in every human heart.

- E. What are other evidences or symptoms of pride, so you can consciously stop yourself?
1. Why does a person backbite, tattle, or whisper about others? Not lust of eyes or flesh!
 2. Why are some unable to forgive others? They honor themselves by others' faults.
 3. Why does a spouse wait for the other spouse to confess first? Pride keeps them back!
 4. How can one person despise a good person who does what is right? Pride to be best!
 5. How can a person remember the smallest personal offences from the past? Pride!
 6. What causes a person to have a grudge and want punishment for "principle"? Pride!
 7. What causes a person to selfishly hardly think of others? Pride that makes self first!
 8. What causes a person to ask for a church to do more, for friends to love them more?
 9. Consider vile thoughts about one getting a new car. "It isn't anything," "I don't want to see it," "He doesn't deserve it," "He sure overspent on that, didn't he?" "I would have a better one, if," "I hate my old car," "Did you get the good engine? No?" "He dozes in church, right?" "But I have more marbles than he does."
- F. What are the consequences of pride? You are going down under God's righteous frown!
1. Pride goeth before destruction, and an haughty spirit before a fall (Proverbs 16:18).
 2. Before destruction the heart of man is haughty; before honor is humility (Pr 18:12).
 3. Man's pride shall bring him low: honor shall uphold the humble in spirit (Pr 29:23).
 4. Surely he scorneth the scorners: but he giveth grace unto the lowly (Proverbs 3:34).
 5. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 14:11).
 6. God cannot stand pride; man is a worm, so He will fight (Dan 4:37; Acts 12:21-23).
 7. God resisteth the proud (James 4:6-10; I Pet 5:5-6). These words should cause fear!
- G. What are some suggestions for defeating pride, without getting too far off track here, and without getting so deep in details and numbers of points that you walk away free?
1. Get the right view of yourself, which is less than nothing and vile human trash that we tolerate by the gracious work of God in our hearts; and get the right view of God, who is infinitely perfect and wants you to humbly grovel before Him (Is 57:15; 66:2); He did not save you because you are valuable; He saved the worst to get Himself glory! So pray in private to God like Solomon and pray most for enemies.
 2. JOY, as Jesus and then Others and then You last, is a good way to get over yourself, which we can see and know by your addiction and obsession to always attend every gathering and constantly be humbling yourself to hear, comfort, console, and serve.
 3. We can mightily humble ourselves to nothing; the coming love of brethren will help, for what is love without getting down to wash the feet of even personal enemies, in the name of Jesus, Who had to stoop an infinite distance to ever think of you at all.
 4. Learn to say you are sorry; say it often, because you fail and hurt often. Believe it. It is amazing that some have never said the words, and it is not because of perfection; there is no weakness in saying it often, for it is a quick way to prove true humility.

5. Work hard and often at making others and their lives and things more important than yours, because they are all more important than yours by any measure here or above.
6. Settle all differences quickly and thoroughly; the only reason they linger is you protecting your pride and wanting the other person to come and grovel before you.
7. If Paul had no point to make, he denigrated himself (Ep 3:8; I Cor 15:9; I Tim 1:15).
8. Reaction to praise is your character; you must limit it from others only (Pr 27:2,21).
9. Disobedience is the greatest indicator of pride ... in even one area ... so humbly obey.

H. For much more about pride and many related sins, see the sermon, [Pride Again](#)

Is not of the Father.

- A. These sins above in three categories and all others that could be listed are against God.
 1. God does not have a grunting, sweating, eliminating body nor its vile affections, and He must exercise incredible power to change our bodies before we can enter heaven.
 2. Seeing things does not affect God, for He made everything you see out of nothing, and He owns all things and has given you all things, so He hates your lust of eyes.
 3. He only has holy pride or boasting – in the most holy sense – so He rightly hates any whiff in you, who arrived naked, destitute, and helpless and will leave the same way.
 4. Our God is holy; our world is unholy; there is a war of lifestyle for us to be His sons.
 5. Since Eden, humanity has been God's enemy. He drowned all once, burning is next.
- B. Because these things are not of the Father, we should hate them to love Him faithfully.
- C. By who He is and what He has done for us, we should want to be perfectly loyal to Him.

But is of the world.

- A. The world practices, defends, endorses, promotes the many sins listed in three buckets, though they be diametrically opposed to their Creator, their Sustainer, and their Judge.
- B. The world is the enemy of God, so anyone loving God must hate things that He hates, for this axiom is essential to pleasing God and proving regenerated character (Ps 97:10).
- C. The world – in its choices, character, and conduct – is opposed to God and these rules, so let us show our hatred of the world and love of God our Father by careful obedience.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

And the world passeth away.

- A. This geological earth and the universe's elements around it will melt with fervent heat.
 1. The Bible promises earth passing away (Ps 102:25-28; Matt 24:35; Heb 1:10-12).
 2. The earth being destroyed should have an effect (I Cor 6:13; [7:31](#); II Pet 3:10-14).
 3. The reason God will destroy the universe and renew it is due to sin and corruption.

4. For this reason, nothing in this world should captivate us, especially its sinful lusts.
 5. This world is very temporary – all you think is permanent and stable – will be melted.
 6. There will be a perfect, righteous, new heaven and earth to replace the corrupt ones.
 7. All peer pressure of reprobates around you now will be permanently ended forever.
 8. Their ambitions, assets, efforts, investments, relationships will violently disappear.
 9. The Bible mocks worldlings for pursuing temporal vanity (Psalm 39:6; 73:18-20).
- B. Each man, woman, and child will stand trial for their eternal destinies and be sentenced.
- C. But before the world passes away, all men should see that death accomplishes the same.
1. All ambitions, assets, efforts, investments, and relationships will violently disappear.
 2. They will leave the world in the same nakedness they arrived to stand before God.
 3. Bildad told the effect of death, the king of terrors, on worldly men (Job 18:11-18).
 4. God said to a rich man with barns (Luke 12:20), *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*
 5. Therefore, death itself must affect us against worldly lusts that are not of the Father
 6. All the pleasure of any sin you thought you enjoyed will turn to poison (Pr 5:11-14).

And the lust thereof.

- A. The things the world loves, defends, and promotes – all their sins – will be condemned.
- B. The new heaven and the new earth will not have the lusts that we presently must resist.
- C. If only we would fully grasp temporal things versus permanent things (II Cor 4:17-18).
- D. Spirits of the elect are already perfect, but all elect will be glorified in holy perfection.
- E. The three buckets of sins will be exposed as foolish, vain, and offensive to a holy God.

But he that doeth the will of God abideth for ever.

- A. This lesson began and ends with the antithesis – the world and lusts against the Father.
- B. It is not doing the will of God that saves us, but He saved us to do His will – it is proof.
- C. We will live forever in perfect righteousness in a perfectly righteous universe with God.
- D. We recall Jesus' frequent lesson – *lose your life to find it* – here and later (John 12:25).
- E. The kingdom of heaven is restricted to those only who obey the Father (Matt 7:21-23).
- F. Let neither death nor Christ take us like Lot left Sodom; let us boldly run to meet Him.

Departing Antichrists and Heretics – Verses 18–19

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

Little children.

- A. This address in the middle of his epistle is for a new lesson to the next one (I John 2:28).
- B. Here is John's affectionate name unrelated to size or age (I Jn 2:1,28; 3:7,18; 4:4; 5:21).
- C. Jesus and Paul used the same address for full-grown adults (John 13:33; 21:5; Gal 4:18).
- D. Infants or very young children would have no understanding of this John now explained.
- E. See the appendix at the end of this chapter that has the explanation for I John 2:12-14.

It is the last time.

- A. Do not let this time description confuse you – it did not mean Jesus' return imminent.
- B. Paul and Peter both explained the delay of His coming (II Thess 2:1-8; II Peter 3:3-9).
- C. *Last time* is the final dispensation of N.T. Christianity, the era of the gospel church (I Timothy 4:1; II Timothy 3:1; Hebrews 1:2; I Peter 1:5,20; II Peter 3:3; Jude 1:18).
- D. We will not compromise with Preterists here and limit the *last time* to Titus and 70 A.D., for the principal and singular antichrist that shall come is the pope, not Nero, etc.
- E. For an extensive explanation of such timing verses, then see our Preterist outline ... **Preterism**.

And as ye have heard that antichrist shall come.

- A. Like Paul before him, John reminded Christians of verbal instruction they had received.
 - 1. It was verbal to avoid bringing down the wrath of Rome on them (II Thess 2:5-7).
 - 2. They certainly had not heard about the emperor being taken out of the way at school.
 - 3. If you read all the prophecies of the last beast, they are obscure enough to save life.
 - 4. However, many preachers declared it openly and suffered the wrath of both Romes.
 - 5. God loves such and so do we, which is why we sought to honor them (Rev 6:9-11).
 - 6. This mystery is unknown to most, but no mystery to us (Rev 17:5,7; II Thess 2:7).
- B. The great enemy of Christians – the RCC and popes – was foretold before Jesus' return.
 - 1. Paul identified the two main events to occur before Jesus came back (II Thess 2:1-3).
 - 2. It is does not matter what means of deceit any men have used to teach anything else.
 - 3. This great enemy of Bible Christianity is like Judas ... an antichrist = against Christ.
 - 4. For a detailed sermon with slides about II Thess 2 of things no longer known ... **II Thessalonians 2**.
 - 5. For a detailed sermon identifying the popes from Daniel, Paul, and then John ... **Antichrist**.
 - 6. For a detailed timeline of prophecies leading to Rome and its Catholic popes ... **Rome Connection**.
- C. Daniel's little horn of Rome is totally different from Greece's little horn (Dan 7:1-28).
- D. Paul's man of sin like Judas blaspheming in a temple of God is popes (II Thess 2:1-8).
- E. John's final beast with seven heads and ten horns is Daniel's Rome beast (Rev 13:1-9).
- F. John's great whore riding this beast is specifically the Catholic Church (Rev 17:1-6,18).
- G. Let us not be distracted with historical molehills: Third Reich, USSR, CCP, USA, UN.
- H. We know world history has five kingdoms: Babylon, Persia, Greece, Rome, our Lord.

Even now are there many antichrists.

- A. Opposition of heretics against true Christianity had been prophesied (Matt 24:5,11,24; Acts 20:29-30; II Cor 2:17; 11:1-4,13-15; II Tim 2:16-18; II Pet 2:1; 3:1-4; Jude 1:4,18).
- B. It began with an apostasy from truth and doctrines of devils (II Thess 2:3; I Tim 4:1-3), which Paul described as the mystery of iniquity already at work back then (II Thes 2:7).
- C. Paul described the same great gulf between antichrist and the Spirit (II Thess 2:7-14).
- D. John confirmed that the spirit of antichrist – the devil or dragon – was at work (I Jn 4:3).
- E. The specific attacks against Jesus are hard to believe – Jesus as Christ and in the flesh.
 - 1. In John's context, he identified one lie – Jesus is not Christ or Son (I John 2:22-23), which lie was very important to the Jews to resist with all their might (John 9:22).
 - 2. In context, John gave another – Jesus did not come in the flesh (I Jn 4:2-3; II Jn 2:7).
- F. It is a shame many Christians adore the greatest haters of Christ (Rev 2:9; 3:9; Jn 8:44).
- G. Let us be zealous for the true gospel and understand our Lord's strictness (Luke 11:23).
- H. These antichrists are not content with their heresies, but must spread them (I John 2:26).
 - I. For more about attacks against the truth of Jesus Christ during the apostles' lives ... **The Christ Wars.**

Whereby we know that it is the last time.

- A. John's readers knew it was the last time by the proliferation of heretics against the truth.
- B. Jesus and the apostles had warned, and their warning was being fulfilled left and right.
- C. The conflict and enemies of the N.T. church were very different from the O.T. church.
- D. Destruction of Jerusalem would end the O.T., but *last time* also precedes Christ's return.
- E. John by mentioning the antichrist described the conflict of papal Rome and Christians.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

They went out from us.

- A. This is a terrible description of early church life – heretics departed from declared truth.
- B. But it was not new at all, for Cain had to go out from revealed truth with a false sacrifice.
- C. Nadab and Abihu, sons of Aaron, boldly and foolishly offered strange fire (Lev 10:1).
- D. The book of Judges and the history of Israel shows departing from truth over and over.
- E. The first in the N.T. was Judas, and Paul gave his title to popes (Jn 17:12; II Thess 2:3).
- F. Paul warned the Ephesian elders very plainly about the internal danger (Acts 20:29-30).
- G. We read about heretics with or without names like converted Pharisees (Acts 15:1,5,24), false apostles (II Cor 11:13), false brethren (II Cor 11:26; Gal 2:4), Hymenaeus and Philetus (II Tim 2:17-18), Diotrephes (III John 1:9), the Nicolaitans (Rev 2:6,15), etc.

H. These antichrists were not content with their heresies, but must spread them (I Jn 2:26).

But they were not of us.

- A. They were not real believers/disciples, like Jesus met Himself (John 2:23-25; 8:30-59).
- B. Our communion at the Lord's Supper declares we hold to one apostolic faith in Christ.
 - 1. We need to remember Paul addressed its intention before its form (I Cor 10:15-21).
 - 2. For this reason we constantly emphasize communion as a congregational ordinance.
 - 3. For this reason we constantly define the word communion plainly = common union.
 - 4. We review our history and ask all new members to publicly agree with our doctrine.
- C. Never be surprised about members departing for this or that frivolous reason. Expect it.
 - 1. Though we do our reasonable best, and we need not do any more, many will leave.
 - 2. The history of worship from Eden to present outlined immediately above proves it.
 - 3. Jesus warned that many are called but few are chosen, so expect it (Matthew 22:14).
 - 4. We pray for God to expose frauds, like David did, so expect it (Psalm 144:7-8,11).
- D. Let no one be confused about our use of *heretics*, for we use it like the Bible uses it.
 - 1. The noun heretic does not mean reprobate, though most heretics are reprobates; heretic = holding to false doctrine or practice; reprobate = rejected by God to hell.
 - 2. We do not judge a person's eternal life by using heretic, for that is in God's hands.
 - 3. However, holding to truth is great evidence of eternal life (Titus 3:9-11; Acts 13:46).

For if they had been of us, they would no doubt have continued with us.

- A. *No doubt* are precious words – for true believers stay the course for Christ their Lord.
 - 1. The absolute tone of this short phrase fits well with the absolute tone coming next.
 - 2. True conversion by Holy Spirit regeneration and then anointing seal secures most.
 - 3. It is acceptable to speak in general terms of certainty to be kind and to encourage.
 - 4. For the sake of the lesson, to lift the three levels of maturity, he ignored backsliders.
 - 5. Faith can be overthrown; backsliders are recorded; but the contrast is the argument.
 - 6. For sake of drawing clear lines of truth and error, saved and unsaved, this is the form.
 - 7. Note the third person written here seven times to the second person also seven times.
- B. Jesus provoked false believers to expose their hearts, to prove reprobation (Jn 8:30-59).
- C. The evidence or proof of election should be important to all – and it requires continuing.
 - 1. Jesus would not let Jews believe on Him without describing continuing (John 8:31).
 - 2. Paul taught only those continuing in the apostolic faith are reconciled (Col 1:21-23).
 - 3. Paul taught only women continuing show evidence of union with Christ (I Tim 2:15).
 - 4. Paul told Timothy he and hearers needed him to continue (I Tim 4:16; II Tim 3:14).
 - 5. Paul taught only those continuing in faith are truly in Christ (Heb 3:6,14; 4:11; 8:9).
 - 6. Never forget the martyrs, ignoring pain threatened or executed, they did not recant.

7. We must press continuing (Acts 13:43; 14:22; Rom 11:22; Heb 10:38-39; Jas 1:25).

But they went out, that they might be made manifest that they were not all of us.

- A. We pray constantly for God to save us from deception and to hold fast as in this context.
- B. We pray constantly for God to expose any false members to protect us (Ps 144:7-8,11).
 1. We thank God and trust Him for sending heresies to expose heretics (I Cor 11:19).
 2. When we prove pretenders, we mark and avoid them (Rom 16:17-18; II Thess 3:6).
 3. We want to be like David against all evildoers in the church (Psalm 101:8; 75:10).
 4. If any think us severe, he has not read the Bible to see God exposing (Deut 13:1-18).
- C. The joy of faithful brethren was great to Paul and should be to us (Phil 2:14-18; 1:27).

Internal Witness of Truth by the Spirit – Verses 20-27

Notes to protect readers in this part of I John from abusing phrases out of context.

1. This section of scripture – the lesson here in eight verses – must be seen in its context.
2. The Spirit enclosed the overall lesson of ten verses by personal address (I Jn 2:18,28).
3. The division here from the previous two verses is slight but helped focus attention on the situation and factors John listed, which introduced the surrounding circumstances and context for bringing forth the following lesson for proper response by believers.
4. It must not be used for sound bites and proof texts outside the Spirit's overall scope.
5. Scornful and ridiculous errors have come out of this passage by magnifying phrases.
6. Some foolishly claim from here, *I know all things by the Spirit; I do not need teachers; I know the truth without any help; I don't care what the Bible says, the Spirit tells me.*
7. Such weekend warriors harm themselves and Christ's churches by rejecting what they need most – someone with a conscience and knowledge to help them learn to think.
8. Some men misapply the doctrine of the priesthood of believers to go beyond the open way to God through Christ as it is intended (Rev 1:6; I Pet 2:9) to denigrate teachers.
9. These fools or scorners need a lesson from the eunuch, *How can I, except some man should guide me?* I wonder what was wrong with his unction, or was he not unctioned!
10. There are a million facts of truth not required for baptism or guaranteed to believers, which are not considered here in this context at all, for the danger is antichrist heresy, which even *little children* of John's degrees of Christian maturity knew (I Jn 2:12-14).
11. Compare the error of yapping, *Judge not, that ye be not judged*, without any context.
12. Compare the error of yapping, *Not willing that any should perish*, without context.
13. Compare the error of yapping, *Your body is the temple of God*, without its context.
14. Rather than magnifying glass or microscope, the reader needs to take a birds-eye view.
15. No matter how long you stare at 2:20, you will not learn truth without its context; memorizing a verse, staring at it, or presuming on it is folly (II Tim 2:15; Mal 2:9).

16. The Bible has absolute and relative statements and absolute ones to be taken relatively, which the unlearned and unstable wrest to their own destruction, like in I John 3:6-9.
17. John taught nothing here not taught by Paul elsewhere, which protects and explains, nor is there disagreement with the rest of the Bible by its first rule (II Peter 1:20).
18. Nor was John writing in vain to folks that did not need anything from him as a teacher, or the book becomes a farce, since the readers already knew each point perfectly.
19. The gospel and doctrine of the person of Jesus Christ is exalted here, and we want to learn it in apostolic simplicity without philosophy or vain deceit (II Cor 11:3; Col 2:8).
20. For much about the importance of context when interpreting scripture ... [Slaves to Context, Two-Step Bible Study #1, Two-Step Bible Study #2](#).
21. For much more about interpreting absolute and relative statements in the Bible ... [Rule 7: Absolute & Relative](#).
22. For more about the need for teachers and/or books to learn the truth ... [Do We Need Teachers?, Magnify Mine Office, Miriam and Korah](#).

20 But ye have an unction from the Holy One, and ye know all things.

But ye have an unction from the Holy One.

- A. The inspired disjunctive *but* here is very important, for it sets a contrast of relative value.
 1. A disjunctive, like *but* here, sets two sentences or lessons in opposition to each other.
 2. The new overall lesson starting two verses back runs for seven more (I John 2:18,28).
 3. Heretics flaking out and leaving the apostolic churches need not threaten believers.
 4. John had earlier commended them for faith at their levels of maturity (I Jn 2:12-14).
 5. John's readers needed to be taught, which was why he wrote them for their learning.
 6. But antichrists trying to subvert them should be resisted by their superior knowledge.
 7. The apostles had taught these readers the truth of Christ and the Spirit had confirmed.
 8. They knew all the facts about Jesus as Christ, as Son of God, and with a flesh body.
 9. They did not have to fear antichrists and seducers, for they knew Jesus these ways.
- B. This lesson should not be removed or separated from the warning before (I Jn 2:18-19).
 1. John's use of *little children* two verses back and a warning indicated a new section.
 2. John's use of *little children* in eight verses indicates an enclosed lesson (I John 2:28).
 3. He identified the last time, the main Antichrist, and departing brethren as antichrists.
 4. Because of this context, the inspired disjunctive *but* starting this verse becomes key.
 5. These knowledgeable believers did not need to worry about the antichrist seducers.
 6. Compare the disjunctive here after antichrists and the same after seducers (I Jn 2:27).
 7. In both cases they serve the same purpose – a contextual contrast for relative sense.
- C. **Uction.** The action of anointing with oil as a religious rite or symbol. The action of anointing as a symbol

of investing with a certain office, esp. that of kingship. A spiritual influence acting upon a person.

- D. This word is used only here in the entire King James Bible. But we can find its sense.
1. In this lesson, section, and context, the unction is rightly our anointing (I John 2:27).
 2. This is obviously the anointing with the Holy Ghost consistent with true conversion, and the contrast with the previous verse is indicated by the inspired disjunctive here.
 3. The anointing of Jesus with the Holy Spirit is figuratively described as oil (Heb 1:9), which Jesus was given without measure (Jn 3:34), but we with measure under Him.
 4. While gifts accompanied the Holy Ghost at Pentecost, they only did so temporarily.
 5. The Spirit is the sealing earnest of believers (Eph 1:13-14; 4:30; II Cor 1:21-22; 5:5).
 6. John clearly refers to the Holy Spirit in believers again (I Jn 3:24; 4:1-6,13; 5:6-8).
 7. The Spirit testifies of Jesus widely and personally (John 15:26; 16:13; I Cor 12:3).
 8. The Holy Spirit initiates, confirms, and reveals basic facts about Christ (I John 2:24).
 9. There are many more ministries of the Holy Spirit we should never overlook ... **The Holy Spirit (in Ephesians)**.
- E. The unction is God's anointing of His elect with the Holy Spirit after their regeneration.
1. By comparing the last verse in this lesson, we know unction = anointing (I Jn 2:27), and we truly are made kings and priests, both of which required anointing (Rev 1:6).
 2. We know the Holy One giving the Spirit is God the Father by comparing here and elsewhere (I John 3:24; 4:13; II Cor 1:21; Acts 2:33; Acts 10:38; Hebrews 1:9; etc.).
 3. We also know God is the Holy One here and elsewhere (I John 1:5; 2:15-17; I Peter 1:15-17; Psalm 71:22; Isaiah 43:3; Revelation 4:8), not to the exclusion of His Son.
 4. God anoints or gives believers the Holy Spirit to confirm/teach them (Eph 1:13-14).
 5. There is far more to the work of the Spirit than quickening us from death in our sins.
 6. Baptists must not minimize the Spirit against Charismatic/Pentecostal folly/heresy.
 7. Baptists must not relegate the Spirit to regeneration and miss many other ministries.
 8. This ministry can go onward and upward to great degrees (Eph 1:17; 3:5,16-19; etc.).
 9. There are many more ministries of the Holy Spirit we should never overlook ... **The Holy Spirit (in Ephesians)**.
- F. This spiritual difference between men by evil spirits and the Spirit is incredibly crucial.
1. John will soon describe the crucial work of proving spirits true or false (I Jn 4:1-6).
 2. Paul described the same great gulf between antichrist and the Spirit (II Thes 2:7-14).
 3. The Spirit works along with teaching, not in place of it (Eph 1:13-14; Acts 16:14).
 4. John explained himself without Paul in context here for hearing (I Jn 2:24 cp 2:27).
 5. God has given us the witness in ourselves along with other witnesses (I Jn 5:6-10).

And ye know all things.

- A. Let us remember a few simple things about this verse that are abused often by many.

1. Use a simple, two-step process for truth – what a verse does not mean, what it does.
 2. It does not mean – every Christian is omniscient like God knowing absolutely all.
 3. It does not mean – every Christian knows all that the apostles ever knew of religion.
 4. It does not mean – every Christian knows all things they need to know to please God.
 5. It does not mean – every Christian knows all things intuitively and needs no teachers.
 6. It does not mean – every Christian need not search scripture like noble Bereans did.
 7. It does not mean – every Christian knows all things like each and all other Christians.
 8. It does not mean – John’s audience had such a handle on all truth he need not write.
 9. It does not mean – that fools and scorners may mock teachers as knowing all things.
- B. What *all things* did John’s audience know by the unction of their Holy Ghost anointing?
1. Context is our master, and the issue at hand is the person and role of Jesus Christ.
 2. If we look back, the context is antichrists, and their heresies contradict Jesus’ Person.
 3. Look forward: context is antichrists and seducers denying Jesus is Christ, Son, and with flesh (I John 2:22-23; 2:26-27; 4:1-6; 4:15; 5:1; 5:5-13; 5:20; II Jn 1:3; 1:7-11).
 4. The Spirit testifies of Jesus widely and personally (John 15:26; 16:13; I Cor 12:3).
 5. Therefore, the *all things* here are the basic and fundamental facts about Jesus Christ.
 6. This is the same *all things* in context resulting from the Spirit in them (I Jn 2:26-27).
 7. Every reader in John’s audience was baptized, which requires the *all things* of Christ.
 8. There is nothing in context about any references to Islam in Revelation or Paul’s generational blinding of Israel in Romans 11 or Peter’s preaching of Jesus in prison.
 9. All things here is not all things knowable, but all things needed to know (I Tim 6:10).
- C. The absolute tone of this short phrase is to be understood in context in a relative sense.
1. The all things is only things in context – basic facts of Jesus’ Person against heretics.
 2. True conversion by Holy Spirit regeneration and His anointing seal secures the elect.
 3. It is acceptable to speak in absolute terms of certainty to be kind and to encourage.
 4. For the sake of the lesson, to lift three levels of maturity, he ignored any backsliders.
 5. Faith can be overthrown; backsliders are recorded; but the contrast is the argument.
 6. Faith can backslide or be confused as some believers in context (I Jn 1:6,8,10; 2:4,9).
 7. In order to draw clear lines of truth and error, saved and unsaved, this is the format.
 8. Compare verses with imminency and yet warnings against it (II Thess 2:3; Phil 4:5).
 9. The believers John addressed did not need to fear antichrists, for they knew the topic.
- D. God will not let His elect be overthrown when He chooses against it (Mark 13:20-22).
1. We are not fatalists, so this is not an absolute rule, for the Bible warns of deception.
 2. Paul and Peter warned about false teachers as a real threat (Acts 20:29-31; Romans 16:17-18; Gal 1:6; 3:1; 5:4; II Tim 2:18-19; Heb 10:25-31; II Peter 2:1-3,18-22).
 3. The only way a false teacher can deceive is with carnal, ignorant, or lazy Christians.

E. *All things* here must be perfectly grasped, for it occurs again in seven verses (I Jn 2:27).

1. This little phrase has been abused by the ignorant and rebellious against teachers, as if this unction is a Charismatic or Pentecostal gift that will teach all truth internally.
2. The *all things* here is limited to errors of antichrists and seducers in context, which are identified as contradicting basic facts about Jesus (I John 2:22; 4:3; II John 1:7).
3. The two uses of the disjunctive *but* (I Jn 2:20,27) make *all things* against the heretics, which heresies denied the first facts believed for baptism and church membership.
4. John's audience, these believers of various degrees of Christian maturity, had all embraced the basic facts that Jesus of Nazareth was the Christ of God, the Son of God, and lived and died and rose with a flesh body to pay for their sins by that death.
5. These all things about Jesus they had heard from the apostles (I John 2:24 cp 1:1-4).
6. They knew the Father, Him from the beginning, forgiveness by death (I Jn 2:12-14).
7. From the first four verses of this epistle, the emphasis was doctrine, fellowship, joy.
8. These believers could easily identify and reject the antichrists and seducers leaving them, for they had believed Jesus was Christ, Son of God, with a body for baptism.
9. They did not need teachers for the basic, simple facts of Jesus – they knew them all!

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

I have not written unto you because ye know not the truth.

- A. In agreement with all written for the preceding verse, John knew they knew Christ facts.
 1. The issue here is contrast by context with relative value against antichrist seducers.
 2. He was not seeking their initial conversion or bringing them back out of backsliding.
 3. He was not afraid for them being deceived by the lying heretics corrupting Christ.
- B. He knew the baptized believers and had commended their faith already (I Jn 2:12-14).
 1. Baptism and entry into a New Testament church requires the facts of Jesus Christ.
 2. Peter on Pentecost, Philip with the eunuch, and Peter with Cornelius taught Christ.
 3. They knew the facts attacked – Jesus was the Christ, Son of God, with a flesh body.
- C. The *truth* here is not every fact of every event and verse in the Bible, but Christ doctrine.
- D. He was not worried about these believers; He had not written for fear of rejecting Christ.
- E. He did state his intention for writing – fellowship/joy (I Jn 1:3-4); assurance (I Jn 5:13).

But because ye know it.

- A. John's audience knew the truth – Christ facts – for they had been taught by the apostles.
 1. He opened this epistle with truth (I Jn 1:1-4); he wrote they had heard it (I Jn 2:24).
 2. No one was baptized in Jesus' name or received in a church of Christ without knowing the facts of Jesus of Nazareth as the Christ, Son of God, with a flesh body.

3. Peter on Pentecost, Philip with the eunuch, and Peter with Cornelius taught Christ.
 4. It is the rock on which the church was built and foundation for all else (Matt 16:18).
 5. It is the basic, fundamental facts of our faith (Acts 2:36; 9:22; 17:3; 18:5,28; 20:21).
- B. They had been taught truth by God and teachers (John 6:48; Hebrews 8:11; Acts 16:14).
1. Regeneration creates the faith to believe Jesus is Christ (I John 5:1,4-5; Jn 1:12-13).
 2. God opens hearts to this truth and confirms it by the Spirit (Acts 16:14; Ep 1:13-14).
 3. Then the Spirit works to reveal Jesus Christ yet much more (Eph 1:17-23; 3:14-19).
 4. The only way a false teacher can deceive is with carnal, ignorant, or lazy Christians.
- C. The point is simple – you know the truth, hold it fast, and reject anything contrary to it.
1. I have written because you were taught the truth and should earnestly contend for it.
 2. Truth is a straightedge or genuine article – it exposes crooked lines or counterfeits.
 3. Any contrary opinion, no matter source or popularity, should be hated (Ps 119:128).

And that no lie is of the truth.

- A. Truth is the one and only way the real facts of any subject satisfy proofs and deny lies.
1. Once truth is established, mighty men defend it vigorously against all other options.
 2. Any variation from the standard is called a lie; anyone promoting variations is a liar.
 3. Truth never changes. Thy word is truth. Rightly divide it. Change only for a tsunami of new evidence that corrects all previous arguments and answers all objections.
- B. The point is simple – you know the truth, hold it fast, and reject anything contrary to it.
1. I have written because you were taught the truth and should earnestly contend for it.
 2. Any contrary opinion, no matter source or popularity, should be hated (Ps 119:128).
 3. Truth is a straightedge or genuine article – it exposes crooked lines or counterfeits.
 4. The best way to detect a crooked line is to lay a straight line next to it, and also lies.
 5. The best way to detect a counterfeit bill is to compare it to a real one, and also lies.
 6. All these believers had to do was remember the truth as they knew and reject all else.
 7. Pastors, churches, Christians must constantly define doctrine and hate all variations.
 8. Christians must earnestly contend for the once-delivered faith (Jude 1:3; Neh 13:25).
- C. We must defend, honor, promote, and leverage this simple equation in home and church.
1. It requires extensive teaching of the truth, not teaching of error, to have a true guide.
 2. You do not need sermons every year explaining all the isms that have proliferated.
 3. Your children and all church members should be taught Biblical warfare (Jude 1:3).
 4. We love David's enthusiasm for truth and this precise equation (Ps 119:98-100,128).
 5. We need Isaiah and Paul's absolutism about scripture (Isaiah 8:20; I Tim 6:3-5; etc.).
 6. You do not need many sermons against this or that, but sermons for truth repeated.
 7. Again, once children or church members know the truth, we must hate variations.

8. Doctrine must be defined carefully and thoroughly and repeated for permanence.
- D. We use this equation and rule to condemn false Bible versions and their corruptions.
1. Jesus said scripture cannot be broken – every word is true and no lie (John 10:35).
 2. An internal error, like Elhanan killing Goliath (II Sam 21:19), is a lie and not truth.
 3. An internal error, like Isaiah for Malachi (Mark 1:2), is a lie and not true scripture.
 4. For examples of the Tower of Babel created by arrogant scholars ... [Bible Babel](#), [The Bible Babel](#), [this video \(Vimeo\)](#).
- E. For much more about truth and the opposition of this world against it ... [What Is Truth? \(2 Sermons\)](#), [War for Truth](#), [Conveying the Truth to Children](#).

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Who is a liar but he that denieth that Jesus is the Christ.

- A. The equation was given in the previous verse – you know the truth; hate all variations.
 1. Once truth is established, mighty men defend it vigorously against all other options.
 2. Any variation from the standard is called a lie; anyone promoting variations is a liar.
 3. Antichrist seducers, especially Jewish legalists, were claiming Jesus was not Christ.
 4. These baptized believers were certain of this gospel fact, so they knew the men liars.
 5. They knew all they needed to know to identify these imposters as liars against Christ.
 6. They did not need any further teaching to expose and condemn these lying heretics.
- B. The first and simplest fact of the gospel is Jesus of Nazareth is God's promised Messiah.
 1. Jesus was identified as Messiah by Daniel and no other specifically (Dan 9:25-26).
 2. Messiah (Hebrew) = Christ (Greek), by inspired interpretation (John 1:41; 4:25).
 3. Christos (Greek) = the anointed One of God – to be God's prophet, priest, and king to Israel and the Gentiles ([Ps 2:2](#) cp [Acts 4:26](#); [Ps 45:7](#); [Is 61:1](#); [Act 10:38](#); [Heb 1:9](#)).
 4. A sweet rabbit trail – why did God kill Sennacherib to save Jerusalem ([Acts 10:27](#))!
 5. God and Jesus first revealed it to the apostles ([Matthew 16:16-17,20](#) cp [John 20:31](#)).
 6. John confirmed he was not the Christ but that Jesus was ([John 1:19-41](#); [3:26-34](#)).
 7. Jesus declared it was true when on trial for His life before Caiaphas ([Mat 26:63-64](#)).
 8. Even the devils knew that Jesus was the Christ of God ([Mark 1:24](#); [5:7](#); [Luke 4:34](#)).
 9. The apostles pressed this simple fact on Jews to whom it was key ([Matt 1:16-18](#); [26:63](#); [Jn 1:19-28](#); [9:22](#); [Acts 2:30-31,36,38](#); [4:10](#); [5:42](#); [8:5](#); [9:20,22](#); [17:3](#); [18:5,28](#)).
- C. Any man teaching different, no matter how popular, prestigious, or persuasive, is a liar!
- D. They did not need a seminary degree, for this is basic first truth taught before baptism.
- E. Why would any man teach otherwise? Jewish fables ([Mark 15:32](#); [Luke 23:2,35,39](#); [John 9:22](#); [12:42](#))! Doctrines of devils from the father of lies ([Luke 4:41](#); [John 8:44](#))! If you deny Him being the Christ of God,

you deny His Sonship that made Him Christ.

He is antichrist, that denieth the Father and the Son.

- A. John by the Spirit takes the point farther – such teachers are antichrist and deny Sonship.
 - 1. Forgetting Hal Lindsey, Tim LaHaye, and other futurist liars, antichrists are not the head of the United Nations with a glowing 666 in his forehead, but rather a heretic.
 - 2. The typical futurist – a slave to literal folly – misses the Bible’s metaphors and signs.
 - 3. Their inventions from Daniel and Revelation are Legion contradicting all context.
 - 4. Denying Jesus is the Christ, the only point in context, involves denying Jesus as Son.
 - 5. If you deny Jesus of Nazareth is the Messiah, then you deny Him being God’s Son.
 - 6. If you deny Him being God’s Son, then you deny Jehovah God being His Father.
 - 7. The scriptures of the Jews plainly foretold God having a Son (Isaiah 7:14; 9:6-7).
 - 8. From the beginning a Son from a woman was prophesied (Genesis 3:15; Jer 31:22).
 - 9. A woman can no more birth a son without a Father than a man can (Luke 1:30-35).
- B. The Son of God, prophesied throughout the Old Testament, was also God’s Messiah.
 - 1. At places in these notes we listed three errors – not Christ, not Son, not with flesh.
 - 2. The Bible combines the first two and separates the third (I John 4:2-3; II Jn 1:7-9).
 - 3. We listed them separately at times to make sure readers identify Messiah and Son.
 - 4. Therefore, we earnestly contend for every prophecy and fact for Messiah and Son.
 - 5. Jesus and the apostles combined the two (Matt 16:16-17; 22:41-46; John 6:68-69).
 - 6. So much is Jesus the Christ that it was added to His name ... Jesus Christ (Matt 1:1)!
 - 7. The apostles pressed it, and their followers pressed it (Acts 8:37; 9:20; I John 5:1,5).
 - 8. The Seed of the woman from the beginning was God’s Son (Gen 3:15; I Tim 2:15).
 - 9. God overthrew the curse of the woman by Satan’s lie to destroy him by childbirth!
- C. To deny Jesus is the Messiah is to deny He is the Son of God is to deny God as Father.
 - 1. To deny One is to deny the Other by relationship, for both claimed it loudly on earth.
 - 2. Jehovah spoke from heaven declaring Jesus His Son (Matt 3:17; 17:5; II Pet 1:17).
 - 3. Jesus called God Father and He His Son (John 5:25; 9:35-37; 10:29-30,36; 17:1,5).
 - 4. The apostles declared Jesus the Son of God (Mark 1:1; Luke 1:35; John 1:34,49).
 - 5. The devils and Roman centurion knew Jesus was the Son of God (Mark 3:11; 15:39).
 - 6. The Jews loved their Jehovah, but they denied Him by hating His Son (Jn 5:17-20).
 - 7. Knowing either requires knowing the other, for they reveal each other (Matt 11:27).
 - 8. One of the great titles of God you should not forget in prayer is Jesus’ Father, maybe over your Father (Rom 15:6; II Cor 1:3; 11:31; Eph 1:3; 3:14; Col 1:3; I Peter 1:3).
 - 9. Jesus of Nazareth is the Son of God – not the Word of God – it is Person of Jesus of Nazareth with a flesh body and full human nature in union with the Word of God that is God’s Son (Luke 1:35; John 1:1,14; Acts 8:37; Col 2:9; I John 5:4-9). Period!

- D. Therefore, we consider the Sonship of Jesus Christ to be a very important doctrine.
1. We will not confound the incarnate Father-Son relationship clearly told in the Bible.
 2. We will not deny or even compromise the full, unbegotten deity of the Word of God.
 3. We will have nothing to do with pagan Gnostic mysticism about emanations of God.
 4. We will not give up any ground, even in terminology, to JW antichrists or RCC liars.
 5. We will deny church councils or creeds of Constantine, RCC daughters, or Baptists.
 6. We reject all heretical and nonsensical fables of the JW's and the NASB in John 1:18 that propose a "begotten God" that is one of the worst heresies ever invented by those that deny the proper Fatherhood of God and Sonship of the incarnate Christ.
 7. For much more about the Sonship of Jesus Christ in PPT format with audio ... [this video \(Vimeo\)](#).
 8. For much more about the Sonship of Jesus Christ in PPT slides without audio ... [Sonship Simplified and Settled](#).
 9. For much more about the Sonship of Jesus Christ in detailed doctrinal outline ... [The Sonship of Jesus Christ \(2 sermons\)](#).

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

Whosoever denieth the Son, the same hath not the Father.

- A. See the notes for the previous verse to make sure you grasp all aspects of this equation.
- B. Denial of these fundamental facts taught by Jesus, the apostles, and the Spirit is terrible.
- C. For Jews in love with their Jehovah God, the Holy Spirit required they believe on Jesus.
1. By denying Jesus of Nazareth as God's Messiah and Son, they denied God Jehovah.
 2. Any confounding of Jesus of Nazareth as God's Messiah and Son confounds God.
 3. What an indictment on those Christ-haters at the eastern end of the Mediterranean!
 4. No wonder Jesus said what He did about their synagogue of Satan (Rev 2:9; 3:9).
- D. The evidence of election, justification, and regeneration is faith in Jesus the Son of God.
1. Men do not choose to believe Jesus is God's Son by their own will (John 1:13; 3:8).
 2. The grammar of regeneration proves life comes before faith (Jn 5:24; I Jn 4:15; 5:1).
 3. Without regeneration, those knowing most – Jews – crucified Him for this doctrine.
 4. Believing Jesus of Nazareth is God's Son with affection, service, truth is a miracle.
 5. Satan, his God-hating world, and your flesh nature from him combine to hate Christ.
- E. The basis and condition for assurance and fellowship believes Jesus facts (I Jn 1:1-4).
1. The issue here is those departing (antichrists) and those approved staying (I Jn 2:19).
 2. The issue here is internal unction of the Spirit confirming Jesus facts (I Jn 2:20,27).
 3. Those that overcome the world are identified by this simple equation (I John 5:4-5).
- F. You cannot have One without the Other due to their relationship and mutual witness.

G. See the notes for the previous verse to make sure you grasp all aspects of this equation.

But he that acknowledgeth the Son hath the Father also.

- A. This entire clause is in italics in the King James Version, but we trust every word of it, for they knew it was required by interpolation and was to be found in other manuscripts.
- B. There are Greek manuscripts with it, but our translators honestly indicated the scarcity.
- C. How do we acknowledge the Son? We declare our faith, are baptized, and serve Him!
- D. By so doing we give allegiance to the LORD God Jehovah for His greatest revelation.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Let that therefore abide in you, which ye have heard from the beginning.

- A. Keep the overall context in mind from verse 18 above and this is easy to understand.
- B. What was to abide in them? Something they had heard – Jesus is Christ, the Son of God.
- C. John was not writing because they did not know it but to help them hate all alternatives.
- D. Antichrist seducers trying to corrupt the doctrine of Christ were to be strongly rejected.

If that which ye have heard from the beginning shall remain in you.

- A. This simple apostolic injunction is to maintain faith in true Christ doctrine for assurance.
- B. The previous verse taught denial of true Christ doctrine would put them outside God.
- C. The Christian religion – Jesus is Messiah and Son of God – requires this gospel faith.
- D. If they were to fall prey to antichrist heretics, then the following would not be true.

Ye also shall continue in the Son, and in the Father.

- A. This continuing in the Son and in the Father must be the practical phase of salvation.
 - 1. It cannot be election (eternal), justification (legal), or regeneration (vital) phases.
 - 2. If we remain committed by faith to Jesus Christ, we have evidence of eternal life.
 - 3. If we remain committed by faith to Jesus Christ, we may have fellowship with both.
- B. The real evidence of a child of God – of eternal life – is continuing (Jn 8:31; Col 1:23).
- C. If the warning of departing antichrists had frightened (I Jn 2:19), here was the remedy.
- D. The ultimate objective was and is eternal life, see next verse, assured by perseverance.
- E. Keep the practical phase of knowledge and fellowship connected, for abiding is used extensively here as it is in John 15: *abide* (I Jn 2:24,27,28), abideth (I Jn 2:27; 3:6,24).

25 And this is the promise that he hath promised us, even eternal life.

And this is the promise that he hath promised us.

- A. Our glorious God and loving Father promised something to encourage perseverance.
 - 1. He expects His promises to motivate us, such as for honoring parents (Eph 6:2-3).
 - 2. But His promise of eternal life is far greater than a just good and long life on earth.
 - 3. He swore with an oath to Abraham for further motivation for His elect (Heb 6:9-20).
- B. God promised eternal life in covenant to us in Jesus Christ before creation (Titus 1:2).
 - 1. This is the eternal union that the elect have with Jesus Christ that is precious indeed.
 - 2. This is the everlasting covenant of grace depending on our Lord's death (Heb 13:20).
 - 3. God assigned Jesus to us (I Pet 1:20); God assigned us to Jesus (Ep 1:4; II Tim 1:9).
 - 4. We find out about this promise through gospel preaching (II Tim 1:9-10; Tit 1:1-4).
 - 5. John Kent, a Baptist songwriter, loved to write about this eternal union with Christ.
- C. Our relationship with God and His Son of any kind depends on the gift of eternal life.
 - 1. God saved us to know Him and His Son, which John wrote (John 17:1-3; I Jn 5:20).
 - 2. There is a reward for remembering the gospel facts and holding fast – eternal life.
 - 3. Assurance, evidence, proof of eternal life is by believing His witness (I Jn 5:9-13).
 - 4. Eternal life is entirely wrapped up in God's plan of redemption in Christ to hold fast.
 - 5. There is no salvation in Gnosticism, Catholicism, Mormonism, or antichrist heresy.

Even eternal life.

- A. God promised eternal life, which is the highest motive to remember Him and His Son.
- B. God saved us to know Him and His Son, which John wrote (John 17:1-3; I John 5:20).
- C. Peter knew the connection well and declared it boldly when Jesus asked (John 6:68-69).

26 These things have I written unto you concerning them that seduce you.

These things have I written unto you.

- A. John is very kind by the Spirit to tell us rather precisely his goal in writing what he did.
- B. He did this also at other places in the epistle (I John 1:4; 2:1; 2:7-8; 2:12-14; 2:21; 5:13).
- C. He began this section with antichrist and antichrists, current gospel-corrupting heretics.
- D. He knew seducers corrupted facts of Jesus, so he wrote to encourage them to hold fast.
- E. The things he has in mind are those things in the previous eight verses (I John 2:18-25).
- F. He did not write because they did not know the truth, but to hold it against these liars.
- G. Everything he wrote ... knowing all things; not needing teachers ... is against these liars.
- H. John did not have to tell them what to believe or deny, for they already knew such well.
- I. These seducers had once communed with them, so they needed to be hard and strict.

Concerning them that seduce you.

- A. John had identified the last time of great heresies, including antichrist and antichrists.

- B. They had gone out from apostolic churches, which meant they were Christian heretics.
- C. Seduction here is crafty enticement of whores to blind and take (Mark 13:22; Rev 2:20).
- D. What a perfect verb for the RCC whore John wrote about later (Rev 17:1-6; Prov 5:6).
- E. This section is best understood against heretics, not sound bite phrases for proof texting.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

But the anointing.

- A. Some is repeated here from the notes at verse 20, but read those notes for the full sense.
- B. The inspired disjunctive *but* here is very important, for it sets a contrast of relative value.
 - 1. A disjunctive, like *but* here, sets two sentences or lessons in opposition to each other.
 - 2. The lesson now concluding started way back nine verses earlier (I John 2:18,28).
 - 3. Seducers seeking to steal from the apostolic churches need not threaten believers.
 - 4. John had earlier commended them for faith at their levels of maturity (I Jn 2:12-14).
 - 5. John's readers needed to be taught, which was why he wrote them for their learning.
 - 6. But seducers trying to subvert them should be resisted by their superior knowledge.
 - 7. The apostles had taught these readers the truth of Christ and the Spirit had confirmed.
 - 8. They knew all the facts about Jesus as Christ, as Son of God, and with a flesh body.
 - 9. They did not have to fear seducers and antichrists, for they knew Jesus these ways.
- C. This lesson should not be removed or separated from the warning before (I John 2:26).
 - 1. John's use of *little children* nine verses back and a warning indicated a new section.
 - 2. John's use of *little children* in the next verse shows an enclosed lesson (I John 2:28).
 - 3. He identified the last time, antichrist, and departing brethren as antichrists/seducers.
 - 4. Because of this context, the inspired disjunctive *but* starting this verse becomes key.
 - 5. These knowledgeable believers did not need to worry about the antichrist seducers.
 - 6. Compare the disjunctive here after seducers with the one after antichrists (I Jn 2:20).
 - 7. In both cases they serve the same purpose – a contextual contrast for relative sense.
 - 8. Since they had God's special anointing of the Holy Ghost, they could reject seducers.
- D. What is the anointing? It is the Holy Spirit unction of the Holy One opening this lesson.
- E. John will later refer to an internal witness inside true believers (I John 3:6-9; 5:6-10).
- F. The inspired disjunctive *but* here is very important, for it sets a contrast of relative value.
 - 1. John's readers needed to be taught, which was why he wrote them with clear lessons.
 - 2. But seducers trying to teach them should be resisted by their superior knowledge.

3. The apostles had taught these readers the truth of Christ and the Spirit had confirmed.
4. They knew all the facts about Jesus as Christ, as Son of God, and with a flesh body.
5. They did not have to fear antichrists and seducers, for they knew Jesus these ways.

Which ye have received of him abideth in you.

- A. See verse 20. They received an unction of the Holy One. God gave them the Holy Spirit.
- B. God's gift of the Holy Ghost is a permanent gift, though we may grieve or quench Him.
 1. Jesus promised the expedient gift of the Comfort to stay forever (Jn 16:7; 14:16-17).
 2. The Holy Spirit is our earnest and seal until resurrection day (Matt 28:20; Eph 1:14).
 3. Therefore, the spirit of revelation in the knowledge of Christ is with each believer.
 4. They should reject any teacher altering the facts of Jesus Christ – for such is a liar.
- C. For much more about the ministries of the Holy Spirit in the life of a believer ... **The Holy Spirit (in Ephesians)**.

And ye need not that any man teach you.

- A. See notes above before verse 20 providing introduction and explanation for this lesson.
- B. If this were true in any absolute sense, then John was a fool for writing to teach them!
- C. The context limits the words to Holy Spirit confirmed truth against lying false teachers.
- D. It does not exclude teachers for the basics of Christ – see Lydia (Acts 16:14; Col 2:7).

But as the same anointing teacheth you of all things.

- A. See verse 20. See the notes before verse 20 for this section and lesson. Rightly divide!
- B. he seducers brought philosophy and vain deceit to overthrow Christ doctrine (Col 2:8).
 1. But they knew the truth about Jesus of Nazareth since baptism. They knew all things.
 2. The Spirit confirmed truth to them and revealed Christ (Eph 1:13-14,17; 3:14-19).

And is truth, and is no lie.

- A. See verse 21. John's argument here is the same he used there, which we explained there.
- B. The Holy Spirit is the Spirit of truth, and we have this fountain of truth inside (Jn 14:17).
- C. Truth does not allow lies, so any alternative to the all things they knew must be rejected.
 1. Jesus of Nazareth is the Messiah/Christ of God, the Son of God, with a flesh body!
 2. They could rest in those basic facts they held and call anything other opinion a lie.
 3. Here is the boldness Christians should have – they should hate other opinions as lies.
 4. As shown above for verse 21, David had the right view for us (Ps 119:98-100,128).

And even as it hath taught you, ye shall abide in him.

- A. See verse 24. John's conclusion here is based on the argument there and our notes there.
- B. What had the anointing taught them? Basic facts of truth about the Father and His Son.

1. Jesus of Nazareth is the Messiah/Christ of God, the Son of God, with a flesh body.
 2. These things believed, declared, baptized unto, and following in service prove life.
 3. As the epistle opened, doctrine leads to fellowship with God and Christ (I Jn 1:1-4).
 4. Faith in God and His Son as required for baptism is the foundation to abide in Him.
- C. John used the second person seven times for these believers for security in Christ truth.
- D. Keep the practical phase of knowledge and fellowship connected, for abiding is used extensively here as it is in John 15: *abide* (I Jn 2:24,27,28), *abideth* (I Jn 2:27; 3:6,24).
- E. By embracing the truth about Jesus Christ taught by the Spirit, they could be confident.
- F. For much more about the ministries of the Holy Spirit in the life of a believer ... *The Holy Spirit (in Ephesians)*.

External Evidence for Your Confidence – Verses 28–29

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

And now, little children, abide in him.

- A. The new lesson is indicated by another address, setting it slightly apart from that before.
1. There is no great chasm here between lessons, for the previous ended with abiding.
 2. The previous lesson defined abiding as holding Spirit-affirmed doctrine about Him.
 3. This lesson in just two verses includes righteous living as part of abiding in Him.
 4. Abiding in Him is staying connected to Him by faith and obedience with the Spirit.
- B. Abiding in Christ, for it is the singular Him that will come visually for us, is practical.
1. God and His Son are both in fellowship with us, so do not divide (I Jn 1:3,7; 2:24).
 2. It is an imperative verb for us to stay connected to Him as His objects of salvation.
 3. The context told of those that left Christ's fellowship for heresies (I John 2:18-19).
 4. Our eternal, legal, vital, and final relationships with Jesus Christ cannot be altered.
 5. We were united to Him in eternity in the covenant of grace and it continues forever.
 6. However, if we lose confidence in Him and/or live carnally, we depart from Him.
 7. We must not leave the fellowship of Him, His Father, and other believers (I Jn 2:19).
 8. Continuing in Christ by faith and obedience is our duty and pleasure by God's power.
 9. We may think of it as song words, *I have decided to follow Jesus, no turning back.*
- C. We abide in Him by the previous lesson through faith in His Person and facts about it.
1. John told his audience imperatively to let the apostolic truth stay in them (I Jn 2:24).
 2. If they did, they would keep their relationship and fellowship with Father and Son.
 3. The truth about Jesus confirmed by the Holy Spirit is the basis of abiding (I Jn 2:27).
- D. We abide in Him by this lesson via righteous living to match His righteous character.

1. Abiding in Christ, as in John 15, for confidence at His coming is by righteousness.
 2. The real evidence of being a child of God and in Christ is being righteous like Him.
 3. This verse is transitional from abiding in Him by knowledge to that by righteousness.
- E. The expositional sermons/outline for John 15 about abiding in Him has more ... [John 15 \(6 Sermons\)](#).

That, when he shall appear.

- A. Jesus Christ will return to earth soon; the apostles declared it; the apostles described it.
 1. Jesus showed and told His apostles when He left earth in the clouds (Acts 1:9-11).
 2. It will be incredible vengeful destruction of His and our enemies (II Thess 1:7-10).
 3. Believers living full of faith and righteousness will admire Him (II Thess 1:7-10).
 4. To be ready for such a day, we want Him to find us living by faith and righteousness.
- B. It is an important attitude and character of Christians to eagerly anticipate His coming.
 1. We should be looking for that blessed hope and glorious appearing of Him (Tit 2:13).
 2. Fathers promise and reward, and Christ will those loving His appearing (II Tim 4:8).
 3. There are good reasons – bodies glorified, transcendent good (Rom 8:23; I Cor 2:9).
- C. The PPT sermon about the facts of the second coming has much more about it ... [Second Coming Facts](#).

We may have confidence.

- A. Instead of dreading His coming by weak faith or carnal living, you should be confident.
- B. Our confidence is based on our abiding in Him, which is by faith and righteous living.
- C. John considers confidence at His coming to be important (I John 3:19-21; 4:17; 5:13).
- D. It can be had by God's grace through godly living (I Thess 3:13; 5:23; II Peter 3:10-14).
- E. We can do this by thinking each and every day of His coming and adjusting accordingly.

And not be ashamed before him at his coming.

- A. The opposite of confidence is shame, as you will be guilty of neglecting the Lord Christ.
- B. The context requires faith in the facts about God's Son and righteous living like Him.
- C. It does not say damned at His coming, like all reprobates, but shame by practical folly.
- D. There is good reason for elect to fear shame at judgment (II Cor 5:9-11; Ro 14:10-12).
- E. What elect person wants to give account of being earthly minded – a belly worshipper?
- F. For much more about the judgment seat of Christ where all shall appear ... [Judgment Seat Of Christ, A Lake, A Book, A Lamb](#).

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

If ye know that he is righteous.

- A. These conditional statements in the Bible are precious, powerful, creatively persuasive.

1. We certainly know He is righteous – the One coming for us – is as righteous as God.
 2. Totally depraved man is not righteous, so every righteous man was changed by Him.
 3. There are spiritual rules we should believe and apply as we do earthly, natural laws.
- B. He is Jesus Christ the righteous (I Jn 2:1); it is one of His most distinguishing features.
1. God sent Him to take away our sins, but He had none Himself (I Jn 3:5; II Cor 5:21).
 2. David in a love song described Him loving righteousness and hating sin (Ps 45:6-7).
 3. Paul quoted David's love song when exalting the Son of God to Jews (Heb 1:8-9).
 4. Peter/Paul confronted Jews for killing the Holy One and the Just (Acts 3:14; 22:14).
 5. Jesus is high priest after order of Melchisedec, King of righteousness (Heb 7:2,26).
- C. To keep things simple, we define righteous(ness) as doing what God defines as right.
1. When Paul quoted David's psalm, he used righteousness for right (Ps 45:6; Heb 1:8).
 2. **Righteous.** Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
 3. The other word we join to right and righteous is upright (Pr 2:7; 12:5; 16:13; 21:18).
 4. John joined righteousness to keeping His commands to please Him (I Jn 3:7,22,24).
- D. Features and traits, like character and conduct, indicate generative source of a person.

Ye know that every one that doeth righteousness is born of him.

- A. Remember the five lessons of this epistle: person of Christ (11 verses); righteous living (36); love of brethren (29); assurance of eternal life (13); antichrist heresies (16).
1. Adoption is loved in the next chapter, but see also righteousness (I John 3:7,10,12).
 2. We love Jesus Christ the righteous (I Jn 2:1), but we need to be righteous like Him.
- B. Here is the first mention of being born again in the epistle, but more verses are coming.
1. Rather than deal with the doctrine or means of regeneration, John stressed evidence.
 2. John's gospel makes clear it is God's sovereign work (John 1:13; 3:1-8; 5:24-29).
 3. But there also is the important evidence of being born again (John 6:44-45; 8:47).
 4. This epistle has many references to being born again (I John 2:29; 3:9; 4:7; 5:1,4,18).
- C. Features and traits, like character and conduct, indicate generative source of a person.
1. God chose birth as the descriptive event/verb of creating new spiritual life within us.
 2. Nicodemus missed His spiritual intent, but Jesus taught it to him well (John 3:1-8).
 3. We love the comparison, for it reduces our role in it to passive nothing (John 1:13).
 4. When we see the word of God in our birth, we look for Christ (I Pet 1:23; Heb 4:12).
 5. Our faith is not means of being born again, but rather the result of it (I Jn 5:1,4-5).
 6. It is our duty, privilege, and pleasure to show the character of the One generating us!
- D. When we show the character of God, we indicate we have His nature by regeneration.
1. He is kind to His enemies (sun/rain), and we prove sonship by the same (Matt 5:45).

2. On the basis of ability by the new man, we can be taught to copy Him (Luke 6:36).
 3. Jesus unloaded on the reprobate Jews for acting like their father (John 8:38,41-44).
 4. This first epistle of John emphasizes this about love (I John 3:12,16-17; 4:7-13,16).
 5. God chose the birth metaphor – we prove sonship by having His righteous character.
 6. How can we part of the family of God, if we do not have the family trait – righteous?
- E. This is the proof of being born again, of having eternal life – you are righteous like God.
1. Instead of talking about a random decision for Jesus (not in Bible), it is good works.
 2. When we see a righteous person keeping God’s commands for God, he is truly saved.
 3. When we see an unrighteous person disregarding God’s commands, he is not saved.
 4. Once saved, always saved only applies if a man is truly saved by Holy Spirit power.

SEE APPENDICES BELOW WITH MORE MATERIAL FOR SOME VERSES

I John 2:12-14

Spiritual Maturity or Literal Age/Sex Groups?

Introduction:

1. These are the least valuable three verses in the epistle due to lack of lessons, promises, warnings, etc.
2. These verses are very similar in value to Paul’s opening and closing salutations in all his epistles, which we tend to overlook as a necessary formality of address in order to get to his lessons, etc.

REASONS FOR SPIRITUAL MATURITY

- A. What is literal “little children”? Under 5? 10? The epistle would be far over their heads.
- B. The early churches did not have child members – none were baptized (Acts 5:14; 8:12).
- C. There were no Sunday Schools ... no children’s ministries ... it must be metaphorical.
- D. John used “little children” exclusively for other than age (2:1,18,28; 3:7,18; 4:4; 5:21).
- E. When he used “little children” contrasted with other maturities, it must be spiritual age.
- F. Nowhere does “little children” as a term of address intend age (John 13:33; Gal 4:19).
- G. Literal age and sex ignores women, who were a significant part of the churches (Acts 17:4; 21:5; I Cor 7:16; 14:34-35; Eph 5:22-24; I Tim 5:14; Titus 2:3-5; I Peter 3:1-6).
- H. Literal age and sex ignores women, who are identified in age or sex distinctions similar to this one (I Tim 5:1-16; 2:8-15; Titus 2:3-5; I Pet 3:1-6; I Cor 7:16,34; Eph 5:22-27).
- I. The distinguishing features are spiritual character traits, not age or physical traits at all.
- J. Age is never a determinate of spiritual maturity as indicated by the six observations: for every church has young men spiritually mature and old men quite carnal and ignorant.
- K. Churches have infant members by carnality (I Cor 3:1-3) or by laziness (Heb 5:12-14), which are not reflections of their age but of their spiritual maturity growing in godliness.

- L. Churches have new converts, experienced and vibrant converts, and mature converts.
- M. New converts would only know the Father well and need comfort of their sins forgiven.
- N. Mature converts would have already achieved the other spiritual traits to know Christ.
- O. The highest goal is knowing Christ, by mature Christians (Phil 3:8; Eph 3:14-19; etc.).
- P. The churches had novices, for Paul warned Timothy against ordaining them (I Tim 3:6).
- Q. Every Christian of any experience should want all the traits, new and mature converts.
- R. Christian growth says “father” Christians would be far past “little children” knowledge.
- S. Commentators agreeing ... Barnes, Clarke, Darby, Gill, Henry, Poole, Trapp ... best 7.
- T. Commentators disagreeing ... Calvin, Geneva, JFB ... hardly ever consulted of my 10.

REASONS FOR LITERAL AGE GROUPS

- A. The literal sound of words and literal definitions.
- B. Habit and tradition of past reading and understanding.