

# **A Study of the Book Of First John**

## **Preface**

The book of I John is one of the most precious studies that anyone could enter into. I think it is one of the first books a newly saved person ought to read, and reread. A study like this could greatly benefit any Christian, but especially those who have been saved a brief time.

It is worthy of your study over and over again during a lifetime of living for Christ. I have thoroughly enjoyed preaching and teaching through this book a number of times over my years of pastoring.

Here is a family epistle, God's truth to His own. This is "foundational truth" and one of the most vital books for every Christian to study. Thirty eight times you will find the word, "know" for there are some very definite things you must know. Here is a great study for any Sunday School class, for a men's group, or for a host of other uses.

- **Here is a personal study... just for YOU!**

**Prepared by Dr. Edward Watke Jr.**

**- 1992 -**

•••••

Revival In the Home Ministries, Inc.

Dr. Edward Watke Jr.

3306 Woodhaven Ct.

Augusta, GA 30909

[rithejw@earthlink.net](mailto:rithejw@earthlink.net)

[www.watke.org](http://www.watke.org)

## **Table of Contents**

A Preview of First John	pg. 3
The Joys of Intimate Fellowship	pg. 4
Walking in Fellowship With God	pg. 7
The Mighty Intercessor	pg. 11
Facing Three Major Tests	pg. 13
The Old Commandment Given Again	pg. 16
Growing Up For God	pg. 20
What Grips Your Love, (part 1)	pg. 23
What Grips Your Love, (part 2)	pg. 25
Warnings For the Last Hour	pg. 28
The Position, Prospect, and Practice of the Fellowship of the Saved	pg. 32
The Christian's Victory Over Sin	pg. 36
Love In the Christian's Life	pg. 40
The Assurances of the Christian Life	pg. 44
Discerning the Truth	pg. 48
Love In and Through the Christian	pg. 52
Power For the Christian Life	pg. 55
God's Witness To His Children	pg. 59
Praying To Get What You Need	pg. 63
Warnings For the Saved, (part 1)	pg. 66
Warnings For the Saved, (part 2)	pg. 68

## **PREVIEW OF FIRST JOHN**

### **The Author**

The Apostle John was the human instrument God used to write this book of I John. He was an eyewitness of the person of Christ. (See I John 1:1-4.)

John was the son of Zebedee, an unlearned fisherman; the brother of James. (Note Galatians 2:9.) He was the author used of God to give us the Gospel of John, I John, II John, III John and the book of Revelation.

This book was written at about A.D. 90-100. John had evidently written the Gospel of John first, then the Epistles, and finally the book of Revelation just prior to his death. Remember "all Scripture is given by inspiration of God." The men whom God used were but instruments to give us the Word of God. (See II Timothy 3:16.)

### **The Purpose of the Book**

The Gospel of John gives us the *foundation* of the faith; the Epistles give the *assurance* for faith; the book of Revelation gives the *fruition* of faith. The Gospel rests on the *past*, the Epistles are for the *present*, and the book of Revelation outlines the *future* events to come.

**John states his purpose for the book of I John throughout the book itself:**

- a. that we might have fellowship and joy (1:3,4).
- b. that we might not sin (2:1).
- c. that we would walk in love (2:5-10).
- d. that we would experience forgiveness (2:12).
- e. that we might better face opposition (2:26).
- f. that we might have assurance of salvation (5:13).

### **The Key Words or Theme of the Book**

This is a family epistle, written particularly and importantly for the children of God. Your heart will thrill as you study this book penned by one who was very close to the Lord. This book relates to the child of God in his experience in the family of God. It takes the child of God across the threshold into the place of **fellowship** in the Father's house. John writes about the family and uses the word **"father"** thirteen times.

By the very usage of words, we denote a central theme or themes in the book. The phrase **"little children"** is used eleven times. The word, **"know"** is used thirty eight times as there are certain things that God wants His children to be sure of. (It would be good to go through the book and mark the uses of the word "know.")

I would challenge you to look for the word **"know"** in all the following references and see **what we are to know:**

- **chapter 2:** 3, 4, 5; 11, 13, 14, 20, 21, 29;
- **chapter 3:** 1, 2, 6, 14, 19, 20, 24;
- **chapter 4:** 2, 6, 8, 13;
- **chapter 5:** 2, 13, 15, 18, 19, 20.

It is also significant that the word, **"life"** is used fifteen times and the word, **"love"** is used thirty three times. John teaches us about the *life* we have in Christ and the overflowing *love* because of that life.

**Questions to Consider**

1. What do we know about the Apostle John whom God used to write the Gospel of John, I, II, III John and the book of Revelation?

Galatians 2:9 \_\_\_\_\_

Mark 3:17 \_\_\_\_\_

John 13:23-26 \_\_\_\_\_

Mark 14:32, 33 \_\_\_\_\_

2. Why did John write the Gospel of John? (20:30, 31) \_\_\_\_\_

\_\_\_\_\_ .

3. Why do you think John wrote so much about the "life we have in Christ" and the "love of Christ" through us to others? \_\_\_\_\_

\_\_\_\_\_ .

4. What is significant about the word "know" being used so many times? What does that mean to you, personally? \_\_\_\_\_

\_\_\_\_\_ .

**Assignment:**

This week--read the book of I John each day, it will take about fifteen minutes. Memorize -- **I John 1:4** and meditate on the *JOY* that God wants you to have. Study the materials in this lesson, do the questions, and prepare to discuss it.

\_\_\_\_\_

# THE JOYS OF INTIMATE FELLOWSHIP

## *Chapter ONE*

### **I John 1: 1-4**

#### ***Introduction:***

This is a wonderful letter that has a deep spiritual message for each one of us. **Fellowship** is one of the major doctrinal themes of the book. God wants us to have blessed fellowship in Christ.

Fellowship is always presented as relates to a person. It is impossible to have fellowship with an idea, a power, an influence, or an animal. Fellowship is not an abstract thing, a theory or philosophy, but a living, tangible reality. It is a living experience with another person.

#### ***I. THE BASIS OF FELLOWSHIP -- Intimate Knowledge.*** (1:1, 2)

##### **A. The Knowledge of Christ's Existence, vs. 1**

(See John 1:14; I Timothy 3:16; I John 2:18-23.) Our fellowship is based on the reality of Christ. He is alive; He dwells in us; He is ours. Here John was writing about Christ's personal beginning on the earth. All our personal fellowship is based upon Christ being "real." They had gazed into His face, hung upon His words, and leaned on His breast.

##### **B. The Knowledge of Christ's Deity, vs. 2** (See I Timothy 3:16; Hebrews 1:1-3; John 1:11-18.)

He is very God. He is the "living Word." The Bible is God's Word in writing, Christ is God clothed in flesh. Christ is the express image of the Father and the communicator of the Father while on earth.

##### **C. The Knowledge of Christ's Eternal Life, vs. 2**

(See John 17:3.) Christ is the "eternal life" which was with the Father and is now revealed to us. Eternal life is in a person, Christ. So to have eternal life we must have Him. In salvation we experience someone real who comes into our being, and we have the reality of His Person, Deity, and Life within us.

#### ***Questions:***

1. Why is it so important that we understand and believe that Christ is truly God in flesh? (See I John 4: 1-3) \_\_\_\_\_.
2. If Christ is not God, then what is He? \_\_\_\_\_.
3. How is eternal life a gift wrapped up in a person? (See Romans 6:23.)

#### ***II. THE BLESSING OF INTIMATE FELLOWSHIP AND JOY***

All we have in Christ is based upon "knowing," which is far more than mere facts for it means a deep inner knowledge and experience of Christ in the heart and life.

We may know, or have facts about another person, but that does not necessarily bring fellowship. "Fellowship" comes from an intimate sharing with a kindred spirit, and from joint interests and partnership. It means an association of persons with similar tastes, interests, motives, goals, and principles.

## ***Study of the Book of First John***

For the Christian, true fellowship comes from "being born again" and therefore having the Divine nature implanted in us when Christ comes in. Sin brings guilt, separation, and a loss of fellowship. Salvation brings a restoration of fellowship.

### **A. Our Fellowship is With the Saved vs. 3** (Philippians 2:1).

This means to be in "accord" with one another. To be of the "same mind" and to love the same things and to share our experience in Christ. In Christ we have sweet fellowship, harmony, and joy. One of the most enriching experiences in Christ is the bond of affection and intimacy with others.

If we are right with Christ, we are right with others. We must guard the fellowship with the saved from envy, jealousy, selfishness, suspicion, disloyalty, etc. It is a terrible thing when those who say they are saved make their close companionship with the lost. (See Proverbs 1:10-19; 3:31-33; 4:12-14, and Psalm 1.)

### **B. Our Fellowship is With the Father and the Son vs. 3**

This intimate fellowship is because *peace* is ours (Romans 5:1), *redemption* is ours in Christ (Ephesians 1:6; Colossians 1:14), and *reconciliation* is ours (See II Corinthians 5:18-21).

Fellowship is ours by faith alone. (See Ephesians 2:8, 9; Hebrews 11:6; Romans 5:1.) This fellowship in Christ is precious. It will cause our lives to be transformed and to be conforming to Christ.

### **C. Because of Fellowship Our Joy is Full vs. 4**

(See John 15:11; 16:2, 24; 17:13.)

When Christ was about to go the cross, He prayed on the last eve of His life that the disciples would have His joy and not be anxious, fearful, and worrisome.

Consider the words of the One who was about to give Himself in sacrifice to pay for sin. (See Hebrews 12:2.) He had joy in the Father and joy in fulfilling the purpose for which He came.

Christ has a burden that we would know the same joy. He wants His joy to be ours, to remain in us, and to be full and overflowing. Why should the saved be worried, fearful, and in unbelief?

## ***Conclusion:***

Every person who is saved should desire to daily experience wonderful, intimate, full fellowship with the Lord. We need to examine our hearts and lives. Do we have this deep fellowship? It meant is to be ours.

Do we know what it means to walk and talk with the Lord throughout each day? Do we know by experience the daily sweetness of His peace, presence, and power? Just as two lovers-- a husband and wife -- are to have precious fellowship, so God desires for us to walk in spiritual fellowship with Him.

# **WALKING IN FELLOWSHIP WITH GOD**

## **LESSON TWO**

**I John 1: 5- 2:1**

### ***Introduction***

God was using the human author, John, to deal with the subject of our fellowship with the Lord and with one another.

When we who are saved are "out of fellowship" with the Lord, it is serious and it brings about a backslidden condition.

Our fellowship with the Lord is extremely important! The Lord is very concerned that we seek consistent fellowship with Him, lest we do backslide, or get out of fellowship.

How we deal with sin after we are saved makes all the difference in the world.

Unconfessed sin destroys our fellowship both on the vertical and horizontal level (with God and with man).

When a saved person constantly confesses sin, walks in the light, and forsakes sin -- this will bring about precious, constant fellowship. *Sin is the blight* on our fellowship in our homes, marriages, communities and toward God.

There is no "sin in God" for in Him is no darkness at all. He never breaks fellowship with us, we break fellowship with Him (I John 1:5). John, under the inspiration of the Holy Spirit, was declaring to them (and to us) a wonderful message: God is light and in Him is not one variable, or change. He is and always will be perfect. We are to walk and fellowship with a loving, unchanging God.

### ***Assignment***

1. Try to read the book daily; it will be bless your heart, and will only take about fifteen minutes.
2. Read and reread this material with your Bible open. Discuss it together in your home, if possible.
3. Answer the questions to the best of your ability.
4. Share in class discussion; come prepared to take part.
5. Memorize I John 1:7 or 9.

### ***I. DENYING SIN WILL KEEP US FROM FELLOWSHIP*** (1: 6, 8, 10).

There are many people, even Christians, who deny sin in one way or another. We do it by rationalizing, by projecting blame, and by many other mental games. It is so easy to deny the act of sin, its reality, and its effect in the life.

**Note:** In John's day, as in ours, here was a prevalent philosophy which promoted the idea that Christians could disregard the law. This brought about lawlessness, or a license to sin, and was a terrible distortion of Biblical truth. If God condoned sin it would imply that there is evil in God, that He is less than holy. God is perfect light, perfect holiness hates sin perfectly.

**A. Three Basic Ways That We Deny Sin**

**1. By pretending we have sweet fellowship** while walking in darkness, or in other words, practicing sin. To walk in darkness is to keep things hidden, therefore denying the truth about ourselves (vs. 7). In contrast, God is light, and in Him is no darkness at all (vs. 6).

This is a strong statement, but he is speaking of a continued, deliberate life of sinning without compunction, conviction, or concern to change.

**2. By pretending we do not have a sinful nature** any longer since we have been saved (vs. 8). We do have a sin nature which we must contend with, and we must determine to have victory over the practices of sin. Our sin nature is a part of our lives until the day we go to be with Christ. (See Galatians 5:16, 17.)

**3. By pretending we no longer commit any sinful acts.** The former point has to do with our sinful nature; this point deals with our sinful acts. (vs. 10) I have met many people who, for one reason or another, felt that they did not sin any longer -- make mistakes, yes, but sinning, no, they never do.

**B. The seriousness of denying sin (1:8, 10)**

When we deny that we commit acts of sin, and do not confess them, then we are really making God a liar and deceiving ourselves, because others know better. The truth of God's Word cannot abide in us when we are denying our sin nature or our acts of sin.

It is very serious to say that we are walking in sweet fellowship with the Lord when in reality we are walking in darkness. It is very important to note that the author is saying "we," for he is writing about all the saved including himself.

**Note:** The Apostle John wrote his first Epistle to groups of Christians who were in danger of being led astray by false teachers. Many of these leaders said it didn't make a great deal of difference how a person lived, because his body was sinful anyway. The same problem was confronted by Paul, which was answered decisively in Romans 6, 7, and 8.

**II. CONFESSING SIN RESTORES FELLOWSHIP (1:7, 9).**

**A. The nature of confession**

If we walk in the light we will have fellowship, and the blood of Christ will be applied to our sin as He cleanses us. To "walk in the light" means to have everything open before God. To walk in light is to walk in transparency, and honesty. It is to be fully open and honest with others, God, and ourselves.

In order to maintain fellowship a believer must deal with those things in his life which break fellowship. This is true vertically and horizontally.

As we walk in the light of God's holiness as revealed in the Bible, we become aware of the darkness of sin in our lives. Sin must be dealt with as God has outlined in His Word.

To *confess* sin means to denounce it, to take God's side against that sin. It means to *admit it* and not just say, "I am sorry," but to a) *name the sin*, b) *accept God's viewpoint about it*, and c) *turn from it*. (See Psalm 51:3-5; Proverbs 28:13.)

**B. The results of confession**

**1. We have the results of the application of His blood** (vs. 7). His blood was shed to bring us salvation, and to cleanse us daily from sin which we confess to God. (See Isaiah 1:18; Psalm 51:7, 2.)



*Study of the Book of First John*

- 2. **We have forgiveness and cleansing from God** because He is faithful to His promises and true to His own nature. He completely forgives (See Psalm 103:12; Ephesians 1:7.), and He completely cleanses us from the act of sin.
- 3. **This removes any idea of doing penance**, begging, and imploring God to somehow forgive us, or being absolved from our sin by man.
- 4. **A clean inner heart as a result of God's cleansing** is a blessed truth and joy. (See Psalm 51:8-14.)

**III. DEFEATING SIN IMPROVES OUR FELLOWSHIP** (2:1a).

While God wonderfully, graciously forgives sin and removes guilt, still He says to us, "sin not." If we continually practice sin after being saved, we will be subject to God's chastening as a child is subject to a parent's chastening because of disobeying. (See Proverbs 3:11,12; Hebrews 12:5-11; I Corinthians 11:31, 32.) God loves us too much to allow us to get by. He who began a good work in us will keep on working in us until we are finished at the day of Christ. (See Philippians 1:6.)

**A. Here is a serious command -- sin not!**

- 1. We are to be more than **conquerors** . (See Romans 8:37.)
- 2. The Lord has promised to **deliver** us and we can have victory. (See II Corinthians 1:10.)
- 3. We are not to "live in sin" (I John 3:9). Here he is referring to the fact that a saved person will **not want to practice** sin, but will instead hate it and want to be free from it. This is a result of God's working in our lives.
- 4. God has promised to deliver us when **we are tempted** ( I Corinthians 10:31).

**B. Here is a serious purpose -- continued fellowship!**

The theme of this part of the book is fellowship. In fact, most of what the apostle writes about is related to fellowship.

Fellowship in marriage, with friends, and especially with the Lord is to be guarded. We ought to consider our fellowship with the Lord too important to be careless about it! We cannot hurt a friend and still maintain a close fellowship with that person.

As we apply the many lessons in this book, we will desire to have victory and to sin not! That should naturally become our desire more and more.

**Questions, themes to consider:**

- 1. What is Christlike according to John 1:4? \_\_\_\_\_
- 2. What did Christ say about Himself in John 8:12 and 9:5? \_\_\_\_\_
- 3. Look for facts about fellowship in the following:
  - I Corinthians 1:9 \_\_\_\_\_
  - II Corinthians 6:14 \_\_\_\_\_
  - Galatians 2:9 \_\_\_\_\_
  - Ephesians 5:11 \_\_\_\_\_
  - Philippians 1:5 \_\_\_\_\_
  - Philippians 3:10 \_\_\_\_\_

# THE MIGHTY INTERCESSOR

## LESSON THREE

I John 2:1,2

### **Introduction**

Without the provision of Christ as our Divine Intercessor we could never have continued fellowship with the Father and with the Son.

Christ is our High Priest (See Hebrews 4:14-16; 7:24-27) and as such is the ONE who makes intercession at God's throne for us. It is because of His intercession that we are kept in His power, and that sin is forgiven and put away when we confess it to God (I John 1:9).

What a wonderful provision God has made for His own. As an earthly father labors to provide for his children, so the Heavenly Father has made every provision for His own.

#### **He has given us:**

1. provision of salvation from the **penalty** of sin,
2. provision of abundant life for victory over the **power** of sin,
3. **provision** of His Word, the indwelling Holy Spirit, and Christ as our advocate.
4. There is not a single need we have, that God has not met, so that we will have abundant life and abundant joy.

In this lesson we want to examine the provision that makes sustained fellowship a reality for us. In every way this is a family book, for the Father desires that His children would have sweet fellowship with Him.

### **Assignment**

1. Plan to read some of I John every day until the book becomes very familiar.
2. Study the lesson prior to coming to class. In class, take part in the discussion.
3. Memorize **I John 2:1**
4. Study through the questions, filling in the blanks to the best of your ability.

### **Questions to consider**

1. What is an advocate expected to do? \_\_\_\_\_  
\_\_\_\_\_
2. Why does a Christian need an advocate? \_\_\_\_\_  
\_\_\_\_\_
3. In what way does Satan's plan of attack necessitate our having an advocate?  
\_\_\_\_\_
4. What does it mean to the Father that Christ is our advocate? \_\_\_\_\_  
\_\_\_\_\_

## **I. THE NECESSITY OF AN ADVOCATE**

Why did John write about Christ's being our advocate? Why do we need such a provision? Why such a need?

### **A. Because of an Act of Sin-- "If any man sin, we have an advocate. . ."**

1. This speaks of a definite failure. This speaks of an act of sin at a given time.

It is the Greek aorist tense, meaning an act at a given moment. It is not a question of practicing sin, or habitually living in sin. It has to do with "falling into" an act of sin.

2. Since we have the Divine nature given to us at the time of salvation, we will not want to practice sin (See I John 3: 4-6; 9, 10.) God dwells within; we have His nature that cannot sin and causes us to hate sin as God hates it.

### **B. Because this is a Family Problem**

1. It is addressed to the Father's children. When a child of God sins, it is an offense against the Father and He has made provision for a family violation.
2. Sin causes a condition that needs a correction; therefore, we need an advocate, Jesus Christ. Praise God, He provides His Son as the ONE who pleads our case.

**Note:** Sin on the part of the unsaved also calls for action and for correction. God was involved in the action by giving His Son to pay for all the sin of the lost person; the correction that is needed is the "new birth."

### **C. Because of the Loss of Fellowship or Communion**

We have two links that bind us to the Father and to Christ. *Union* which was made ours in salvation, and *communion* (or fellowship) which is ours for a daily walk with Him. The first is permanent for it is eternal, but the second is conditioned upon our staying in fellowship.

1. Sin always brings a loss of fellowship, until it is dealt with.
2. Sin affects our *state*, not our *standing* in Him. We have a perfect standing in Christ, for we are totally accepted in the Beloved (Ephesians 1:6).
3. Our union with Christ is eternal, but our fellowship or communion is totally dependent upon our dealing with sin regularly or daily.
4. We are to walk in the light, to confess sin, to put sin away, so that we can have an unbroken fellowship with God.
5. When we do sin (for we will), we have an advocate with the Father. As sin mars fellowship, Christ our advocate makes possible our restored fellowship. (See Psalm 23:3; I John 1:7.)

### **D. Because of Our Accuser-Adversary**

According to the book of Job 1:6-12 and I Peter 5:8, 9, we have one who accuses us before God. Satan is like a prosecuting attorney. He is bitterly opposed to our living for God. He accuses and harangues against us before God whenever we sin. At that same time we have one who *pleads* our case before the Father. Christ goes to the court in our behalf. That is the real meaning of our having an advocate, Christ the Righteous. (See Philippians 3:9; Revelation 12:10, 11.)

## **II. THE NATURE OF OUR ADVOCATE 2:2**

### **A. The Meaning of the Word Advocate**

1. As the Advocate, He identifies with our interests, undertakes our causes and engages to see us through in all our difficulty.

## ***Study of the Book of First John***

2. The Savior cares for our interests at the throne before the Father and the Holy Spirit cares for the Father's interests here on the earth. The Holy Spirit indwells and works in us to care for the Father's concerns for us here. He is the *paraclete* -- meaning "helper"- a comforter; the representative for us for the One at the throne who represents us there.
3. Christ supports us in every need and failure (Hebrews 4: 14-16).
4. Christ's work of being our Advocate is not dependent upon our goodness, the number of times we have repented or any acts of good works on our part, nor whether we have been exercised sufficiently about our sin.

It is totally dependent upon His ministry for us, which is freely given. *I think that part of His ministry is to bring us to conviction, confession and cleansing.*

### **B. His Provision as the Righteous One**

1. He is qualified to be the *merciful High Priest* because he is without sin and paid the full price for sin.
2. He also knows all about our lives for He took upon Himself flesh. (Hebrews 2:18; 4:15).
3. He knows temptation's power; He is also qualified because, in my stead He finished the work on the Cross and was *victorious* over Satan, the world, and the old sin nature.
4. He is also qualified because as the *Righteous One* He was accepted back at the throne of the Father. I therefore know that the Father is satisfied with the price that Christ paid for sin. (See Colossians 1:13-19.)

### **C. His Provision as Our Propitiation**

1. He died for all and paid the full price for the sins of every person. The *sin* problem has been fully dealt with. As the Redeemer for the world, He can be my Advocate.
2. His provision is as extensive as the extent of man's sin. **He paid it all.**

### ***Personal study***

Find the phrases in the following verses which speak of Christ's provision for our sins.

- Isaiah 53:6 \_\_\_\_\_
- Matthew 20:28 \_\_\_\_\_
- Romans 5:6 \_\_\_\_\_
- Romans 5:8 \_\_\_\_\_
- II Corinthians 5:21 \_\_\_\_\_
- I Timothy 1: 15 \_\_\_\_\_
- II Timothy 2:4 \_\_\_\_\_
- I Peter 2:24 \_\_\_\_\_

## **FACING THREE MAJOR TESTS**

### **LESSON FOUR**

#### **I John 2:3-6**

#### ***Introduction***

The apostle brings us face to face with some major tests of our Christian profession. It is one thing to say "I'm a Christian," and another thing to have a life that manifests it.

There is a close relationship between faith and works. While we are not saved by works, a saving faith will be manifested by our works, deportment, or lifestyle. True saving faith will be a working faith (James 2:14, 17-20, 26; Ephesians 2:8-10).

It is not enough to just make a profession. Real possession of Christ will be seen in the life. Too many Christians talk "cream" but live "skim milk."

In this lesson, as we examine I John 2:3-6, we will look at three specific tests we face every day. We all must face this challenge if we have salvation in Christ.

#### ***Assignment***

1. Consider how these verses affect our fellowship in Christ.
2. Study the portion, and be sure to work on the questions as given.
3. Try to read the book a number of times this week, making it a part of your daily devotional time.
4. Try to memorize the verses assigned each week. (This week -- I John 2:3.)

#### ***I. FIRST TEST -- OBEDIENCE TO THE WORD OF GOD*** vs. 3, 4

*"Whereby we do know that we know Him . . ."*

*I can know personally that I am saved by the fact that I keep his commandments.*

##### **A. A Sure Knowledge of Christ**

1. A sure knowledge of Christ as Lord and Savior will change the life. Not just knowing *about* Christ, but a personal *experience of salvation* in the heart.
2. It is like saying, "Hereby I know that I am saved by the outward action of a changed life. I want to obey His Word. I want to keep His commandments. I know that I will not do it perfectly, but the desire to live for Christ is now a part of my life."
3. We must be sure that we really *know* Christ as our own Savior (John 1:12, 13; II Timothy 1:12b). Just as we know our parents, or wife, or brothers, etc., we must know Christ intimately in the inner heart and life.

##### **B. A Sure Proof of That Knowledge** vs. 3

1. The *desire* to obey is the proof. We could turn the verse around by saying, "If we do not keep His commandments, then we do not know Him."  
*It is a positive test, not what we don't do, but what we want to do.*
2. The commandments are not presented to us as a means of obtaining salvation, but **because** we have salvation in Christ we will *want to do them*.
3. If we are saved we cannot be indifferent to His Word, because:

- a. He will convict us of sin of neglect.
  - b. He will give us a hunger and desire to know Him better.
  - c. He will give us a yearning to know Him and to do His expressed will.
4. Because of a "new nature," or literally Christ in us, there will also be a new desire, motive, and purpose in life. (See Ephesians 2:10; Titus 2:11-14; 3:5-8.)
5. It isn't that we just obey a set of rules, but there is a spiritual response because we are alive in Christ. (See II Corinthians 5:17.)

This is strong language, but if we say "I know Christ" and do not want to obey Him, we are liars. The inner desire to please the Lord is a very important proof that we have *life in Christ. We know whether we walk in truth or in a lie.*

## **II. SECOND TEST -- HIS LOVE PERFECTED IN US** vs. 5

By this we know that we are in Him -- by the love of God perfected in us. His love is also perfected by the process of keeping His Word. (*See John 13:34, 35.*)

### **A. We Should Have a Firm Desire to Keep His Word.**

By keeping His Word we are keeping the direct expressions of the desire of the heart of God.

Picture a person pondering over the Word of God desiring to know His will, desires and concerns that he might please the Lord. Such a person will be looking for commands to obey, examples to follow, principles to apply, sins to avoid, facts to remember, and promises to claim -- all to please the Lord.

A child answered a friend, "*No, my Dad has not said that I could not do that, but I know he wouldn't want me to. So I won't do it.*" Why did the child respond that way? He knew the father's heart, desire and will. (See I John 3:21-23.)

### **B. We Will Build Maturity in the Love of God.**

How much do you love Him? How deep is that love? How great is that love? Just how important is it that we walk in His love? How do I know that I am "in Him?" Or how do I know that I am saved? Because His love is changing my life (Romans 5:5; Galatians 5:22).

*"Continue in my love"* (John 15:9,10).

*"Keep yourself in the love of God"* (Jude 21).

*"Perfect love casteth out fear . . ."* (I John 4:16-19).

A determined obedience and a full-grown love -- these two go together.

How much I love is a *test* of whether I am truly saved. What I love is also a test of my salvation.

### **C. We Must Continue In His Word.**

The word *keepeth* is in the present tense. It means a continuous activity of plain, everyday obedience and living out of the *in living* Word of God. We are to allow the Word of God to dwell in us richly. If we are truly His disciples, then we are to continue in His Word. (See Colossians 3:16 and John 8:31.)

We must seek to live the Word of God in the little things, the big things, the spiritual things and material things, in the secret things and the open things; yes, in all things. We cannot put too much stress on the importance of obeying His Word, for it reveals our love to Him. (See John 14:21-23; 15:9, 10.)

**III. THIRD TEST -- TO WALK AS HE WALKED** vs. 6

So far, we have seen the test of obedience, the test of perfected love, and now the test of our walk. If I say that I abide in Christ (that I am saved and have a Christian life) then I ought to walk as Christ walked.

I cannot be all that Christ was, but I am called upon to walk as He walked. I am to follow His example because I am saved. (See I Peter 2:21-23.) The direction one is traveling as a Christian shows the genuineness of one's faith. (See Matthew 16:24.)

The word walk designates something very specific in the Word of God. It represents my deportment, direction, aim and purpose of life as a saved person.

**A. This Can Only Be Realized As We Abide in Him.**

I must abide in Him and allow His Word to abide in me. (See John 15:4-7; Colossians 3:16 and John 8:31.) Abiding is a manifestation of being a disciple of the Lord. To abide is to *be at home* in the Lord.

Abiding in Christ is a thrilling privilege we have as His saved children. It ought to mean to "rest in, depend upon, be at home with and enjoy fellowship with." If we are with some individuals a lot, we become more like them and we will seek out opportunities to spend time with them. It becomes our desire to abide with or near them. In this sense all of us who are saved should desire to "abide" in Christ.

**B. This Ought to Become an Imitation of the Right Kind.**

A non-Christian cannot imitate Christ. Only by explicit obedience can I seek to walk as He walked. A person's walk expressly includes his deportment, actions, thoughts, and decisions.

1. Christ walked earnestly, definitely with purpose, direction, and progress. (See Ephesians 4:1, 17; 5:1, 2, 8, 15.) This ought to be true of our lives. Our steps are made each day. (See Psalm 37:23.)
2. Christ did not walk in a sauntering or casual manner, in fitfulness, or aimlessness, in sloth, or indifferently or carelessly.
3. Christ's life was a walk in the will of the Father. (See John 8:29; 6:38.) His life was a walk in subordination to the Father. He was obedient.
4. His life was a walk in full unity with the heart, purpose and mind of the Father. His life was a walk in self-control, self-denial, and self-sacrifice. (See Matthew 20:28.)

**Conclusions:**

All of this is related to the foregoing portions in I John that we considered in the first two lessons. The abundant provision of Christ as our Advocate, and our walking in wonderful fellowship is conditioned upon our victory in these tests. The extent to which we fail in these tests is the extent to which we also fail in a walk of fellowship.

If we fail in these tests and habitually walk in sin and disobedience, practicing constant failure, it may be that we are not saved. We had better check up to see if we are truly in the faith. A saving faith is a working faith and will bring results in the life; in fact, the changes toward godly living should be taking place as we continue to grow and mature in Christ. (See Ephesians 2:10.)

**Questions:**

1. How does I John 3:21-23 relate to these tests?
2. What can we do to have His love perfected in us?
3. What are some ways we can be sure that we are truly saved?

# THE OLD COMMANDMENT GIVEN AGAIN

## LESSON FIVE

### I John 2:7-11

#### **Introduction:**

It had been approximately sixty years since Christ had given the disciples a "new" commandment "that ye love one another" (John 13:34). But this command is as old as God's revelation (I John 2:7), for we read in Leviticus, "Thou shalt love thy neighbor as thyself" (Leviticus 19:18). But there were still some Christians who were not practicing this truth (I John 2:9,11). There is a threefold description given concerning those who hate the brethren.

Note these phrases which state serious facts concerning the truth about any of us who do not walk in love toward the brethren:

1. "in darkness" (2:9)
2. "walketh in darkness" (2:11)
3. "that darkness hath blinded his eyes" (2:11)

The United States maintains a Bureau of Standards. There are standard weights and measures, which are the basis of all the nation's transactions. In a sense every business transaction in daily life falls under the authority of these standards.

In a similar manner God has given us a standard in His Word for faith, life, and practice. We are "to love as He loved." That is a standard. One of the God-given tests of our salvation is the test of godly love. Our giving love is often dependent upon our feelings, ideas, and thoughts about the other person. God's standard is a perfect and unchanging standard, for we are to *love the brethren with a pure heart fervently.*

#### **I. HERE IS A COMMANDED LOVE:** vss. 7, 8

There are **three kinds of love as used in the Greek language** in that day --

- 1) "*agapao*," a God-like love, the quality of His love,
- 2) "*phileo*" affection or fondness for someone else, or what we call brotherly love, and
- 3) "*eros*," meaning strong passion for another in a physical way, or romantic love.  
(Usually its usage is in sense of lust or a low, immoral type of so-called love.)

The commandment of I John 2:7 and 8 is about having *agapao*, God's kind of love. This is a selfless, self-sacrificing, giving kind of love.

(See I Thessalonians 3:12; Galatians 5:22,23; Ephesians 2:4; 3:19; 5:22; II Peter 1:7; I John 4:9, 10, 19.)

#### **A. It is An Old Command.** John 13:34, 35; 15:9-12

It was given before and during Christ's ministry. It was not a new command, from the standpoint of time. It is as old as God, for love is of Him.

#### **B. Also, It is a New Command.** vs. 8

It was for a new generation. Most of those who had heard the words of Christ giving this command to love were now dead.

The command is ever new, for we are to have an ever-fresh experience of walking in His love.

It is new because the darkness is passing, and the light shineth. There was no need to walk in darkness, which is a symbol of sin. To walk in the light, Christ, is to walk in His love. (See John 8:12; 15:12.)

*God is light; when we were saved His life became ours. He shines in the heart. His very nature changes us; we need no longer to walk in sin.*



*God as light penetrates our lives; He searches us out. Light reveals, and He would reveal to us when we do not walk in His love. (See Ephesians 4:32; 5:1, 2.)*

**II. HERE IS A CONTRADICTION LOVE** vss. 9, 11

Here is a downward progression. First, the Christian who hates the brethren finds himself in darkness. The light of God's truth has been rejected. This leads him into habits of darkness. Finally, he becomes blind to the light because of his continued habitation in darkness. He cannot see God's truth, nor can he practice it. What an awful condition for the children of light!

**A. John Writes About a Hypothetical Person.**

1. The Christian says that he is in the light. To be in the *light* means to walk in the *light* of God's *Word*, in the light of His *will*, and in the light of God's *way*.

*It is a serious thing to contradict the real truth. It is a serious thing to say we walk "in the light" when we hate our brother. Here is a deficiency, a fault that is grievous, or a blemish, for it is living a lie.*

2. Here is a case of saying and not doing. John is writing about a test of action compared with just speaking words. "Brother" in verses 9 and 10 refers to brothers in the Lord -- other believers. In verse 9, the reference is to the one who claims to be a believer and yet hates those who are genuine believers.
3. Love and hate are opposites. Hate is worse than just the absence of love. Hate is active, brooding, and usually contains the desire for malice.

**B. He Walks in a Serious Condition** vs. 9

1. He lives in darkness until now. Not just "*fallen*" into darkness, but ***lives*** in it.
2. Hatred comes from the Devil. When one lives with hatred and malice ruling his life, the powers of darkness reign in his life.
3. Few things are more ugly than hatred, unforgiveness, and an unloving attitude toward others.
4. "Hatred" in verse 9 is in the present tense, and thus has to do with habitual hate. Such animosity harbored in the heart gives evidence that the person is not dwelling in light. It is very possible the person *is not saved!*

**C. He Becomes a Deluded Person** vss. 9, 11

1. He becomes a deluded person, *for he "knoweth not whither he goeth."* He does not recognize the truth about himself.
2. Darkness has blinded his eyes. He does not realize his own state. Sin has blinded him.
3. Those who walk in darkness are living in that which symbolizes sin and a lost condition. We must examine our own hearts about hatred and salvation.

**Note:**

*Hatred is possible if we don't walk in the light as He is in the light (vs. 7). Hatred is possible when we are backslidden, or out of fellowship with the Lord and with others. Hatred is sometimes the end result of being often, and for a long time, out of fellowship with those around us.*

*Hatred is failing in active love, just as we can fail in other things. If we are saved we will not walk in habitual failure by hating others. God will deal with us. This is a serious thing that is dealt with in chapter 3:11-18 and 4:7, 11, 12 of this book.*

**III. HERE IS A COMMENDABLE LOVE vs. 10**

*"He that loveth his brother abideth in the light . . ." What a picture of the action of true love in a life overflowing to others!*

**A. A Glorious Fact** *"Loveth his brother . . ."*

1. This is the work of the outflowing of the love of God shed abroad in the heart by the Holy Spirit. (See Romans 5:5.)
2. This is the practical *abundant life* of Christ ruling within. (See John 10:10.)
3. This is the love of God, the Father, revealed in daily action. (See I Corinthians 13:1-8.)

**B. An Apparent Reason** *"abideth in the light . . ."*

1. The one who loves as he ought *abideth* or remains in the light. This means to walk in, to remain in, like staying within the confines of a certain house or room in a house. (See Colossians 3:16; John 15:5-10; 8:31-36.)
2. To remain in the *light* means to live within the confines of the light of God's Word, God's truth, and God's love. It would mean to let God deal with our inconsistencies. There can be no glossing over, no hiding from the truth or covering of our sins.

**C. A Wondrous Result** *"none occasion . . ."*

1. Walking in love is a preventative for others. They may be kept from bitterness, anger, frustration and other manifestations of sin because of our walk in love.
2. When we walk in love there will not be disharmony, scandals, quarrels or contentions in the church. There will be no schisms or divisions. There will be no need of stumbling because of ill-tempered responses, cynical attitudes, or irritableness of others.

*Does all this happen instantaneously? Not really. Verse eight compares this truth to the rising of the sun. As the sun begins to rise in the sky, the darkness flees from sight. The higher the sun gets, the less darkness and shadows are seen. So also, as we allow the Son of Righteousness to arise in our hearts, He dispels the darkness and shadows.*

**Note**

This word for "*occasion of stumbling*" is **skandalon** and refers to the device which triggers a trap. The Word of God speaks of a number of triggers which can cause the believer to stumble. We should be very concerned that we do not cause a brother to

stumble, but instead seek to edify him by love. Here are five essentials if we are to keep another from stumbling by our actions:

- 1. Determine not to offend or be offended** (Romans 14:13).
- 2. Destroy habits and things which cause stumbling** (Matthew 18:7-9).
- 3. Disassociate from those who would cause you to stumble** (Romans 16:17).
- 4. Dedicate time every day to spend in God's Word** (John 16:1).
- 5. Develop friends who will encourage you to do right** (Ecclesiastes 4:9, 10).

***Questions and assignments:***

1. What does light do? Since God is light, what does He desire to reproduce in the life of the saved person?
2. List every quality you can find concerning God's love in I Corinthians 13:4-8.
3. List everything you can think about concerning the meaning of a life or a walk in darkness.

# **GROWING UP FOR GOD**

## **LESSON SIX**

### **I John 2:12-14**

#### ***Introduction***

Becoming saved is not a stopping place; it is but a starting place; it is but the beginning. Growing is essential to a happy, useful, strong Christian life, just as it is essential in the physical realm. In all of life there must be growth and progress. Some people miss so much for the lack of this onward spirit. In growth we are becoming what God wants us to be.

There is danger, as well as loss, in failing to "get on" for God. The Scriptures abound with admonitions that we are to *grow* and to *go onward* for the Lord.

#### **Consider the following:**

*Hebrews 6:1 "leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation . . ."*

*Colossians 2:6, 7 "As ye have therefore received Christ Jesus the Lord, so walk ye in him . . . rooted . . . built up . . ."*

*I Thessalonians 4:1 ". . . ye have received of us how ye ought to walk, to please God, so . . . abound more and more . . ."*

*(See also Ephesians 4:13-15; I Peter 2:2; II Peter 3:18.)*

John was writing to the "little children," or those who are saved. (Note vs. 12.) They are children in the Lord because their sins are forgiven and Christ has saved them, for His name's sake.

Here in I John 2:12-14 John speaks of three groups or classes of people. They all needed to grow and were at different stages of Christian maturity.

#### ***I. A MESSAGE ABOUT FATHERS IN THE FAITH*** vss. 13a, 14a

This is not a question so much of age or sex, for he writes to spiritual fathers because of their growing up for the Lord. They may have known the Lord as Savior for many years, or they may have rapidly grown spiritually. These walked with the Lord as mature, spiritual Christians.

It is particularly interesting **how they became fathers in the faith.** Notice what he says about them.

##### **A. They Know the Father**

1. Twice he speaks of their *knowing* the Father. This word *know* means to experience. It was an ever-deepening knowledge that came from a daily walk with the Lord.
2. They had grown in that knowledge. They knew the Lord intimately. They had grown to know His will, His desire, and His heart. (Note Philippians 3:10.)

##### **B. They Must Also Know the BOOK**

1. To know the Lord we must love the Word of God. We must spend time in the Book -- memorizing it, meditating on it, studying it, reading it.
2. (See Psalm 119:33-40; 89-104; II Timothy 2:15.)

**Consider:**

1. How do you get to know a person? \_\_\_\_\_
2. What do you know about a person that makes them real and close to you?  
\_\_\_\_\_
3. Is it possible to be saved for many years and still not be a father in the faith? If so, why? \_\_\_\_\_
4. Many Christians are careless and about all they know is that they are saved. Why?  
\_\_\_\_\_
5. The reason we are not fathers in the faith is that we give too little attention to spiritual things, too much \_\_\_\_\_ to the world, and are too little \_\_\_\_\_ about the things of God. (Matt. 6:30; I Jh. 2:15-17)

**II. A MESSAGE ABOUT YOUNG MEN IN THE FAITH** vs. 13, 14

John writes of some very distinctive characteristics of these people. ". . . ye have overcome the wicked one . . . ye are strong and the Word of God abideth in you, and ye have overcome the wicked one."

These were saved people who had gone on with God. They were not yet fathers in the faith, or at the pinnacle of spiritual attainment, but they were vibrantly alive for the Lord.

Again this classification does not speak of a certain sex or any certain age, but it is a designation of those with vital spiritual life, exuberant, and adventuresome for the Lord. They may not all have been saved long, but they had grown in Christ.

**A. They had overcome the wicked one.** vs. 13, 14 (See I John 5:4, 5.)

1. Doubtless they had undergone many trials and temptations. They had waged many a warfare with the enemy of our souls and had overcome.
2. They had learned the secret and way or method of victory. They must have also learned about:
  - a. the \_\_\_\_\_ of Satan, Ephesians 6:11
  - b. and the need to \_\_\_\_\_ against Satan, Ephesians 6:10-18
  - c. and the \_\_\_\_\_ of Satan, II Corinthians 2:11
  - d. and the need to \_\_\_\_\_ Satan, James 4:7
  - e. lest we give \_\_\_\_\_ to him. Ephesians 4:27

They must have had Satan's inducements to sin, but walked in victory.

**B. They were strong.** vs. 14

1. A weak Christian is a contradiction in terms. To say that I am weak is to say that God is weak and cannot keep me. God does not plan to have delicate, weak, invalid Christians. Weakness is what I allow in my life.
2. In I Corinthians 16:13 we see four characteristics God desires; list them.  
\_\_\_\_\_  
\_\_\_\_\_
3. Weak Christians lack good food -- or the **Bib**\_\_\_\_\_, good breathing or **pray**\_\_\_\_ **life**, and good exercise, or **soul win**\_\_\_\_\_. They probably have a poor spiritual appetite. (See Joshua 1:8, 9; Ephesians 6:10.)

**C. The Word of God abode in them.**

**Study of the Book of First John**

- 1. Here is the secret of their spiritual strength, their spiritual sinew. All strong Christians are Bible reading (and studying) Christians.
- 2. Paul spoke of \_\_\_\_\_ who was mighty in the Scriptures. (Acts 18:24)

He possessed the Word of God and the Word of God possessed him. He grasped the Bible and the Bible grasped him. (See Psalm 1:1-3.)

**III. A MESSAGE ABOUT CHILDREN IN THE FAITH** vss. 12, 13

The first term **children** used in verse 12 was an endearing term and a general term denoting all the saved, whether they were fathers, young men, or were yet as children spiritually. The second term **children**, as used in verse 13, has to do with anybody who is yet a babe spiritually.

**A. They were still children in spiritual growth.**

- 1. They may have just been saved, or saved for years but had not grown.
  - 2. They knew the Father, for the fatherhood of God in salvation is one of the first blessings realized when we are newly saved.
  - 3. Little children (physically) know their father in the flesh when they may not as yet know much else. s
  - 4. They were but \_\_\_\_\_ (I Peter 2:2) who needed the \_\_\_\_\_ of the \_\_\_\_\_.
- Salvation was theirs, but not much more. What may have been lacking, as found in Hebrews 2:1? \_\_\_\_\_
- What is the warning in Hebrews 2:3a? \_\_\_\_\_

**B. They may have been stunted in growth and still acted like infants.**

- 1. List some things about spiritual infants according to I Corinthians 3:1-3.
  - vs. 1 \_\_\_\_\_
  - vs. 2 \_\_\_\_\_
  - vs. 3 \_\_\_\_\_

**Conclusions:**

- 1. Too often Christians are in a state of protracted infancy.
- 2. They must be pampered, cuddled, and handled like infants.
- 3. In conduct, they are guilty of envying, strife, and divisions.
- 4. They walk like the unsaved in some of their reactions.
- 5. They are unable to spiritually feed themselves.

It is tragic to be saved for years and still respond like a babe. We must *go on* in our faith and walk with Christ.

**What does God admonish us to add to our faith, according to II Peter 1:4-9? List them here.**

_____	_____
_____	_____
_____	_____

# WHAT GRIPS YOUR LOVE?

## Part One LESSON SEVEN

### I John 2:15

#### **Introduction:**

Colossians 3:2 "Set your affection on things above, not on things on the earth . . ."

*What we love tells a great deal about our lives. What we put our affection on tells what we are really living for and what **grips** our love.*

What we love usually is what we put first in our lives. That can be our job, material things, sports, family, etc. Often what we find our minds dwelling on and where we spend our time gives us insight as to what really controls us and what receives our affection and attention.

In I John 2:15-17, God's Word is referring to a love that controls us, or a controlling motivation which dominates our lives. The Scripture is very clear as to what we are to love, what we are to hate, and what we are to shun.

Consider, what does **grip** your love; what is it that **dominates** the love in your life? Every person is dominated by the love of some thing (s), which is supreme in the life.

#### **I. THE COMMAND PRESENTED** vs. 15 "*Love not the world, neither the things that are in the world . . .*"

This command is given to every saved person; it is for all of us -- the fathers, the young men, and the children whom John had just addressed in the three verses before this section of Scripture.

#### **A. What is the World?**

He is not speaking here of the world of nature, or the world of matter, or humanity. (We know that God loves the world of humanity for He gave His only begotten Son to pay for sin.) John 3:16; Romans 5:8

1. The word used here is *cosmos*. It is speaking of the world as an arrangement of life. We are not to love the world as man has made it, full of sin and godlessness. He is writing of the world system dominated by sin and Satan.
2. We are not to love the purposes, aims, desires, enjoyments or practices of a world that is dominated by the Devil and by sin.

Note a phrase concerning Satan from each of the following:

John 12:31 \_\_\_\_\_

Ephesians 2:2 \_\_\_\_\_

Ephesians 6:11,12 \_\_\_\_\_

I John 5:18, 19 \_\_\_\_\_

3. Find four things Paul shares in Ephesians 2:1-3 about our spiritual condition prior to being saved. These things affect our love of the world.

\_\_\_\_\_  
God loves the world of lost souls and desires to save them.

Man's love of the world in contrast, is a love of its sin, its pomp, and its pride of life that he might gain. Man loves the world system, as it is, under the general control of Satan.

**Study of the Book of First John**

What is *worldliness*? It is to *live like the world in attitude, action, deed, and desire*. It is not just a list of do's and don'ts, but also an underlying attitude toward life. To love the world is to be a *worldly Christian*.

**Worldliness, in essence, is:**

1. whatever contradicts the truth of God.
2. whatever destroys our fellowship with God.
3. whatever dulls our spiritual appetite for the things of God.
4. whatever hinders our service for God.
5. whatever mars our testimony for God to the lost.

It is a case of not just what we don't do, but what we do for God. Too many make a religion out of abstaining from certain things, and need to also positively live for the Lord. (See Matthew 6:33 and Romans 12:1, 2.)

Worldliness can be made up of habits of life, obsessive love of material things, and desire for security and means in this life. In the picture of the four kinds of soil, (or hearts, Mark 4:14-20) Christ spoke of the one in whose life the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the Word and it becomes unfruitful.

**B. Why Not Love the World?** (Write a phrase from each verse.)

1. Because the saved as disciples of the Lord are to be different.  
 John 15:18, 19 " . . . *ye are \_\_\_\_\_ world, but I have chosen you out of \_\_\_\_\_ . . .*"  
 John 17:14 " . . . *they are not \_\_\_\_\_ . . .*"  
 John 17:15 " *I pray not that thou shouldest take them \_\_\_\_\_ .*"  
 John 17:15 " . . . *but that thou shouldest keep them from \_\_\_\_\_ .*"
2. Because the body is God's. (Write down a portion of I Corinthians 6:19, 20.)  
 \_\_\_\_\_  
 "We are bought with a price, \_\_\_\_\_ . . ."
3. Because we are not to be \_\_\_\_\_, as we note in Romans 12:2. What does it mean to be *conformed*?
4. Because if we love the world, \_\_\_\_\_ is not in us according to I John 2:15. We cannot love the world and love God at the same time. The two are mutually exclusive.

**Assignment:** Write everything you find about our relationship to Christ, to God, and to the world as you find it in the following verses (John 15:19-24; 16:33; 17:9-19). Write it as an essay in your own words. It will help you to focus on our relationship to the world as God views it and as Christ prayed about it in John 17.

---



---



---



---

Study through all the portions as given in the earlier part of this lesson. Look up the references and do your best to write in the answers.

Each week endeavor to memorize the Word of God. It will help you greatly in the future, for you will have it hidden in the heart and will be able to recall it when the Holy Spirit wants to bring it to mind for your encouragement, strength and blessing.

Be prepared to share in class as we will gradually move toward more class discussion and participation as the weeks go by.



# WHAT GRIPS YOUR LOVE?

Part Two  
**LESSON EIGHT**  
I John 2:16-17

## **Introduction:**

**Remember what was studied in part one as it relates fully with this lesson.**

We have a daily choice to make, concerning whom we will serve and what we will love. Every person lives for some priorities in life and loves some things supremely. Often the love that consumes is a love for self.

What will we love? What will be first in our lives? Will we allow Christ to be Lord of our lives? Will we destroy our spiritual life by loving the things that this world offers? If we do, that very process will bring about a "warring against the soul." We cannot love God and the world (or God and mammon) at the same time. If we are not for Christ, we are against Him. (Now we will continue with last week's outline.)

## **II. THE THREE-FOLD COMBINATION OF THE WORLD'S IMPACT vs. 16 "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life . . ."**

The world we are not to love is made up of a combination of three things that Eve faced, Christ faced when He was tempted of Satan, and which we also will face in daily times of temptation.

### **A. "The Lust of the Flesh"**

1. It is very easy for our fleshly, sinful appetite to enjoy and actually love the lusts of the flesh. This is the lowest of drives within mankind that so often is controlled by base desires because of our wicked hearts. Immoral action usually includes the six deadly sexual sins -- *fornication, adultery, uncleanness, inordinate affection, lasciviousness, and evil concupiscence.*
2. To live to the lusts of the flesh is to make the gratification of the physical appetites the *end of life or the purpose of living.* It is this passionate drive that causes many today to live for sexual interests. Many think that if the desire is there in any direction, God must have given it, so then *just do it.* (See Galatians 5:19-21; Ephesians 4:22-24; 5:3-5; Colossians 3:5, 6.)

### **Questions:**

1. What are we do to about the drive of the fleshly, sinful desires, according to Ephesians 4:22? \_\_\_\_\_
2. What will make a difference, according to Ephesians 4:24? \_\_\_\_\_
3. Unto what is the new nature created, according to Ephesians 4:24? \_\_\_\_\_ What does this mean to you? \_\_\_\_\_

### **B. "Lust of the Eyes"**

1. Often the appeal within (or the solicitation to sin) as a source of temptation comes to us through the eye gate, or the things we see. Satan uses the lust of the eyes, and our flesh cooperates with him in our sinful desires. (See James 1:13-16.) The mind thinks upon and has a desire for that which the eyes have looked upon.
2. Two examples in Scripture among many, would be the following:  
Achan (Joshua 7:19-24) confessed that he S\_\_\_\_\_, C\_\_\_\_\_, and T\_\_\_\_\_.

3. David (II Samuel 11:2, 3) entered into a similar temptation, in that he \_\_\_\_\_, \_\_\_\_\_ after, and \_\_\_\_\_.

4. People lust for power that they see others have, for wealth and material things that others might have, and for all manner of things in life. These temptations come through the eye gate and after sight, the mind meditates upon what the eyes have seen. We must bring the eyes and the mind under the Lordship of Christ.

**Questions:**

1. What covenant should we make with our eyes according to Psalm 101:3?

2. What does Proverbs 4:23 teach us? \_\_\_\_\_

3. Consider II Corinthians 10:3-5 and write what you think this is teaching about the mind and who controls it, and where our battle lies. (Write a bit about this.)

**C. "The Pride of Life"**

1. This speaks of the spirit of vain glory. To allow the pride of life to control us is to walk in conceit or to be boastful and puffed up about many things.

2. There is often pride of knowledge, intellectual superiority, or pride of position, possession or advantage.

3. This has to do with the disposition to *show off*, to be the swaggerer the boaster, or the braggart. Many unsaved are very independent of God and feel no need of the Lord in their pride of person, ability, self-assurance, and possessions.

4. Many Christians have as much temptation to submit to the pride of life as the average unsaved. It may be manifested in a different way, or over different things, but it can be just as much a part of the life.

Christians need to be sure they don't serve the Lord for applause, for selfish pride, gain, or honor. A Christian needs to also guard very jealously what goes through his eyes. The eyes constitute the gateway into the innermost part of man. If we are conformed to this world, we will not guard the eye gate, but will yield to the lust of the flesh by what we look upon.

**III. THE COMPARISON BETWEEN WHAT WE CAN CHOOSE** vs. 17 "*. . . the world passeth away . . . he that doeth the will of God abideth for ever.*"

**A. "The World Passeth Away"**

1. The things of the world are alien to God's plan for the life of the saved person. They are transient, destined to end, and should be passing away as a power or controlling factor in the life of the saved person.

2. The world goes from one passing fad to another, one fashion to another, one interest to another, one supposed supremely important thing or aspiration to another. There is always another newly designed thing or concern set before mankind as the ultimate for today.

3. Madison Avenue has done its job well as it impresses us with what to do, wear, or how to act in order to be one of the *in crowd*. But all of this is passing away, and only that which has eternal value will last.

**B. "He That Doeth the Will of God"**

In obedience to HIS will there will be lasting joy and endless gladness.

*Take the world, but give me Jesus  
All the earth's joys are but in name,  
But His love abideth forever,  
Through eternal years the same.*

1. The Word of God makes much of knowing and doing the will of God. (Note the following references and write down a short phrase from each. God's will is very important to every saved person.)

Ephesians 5:17 \_\_\_\_\_  
Ephesians 6:6 \_\_\_\_\_  
Colossians 1:9 \_\_\_\_\_  
Colossians 4:12 \_\_\_\_\_

2. God orders the steps of his children. It is His will that we walk in those steps with joy and gladness. (Note Psalms 37:23.)
3. The Christian who practices knowing and doing the will of God will find that the doing of it brings eternal dividends. He that doeth the will of God does so because he belongs to God. Both he and what he does in God's will and plan will abide forever.

**Conclusions:**

If we fail by allowing a love for the world to control us, grip us, and dominate us, we will pay a dear price. All our works will be as *hay, wood, and stubble* when the **fire** of the judgment seat of Christ tries those works. Consider that I Corinthians 3:11-16 and II Corinthians 5:10 set forth the reality of that judgment. May God help us to love Him supremely, to set our affection upon those things above that are eternal and not on the things that this world and its sinful system offers.

The world lies in the lap of the wicked one, Satan, and he offers all those things which destroy. Religions, culture, education, beliefs, etc., are basically impacted by the doctrines of devils. Satan is behind the new age movement, abortion, secularism and humanism, and every kind of religion. He uses these to blind mankind and keep the world in a belief system that caters to the sinful heart of each person and yet leaves Christ out. Man becomes his own God, or trusts a God of his own making.

**Consider:**

1. How do you see the world system bringing impact upon the average unsaved person?
2. In what ways do you think love for the world and what it has to offer to the Christian brings spiritual weakness?
3. Has Satan used the different cultures, over centuries, to impact people to follow him? If so, how would you explain this to your children?

# WARNINGS OF THE LAST HOUR

## LESSON NINE

### I John 2:18-29

#### **Introduction:**

There has always been false teaching in the midst of the true. As long ago as John's day there were false teachers. John warned of them in I John 4:1-6. Paul gave warning about them in I Timothy 4:1-3, as Peter also did in II Peter 2:1-3, and much of the book of Jude deals with the subject.

Christ taught that the wheat and the tares would be together and that Satan would sow the tares among the wheat. (See Matthew 13:24-30, 36-44.) Often the false teachers are as tares that appear to be wheat or as wolves in sheep's clothing. The tares are unsaved who look like wheat, and at times they are teachers of false doctrine who go undetected because what they teach is so close to the truth.

Discernment is so often lacking among God's people and it is apparently as great a need today as in the time of the Apostle John.

The history of the church age has been replete with many false Christs and many false teachers. The cults abound today as much as ever, and everywhere there are false religions. It is said that in Los Angeles County there are over 600 religions, the majority of which are teaching heresies that damn the souls of men.

#### **I. THE AGE** vs. 18a *"It is the last time . . ."*

##### **A. What is Meant by the Last Time?**

1. John regarded Christ's appearance as being near. He knew Christ could come at any moment and expected Him in his lifetime.
2. The Holy Spirit used John to give warning, counsel, and advice about the false teachers of the last time or the last days. It was also the last days of his life as he wrote to the *little children*.

##### **B. Is This the Last Hour?**

We need to be reminded that a thousand years is as one day with the Lord. On that basis He left yesterday morning, and is coming back soon. (See II Peter 3:3-8.) The day of His return is close at hand. It is fitting, correct, and spiritually right for each generation of the saved to view its times as being the last hour, or the last days.

Christ said, *"Watch therefore: \_\_\_\_\_ your Lord doth \_\_\_\_\_"* (Matthew 24:42). *"Therefore be ye also ready: for in such an hour as \_\_\_\_\_ the Son of man \_\_\_\_\_"* (Matthew 24:44). *"Behold, I come \_\_\_\_\_."* (Revelation 22:7, 12). *"And behold, I \_\_\_\_\_; and my reward is with me, to give every man according as his work shall be."*

#### **II. THE CHARACTERISTICS OF THE AGE** vss. 18, 19, 22, 23

##### **A. The Presence of Many Antichrists**

In the past fifty years there have been over 1,100 people who have claimed to be the Messiah. These claimed the powers that belong to Christ and the Father alone. They assumed the prerogatives of Christ.

During the past century, many of the modern-day cults have come into their own with great numbers and great influence, and all of them against Christ.

An antichrist is any person who tries to usurp the rights, place, and power of Christ. Many religions are actually anti-Christ in the sense that their doctrines are false and are used by Satan to confuse and to draw many away from the truth. This is true of every cult and every church or denomination whose teachings or doctrines usurp the positions of Christ and the Father's. In many cases their doctrine of works and man-made dogmas obscures what they do teach about Christ and salvation that may be Biblical truth.

**B. The Purpose of the Antichrists**

***"Antichrist means to oppose, stand instead of, to assume the guise of Christ, yet oppose Christ, to assail Christ, and to propose to do what Christ did while denying Him."***

Many movements and religious groups today profess to be Christian while they deny Christ. Some deny His Deity, and/or virgin birth. Some deny His miracles, and His atoning blood, His bodily resurrection, and His personal return.

**Many deny that salvation is in Christ alone.** Instead they add works, sacraments, a worship of Mary, statues, and many other religious activities and beliefs (such as baptism's saving from sin) which deny and replace Christ with a man-made religion.

These are antichrist, for they preach a Christ other than the Christ of the Bible. They preach another gospel rather than the gospel of salvation in Christ alone.

**What is the warning found in Galatians 1:6-9?** \_\_\_\_\_

---

These antichrists take people unawares. They seem to have the truth and yet deny the Lord that *bought them*. These false teachers proved what they really were, for they *went out from us for they were not of us* (I John 2:19). Today it seems that most false teachers are able to remain within the ranks of many mainline denominations and are used of Satan to destroy from the inside. John said of these people, who hold false doctrines, that they \_\_\_\_\_. (See vs. 26.)

*John is not writing about the saved who had backslidden, but of the unsaved who never did belong to the Lord and are used of the Devil to lead the saved astray and to keep the lost from Christ.*

**C. Denials of the Antichrists** vss. 22, 23 (compared with 4:1).

We are commanded to try the spirits whether they are of God!

1. These antichrists in John's day denied that Jesus was the Christ. They explained away His true deity. They were like many today who say, "We are all sons of God." Such teachers or preachers speak of Christ as only a great teacher or a great example.
2. These false teachers denied the true distinction of Christ as God in flesh. Some taught that the part called *Christ* came upon Him at birth and left at His death. Others taught that it was just a power of mind that came upon Him, but He was really like any other person.
3. These denied the Father also, for he that denies the Son denies the Father also and whoever rejects Christ is also rejected by the Father.
4. Those who deny Biblical truth about Christ cannot be saved and their teaching is of Satan, the supreme *Antichrist*.

**III. THE SAFEGUARDS OF THE SOUL IN THIS AGE** 2:20, 21; 24-29

**A. The Spirit of God** vs. 20, 21, 27

1. Truth is to be judged by the Holy Spirit, who is the *Spirit of all Truth*. Christ said that the Holy Spirit would lead us into all truth and teach us all things. (See John 14:17, 26; 16:13 and I Corinthians 2:9-14.)
2. The *anointing* of which John speaks is the spiritual inner anointing work of the Holy Spirit to give understanding, enlightenment, and knowledge of the Word of God. He quickens the understanding of the saint of God.
3. Error will be detected by the Holy Spirit; He will make us aware of it. He gives the inner awareness, the instant illumination and understanding that a teaching is wrong. He does this as we are in the Word of God and are thus absorbing truth. The Holy Spirit is that anointing One, and He reveals truth to the humble and receptive soul.
4. The Holy Spirit dwelling within us is the safeguard from false teachings. He is that unction within for direction and understanding as He will lead us into all truth.

**B. The Word of God**

1. It is the body of truth forever settled in heaven (vs. 21).
2. It is the complete truth, the full revelation of God.
3. It is that which builds us up. Write a part of Acts 20:32 in the following space. \_\_\_\_\_
4. So often people teach the dogmas, philosophies, and traditions of men for truth. (See Colossians 3:16-23 and I Timothy 4:1-6.) Try to list some modern day applications from these portions for your own benefit.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**C. The Life of God** vs. 25

God keeps His own, He gives to them eternal life. Our salvation is linked to the security of His eternal life. It is based upon Christ's finished work. We are to abide in that which we have had from the beginning.

**D. The Fellowship of Christ** vs. 28 *"And now, little children, abide in him . . ."*

1. In abiding we can rest in Christ's work on the cross. In abiding in Him, we will be kept from false doctrine and backsliding.
2. By abiding in Christ we will not deny Christ by our life, or vacillate in our faith or our service.
3. By abiding we will walk in sweet fellowship and have His power for victory.
4. By abiding in Him we will be kept from sorrow and shame when He comes again. Instead, we will have joy at His appearing.

**How important is doctrine, according to the following verses? (Write a phrase.)**

1. I Timothy 4:13 \_\_\_\_\_
2. I Timothy 4:16 \_\_\_\_\_
3. I Timothy 5:17 \_\_\_\_\_
4. II Timothy 4:2 \_\_\_\_\_
5. II Timothy 4:3 \_\_\_\_\_

The Apostle John put a great emphasis upon walking in the truth. Consider the following verses: II John 1, 2, 4, 7-11; III John 1, 3, 4, 8.

# THE POSITION, PROSPECT, AND PRACTICE OF THE FELLOWSHIP OF THE SAVED

## LESSON TEN

### I John 3:1-3

#### **Introduction**

One of the sweetest things in this life is being in the *fellowship* of the saved. What a blessing to be saved and have the fellowship of God's own. This will be a blessing and a joy for all eternity.

God's love for His own, for the saved, is beyond our comprehension. Paul spoke of this in I Corinthians 2:9, when he wrote, "*But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*" (Read I Corinthians 2:9-13.)

John was led by the Holy Spirit to write a lot about the love of God toward us, and then through us to others. It is this love to all those Christians about us that makes the *fellowship* of the saved so precious.

**I. OUR POSITION -- BECAUSE OF HIS LOVE:** I John 3:1, 2a "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God . . .*"

#### **A. An Amazing Love** "What manner of love"

1. It is given to all those who are His.
2. We are His by salvation. Not all are "sons of God" in this world, although some would say that everyone is. Galatians 3:26 says, "*Ye are all the children of God by faith in Christ Jesus.*" (See John 1:12.)
3. It is given when we did not deserve it, for it is of free grace alone. It became ours when we were:

Ephesians 2:1 \_\_\_\_\_  
Ephesians 2:12 without \_\_\_\_\_ . . . having \_\_\_\_\_, and without \_\_\_\_\_.

4. It became ours through the blood of Christ when we were sinners and enemies to God. (Note Romans 5:10.)

#### **B. An Established Relationship** "Called"

1. What a privilege this is, to be among the elect of God; to be incorporated into the eternal family. To be "*grafted,*" as it were, into the family of God.
2. In this relationship we are Ch \_\_\_\_\_ in Him, Ephesians 1:4;  
Se \_\_\_\_\_ in Him, Ephesians 1:13; Ac \_\_\_\_\_ in Him, Ephesians 1:6; and Ad \_\_\_\_\_ in Him, Ephesians 1:5.



**C. A Designated Relationship** *"the sons of God"*

1. This is a wonderful, eternal relationship bestowed upon us.
2. Name and birth are interrelated, for those who are born of God have His nature and also have His designated name -- the sons of God.
3. This name links us to a relationship and to a destiny. We share new blessings and privileges in the family because we are objects of His love.
4. We are the subjects of His daily thought and care, and the concern of His unfailling and unwavering love.

The world may scorn us, may depreciate our position, yea, may even laugh at us -- but it is because THEY KNOW HIM NOT. The world pays tribute to Christianity in generalities, but to those who love CHRIST intensely, these they hate.

**D. A Present Position** *"Now are we"*

1. Right now, with no waiting. It is not a matter of hoping, wishing, or waiting until a later time.
2. We do not wait unto the end (Christ's coming or our death) to find out. We are presently the possessors of the position, with no delay.  
(I John 5:13) *"That ye \_\_\_\_\_ that ye have e\_\_\_\_\_*  
*l\_\_\_\_\_.*  
(John 5:24) *We have e\_\_\_\_\_ l\_\_\_\_\_;* *shall not come into*  
*\_\_\_\_\_ but are \_\_\_\_\_ from \_\_\_\_\_ to life.*
3. It is all of Him, not of merit, works, or anything that we can do.

**II. OUR PROSPECT -- BECAUSE OF HIS LOVE:** *"and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."*

Having written about that wonderful position of those in the fellowship, or the family of the saved, he now turns to speak of their future glorious prospect.

Ah, what a great expectation is ours. What a glorious day we anticipate. My, what we shall be like when He is through with us! God states what we shall be when we are changed from *"our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."* (See Philippians 3:21.)

**A. The Glorious Sight** *"we shall see him as he is . . ."*

1. We have all seen some wonderful sights in this world, in this life, but none are to be compared with that day when we see Jesus.
2. This will an indescribable time. John speaks of the revelation of Christ in the book of Revelation 1:12-18 and 4:4-11. (Write some details of this below in brief form in your own words.)

---



---



---

**B. The Instantaneous Change** *"we shall be like him . . ."*

Great changes are destined to take place at Christ's coming. But none shall be greater than the change that will occur in the saved.

Then we shall drop this veil of flesh. Then we shall no longer be in this world of sin. No longer shall we be discouraged at ourselves, at our circumstances, or our failures. No longer will we be tempted and so often fail.

1. Description is Uncertain: *"doth not yet appear what we shall be. . ."*

We can't prophesy or tell all that we shall be like. When you plant a rose, can you tell what it will be like? When you look at the fuzzy newborn puppy, can you tell what it will be like when full grown? When you see the storm in yonder sky, can you tell what it will bring? When you look at the hairy, crawling, earthbound caterpillar, can you tell what it will be like when it bursts forth into the butterfly?

2. Resemblance is Promised for we shall *be like him*. We shall be like Him in everything that is lovely, beautiful, and eternal. What a glory to be like Him, for we will be changed into His eternal likeness. This He has promised and it is true and unbreakable. (Please read II Corinthians 5:1-4; and I Corinthians 15:35-57.)

3. His coming is promised, for *he shall appear.*" In spite of the scoffing of the unsaved, in spite of the ridicule or the preoccupation of the sinner or saint, He shall appear.

**III. OUR PRACTICE -- BECAUSE OF HIS LOVE** I John 3:3 *"And every man that hath this hope in him purifieth himself, even as he is pure."*

**A. The Great Incentive** *"hath this hope"*

1. This is the hope of His return. Note the following portions and write in a brief account from the verses given.

Acts 1:11 (personal and visible) \_\_\_\_\_

I Thessalonians 4:16, 17 \_\_\_\_\_

Titus 2:13 \_\_\_\_\_

Hebrews 9:28 \_\_\_\_\_

I Peter 1:3 \_\_\_\_\_

Revelation 22:12 \_\_\_\_\_

2. All who love Him desire His soon return; they expect it, and prayerfully desire it.

3. This meeting is a great incentive for a holy walk **now**, for we are to walk as He walked. The saved **now** should show forth the divine nature implanted within.

**B. The Personal Action** *"purifieth himself"*

It is like the soap we use. It will bring cleansing, but it must be used. So the cleansing is in Him, in His blood, but it must be applied. (Write what applies.)

- 1 . John 15:3 \_\_\_\_\_
- 2 . 17:17 \_\_\_\_\_
- 3 . I John 1:7 \_\_\_\_\_

We purify ourselves when we apply the provision set forth in the Word of God. We must confess and put away sin.

- 4 . The Holy Spirit uses the divinely provided means as He convicts us of sin and draws us unto the *fountain of blood*, for it must be applied to our sins. Ephesians 5:25, 26 \_\_\_\_\_

- 5 . But there is a sense in which we must also cleanse ourselves. Note what we read in II Corinthians 7:1. \_\_\_\_\_

It is His work in us, as He alone can forgive, but it necessitates our will and action against sin and its work in our lives. (Note James 1:27 ". . . and to keep \_\_\_\_\_ h \_\_\_\_\_ un \_\_\_\_\_ from the w \_\_\_\_\_.")

**C. The Perfect Model**    *"even as he is pure"*

- 1 . What a model; what a perfect example. It is Christ Himself. We must stay close to the Master, the Savior, for He is our file Captain.
- 2 . In the words of the hymn, *Let nothing between our soul and the Savior.*" Nothing to blot, to stain, to prevent our walk and our lives from being conformed to the image of Christ. (See Romans 8:29.)

# THE CHRISTIAN'S VICTORY OVER SIN

## LESSON ELEVEN

### I John 3: 4-9

#### Introduction:

Since this is a *family letter*, John, through the inspiration of the Holy Spirit, deals with many very practical issues.

The verses and truths in this section are not for the non-believer. The very words would be foreign language to the unsaved, but the *born again* Christian will see much about his life **in Christ and for Christ** in these few verses of chapter three.

Here, again, John returns to the subject of sin and its issue and effect in our lives. This was dealt with in respect to fellowship in chapter 1:5-10. In chapter 2:1, 2 John urged the need of not sinning and the provision of an advocate when we do fail. Here John is dealing with sin in respect to purity and victory over sin. Should the saved be exercised about having power over sin? Should the saved person want to live a pure and victorious life now? Yes, a thousand times, yes.

#### I. VICTORY -- AS PROVIDED IN THE LORD 3:4, 5, 8b

##### A. Our Need is Great vs. 4

1. By nature (the sin nature we were born with) we practice sin. This verse means "*everyone who practices sin is guilty of lawlessness.*"
2. Sin is lawlessness. It is breaking and violating the law of God by neglect or deliberate transgression.
3. Sin is transgression knowingly, willfully, because of the *sin principle* which is in us. (Write answers from the portions below which tell this truth.)

(Isaiah 53:6) *For like \_\_\_\_\_ we have gone astray and have turned all of us to our own \_\_\_\_\_.* The Lord laid upon Christ all our \_\_\_\_\_.

(Psalm 32:1, 2) The person is \_\_\_\_\_ whose transgression is forgiven and whose \_\_\_\_\_ is covered.

We have three words -- sin, transgression, and iniquity -- used in Psalm 32.

These three words have very specific meaning.

**Sin** means missing the mark. (Note Romans 3:23.)

**Transgression** means stepping over the line. (Note I John 3:4b.)

**Iniquity** means going our own crooked way. (Note Isaiah 53:6.)

4. If we yield to and walk under the dictates of the sinful nature, we will naturally practice sin, transgression, and iniquity.

While we are saved by grace and kept by His grace, that does not mean that we are to be lawless. All of the ten commandments but one are restated in the Epistles. The Law says *thou shalt and thou shalt not*, but under grace Christ comes into the heart and life, fills the heart and gives us the **want to** in obeying the laws of God.

**B. Our Failure Is Met vs. 5**

1. Christ came to take away sin -- its penalty and its power.

I Timothy 1:15 \_\_\_\_\_

Hebrews 9:28 \_\_\_\_\_

I Peter 2:24 \_\_\_\_\_

2. By His work on the Cross, He saves from the **penalty** of sin and by His work at the Throne now, He can save us daily from the **power** of sin. By His coming again He will save His own from the very **presence** of sin.

3. Jesus came to take away all the guilt of sin and all the moral and spiritual liability against us, and then to give us His righteousness. (Study the following portions in detail.)

From Romans 3:9-18 make a list of our sinfulness and wickedness.

---

In Romans 3:19-24 and Philippians 3:7-9 note God's provision.

4. All our sin problems are met by a sinless Savior. He is the *Lamb of God* who came to take away sin. (Note II Corinthians 5:21.) He came to deliver us from the **practice of sin**, that we sin not. He came to take away the habit of sinning and the desire to sin as He implanted a **new nature** within us. (See I John 3:9.)

**C. Our Enemy is Met vs. 8b**

Our great enemy, the devil, is met and conquered by Christ. Christ came to destroy the works of the devil. Here is a glorious reason why Christ suffered for our sakes. Christ came to set us free from the *sin principle* in our members, or our bodies. (See Romans 6:13.)

1. The devil continually practices sin, and he labors to get the saved to walk in sin. He would encourage us to *practice sin*. (See John 8:44.)

2. We are to reckon ourselves \_\_\_\_\_ to sin according to Romans 6:6, reckon ourselves \_\_\_\_\_ with Christ according to Romans 6:6, and reckon that we are set from from the power of sin according to Romans 6:19-22. For we are not under \_\_\_\_\_ but under \_\_\_\_\_ (Romans 6:14).

**II. VICTORY -- AS PRACTICED BY THE CHRISTIAN 3:6-8**

The original Greek must be understood in these verses or we will have great problems understanding what God is saying to us. The Greek verb is in the present tense implying continuity, or continuous action. Therefore, verse six is saying "*Whosoever continually abideth in Him does not continually practice sin; whosoever continues to live in sin hath not seen him, neither known Him.*"

**A. Whosoever Abideth vs. 6**

1. The New Testament attaches great value to *abiding* in Christ; that is, walking a continual life with the Lord. (See John 15:4-7, 10.)

15:4 \_\_\_\_\_

15:5 \_\_\_\_\_

15:6 \_\_\_\_\_

15:7 \_\_\_\_\_

2. To abide is to draw all power, victory, and strength from the Lord.  
(Note Ephesians 6:10.)

**B. Does Not Practice Sin vs. 6**

Here John is not talking about occasionally being overtaken in an act of sin, but he is speaking of habitual sin, the practice of sin, and the love of sin. The true saint of God hates sin, learns to detest it, and wants victory. He is a *new creature* in Christ and does not want to live a life of sinning that displeases the Lord.

**C. Does Practice Righteousness vs. 7**

"... *he that doeth righteousness is righteous . . .*" means literally in the Greek --  
"*. . . he that practices righteousness is righteous, even as he is righteous.*"

The normal state of the saved is to seek to practice that which is right. His life is characterized by the desire for the absence of sin and by the presence of righteousness.

**III. VICTORY -- AS PERFECTED IN THE CHRISTIAN 3:9**

The lost will naturally practice sin. That is all that we could do before we were saved. That is very clear from many portions of the Word of God.

From Ephesians 2:1-4, write a general view of our condition prior to salvation.

---

**A. A Fact Stated "born of God"**

1. Victory can only be perfected because we are *born of God*. To be born of God means the implanting of a divine nature in each saved person. We are *begotten* of God, as noted in John 1:12,13; 3:3-7 and James 1:18.
2. Birth is the beginning of life, and the quality of life is based upon the quality of life of those through whom the birth is given. Physical birth can only bring that which our parents could give us. Spiritual birth is based upon what God gives us.

**B. An Effect "cannot sin"**

1. Or literally, *cannot practice sin or habitually sin*, for again the meaning is based upon the Greek verb tense.
2. The clause is in the present tense; we cannot continue in sin for the divine nature (the Holy Spirit, as well) in us hates sin. The new nature cannot sin. The truly saved person cannot live in sin like the prodigal son did, for he is born of God.
3. The saved should constantly find sin losing its power, and will enjoy its removal from his life. The possibility and probability of stumbling into sin and falling is there -- but he will not **want to practice sin**.  
(Note I John 1:8 - 2:1.)

**C. The Reason Given** " . . . his seed remaineth in him . . . "

1. God's life remains in the inner being of the saved person. This divine seed or life is the new nature, and it brings a new life with new goals and aims for the glory of God.
2. The child of God will act in accord with his birth and his new nature.

**Conclusion:**

1. In contrast, the unsaved walk in the habits of sin, in practicing sin without compunction or care.
2. The saved will come more and more to the place of hating sin and wanting to **not sin** because he desires to live for Christ a fruitful, God-honoring life.
3. The unsaved, in contrast, would be very much out of place in heaven where there will be no sin and no opportunity to sin.
4. God has grafted into us His new nature. He calls us, therefore, to victory over sin, to purity of life, and to bring glory to Him.

# LOVE IN THE CHRISTIAN'S LIFE

## LESSON TWELVE

### I John 3:10-18

#### **Introduction:**

Christianity is intensely practical. It touches every part of life. If we are saved it will show in our daily life. James wrote, "*Faith without works is dead*" (James 2:26). Not that works save us, but a faith that saves will be a working faith. (See James 2:14-20 and Ephesians 2:8-10.) We are to work out our own salvation in daily life, with fear and trembling, according to Philippians 2:12. We have received salvation in Christ; now we are to *work it out* in daily practice.

Here John treats this very important subject of love, not as a theory, nor even as a doctrine or emotion, but in a very practical way. All doctrine or teaching ought to have an effect upon our doing or practice. We are "*called to be saints*" (Romans 1:7), which should bring a change in our lives. And Paul wrote, "*As ye have therefore received Christ Jesus the Lord, so walk ye in him*" (Colossians 2:6). Jesus said, "*If ye know these things, happy are ye if ye do them*" (John 13:17).

#### **I. LOVE PROVES A CHANGED LIFE. 3:10-12**

We can be sure that this *love* of which John writes is the divine, Godlike love.

##### **A. We Are Called to Give Love. vs. 11**

1. It is a message heard from the beginning. (See John 13:34, 35.) It is a direct command given many times by Christ. (See John 15:9.)
2. This love is a reflection of the divine nature within us for we are partakers of God's nature. Such love is not merely a friendly feeling or some sentimental affection.
3. Here John writes of *agape love* which denotes a love that reaches out to others in a sacrificial giving, as God gave.

##### **B. We See a Contrast Before us vss. 10, 12**

1. There is a big difference between the children of God and the lost or the children of the devil. Regardless of what a man professes, if he lacks righteous ways and righteous acts you have every right to doubt his salvation.
2. Before we are saved we naturally practice hate. (See Ephesians 2:1-3.) We are children of wrath because of the power of sin in our members. Cain was a murderer because he hated. Hatred is a very serious sin. In contrast it is by love that all men shall know that we are saved. (See John 13:34, 35.)

As the absence of sinning is a characteristic of the Christian life (See I John 3:4-9), so the presence of love is also a chief characteristic of the saved. Love should constitute the greatest proof of the change in our lives. If we would prove how far we have come from what we were by birth -- then we will practice giving God's love. If there is a lack of love, as seen in Cain's life, we must then admit we are under the control of sin and Satan. (See John 8:44; I John 3:12.)



Many times hatred is manifest because of jealousy. Envy, selfishness, and malice brought Cain to the point of murder.

## **II. LOVE PROVES OUR SALVATION** 3:13-15

Being saved sets us apart from the world. The world will hate us if we live as we ought. But when a Christian exhibits hatred, we have a right to be surprised and astonished, for love is expected of those who are saved.

### **A. The Confirmation of Our Salvation** vss. 13, 14

1. That which confirms our salvation is our *walk in love*. "*We know that we have passed from death unto life, **because we love the brethren.***"
2. God's love in us is the fundamental proof of our salvation. This constitutes an infallible test of one's Christianity. Love is the natural thing between brethren because God is love; therefore, His indwelling must bring a manifestation of His love.

### **B. The Corruption That Hate Brings** vs. 15

1. The result of the sinful, hateful, wicked, corrupt and depraved nature in the unsaved person is seen in daily life. Look about you; notice all the cursing, wickedness, and hatred.
2. The unsundered Christian, who allows the sinful nature to rule and reign, will be no different from the unsaved for hatred brings the same results.
3. In this corruption the unsaved still abide with *death* upon them. They are:  
"dead \_\_\_\_\_ and \_\_\_\_\_" Ephesians 2:1  
"death \_\_\_\_\_" Romans 5:12  
"the wages of \_\_\_\_\_" Romans 6:23  
"This is the second \_\_\_\_\_." Revelation 20:14 (Note vss. 10-20.)

**Note:** Christ offers abundant life in contrast to the power of sin in the life of the hater who walks in the state of death. (See John 10:10.) Many people live as murderers, although they have never taken a life. Is it possible for a Christian to murder? Hatred in the realm of the spiritual world is the equivalent of murder in the physical world. The one is the wishful destruction of a soul, the other the violent destruction of a life. When we hate a person, the motive is the same as wishing him destroyed. Such hatred can be in our lives because of resentment and bitterness in the heart. (See Hebrews 12:12-15; Ephesians 4:30-32.)

## **III. LOVE PROVES A CHRIST-LIKE LIFE** 3:16-18

The heavenly Father gave because of love; Christ came because of love; the Holy Spirit ministers in our lives because of love. GOD IS LOVE, and it is seen in the Father, the Son and the Holy Spirit. (See John 15:9-12, 17; Romans 5:5, 8.)

Too often our love is no deeper than a letter that said: *Dear Ruskin, "Next time I meet you I shall knock you down, but I hope it will make no difference in our friendship."* Many Christians often express scorn, ridicule and withering criticism. They use a verbal

club under the pretense of friendship, or they speak critically about someone to many others and never make it right, even though convicted about it.

We have come to another 3:16 (like John 3:16) which tells us to love as He loved. We understand the love God has, because it is perceived by the redemption of the cross. The reproduction of that love in our lives should *cause us to lay down our lives for the brethren.*

**A. The Example of Sacrifice** vs. 16

1. Here is love in its highest expression, for it is was total sacrifice for others.
2. Love between spouses is to be patterned after God's love in Christ. We should often study Ephesians 5:21-33 and Titus 2:4, 5.
3. It is the surrender of our lives and our love that is needed. We are to be *living sacrifices*, according to Romans 12:1, thus living out in daily life the giving of love as a daily practice.

**B. The Expectation of Sacrifice** vss. 16b-18

1. We are to lay down our lives, for this is the evidence of compassion. If we have the *world's goods*, see someone in need and do not meet the need, how can we say that we have God's love abiding in us?
2. The word *goods* is in the singular in the original Greek and also is sometimes translated *life or living*. Christ spoke of the widow who cast in her *living*. (See Mark 12:44.) So this applies to the little we may have as well as to the much the rich may have. There is no exception of duty to anyone. We are the share out out of the goods God has given us.
3. How can we prove our love by shutting up our hearts or by hardening our hearts to the needs of others? The love that Christ gives us becomes the love **in us** that gives us to those about us.
4. It is not enough to love in word only or by the tongue speaking words of love; it is to be shown by action -- in deed and in truth. Too often our words are words only. Love is to be active -- shown by kindness and by deeds done in a selfless, sacrificing way.

**See the story of the Good Samaritan in Luke 10:30-37.** Look for the following:

1. Name the three people who passed by. \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_.
2. From what you can see, what kind of people did these three represent?  
\_\_\_\_\_  
\_\_\_\_\_
3. The thieves' attitude was -- *what is yours is mine and I will take it.*  
The priest's and Levite's attitude was -- *what is mine is mine and you can't have any of it.*  
The Good Samaritan's attitude was -- *what is mine is yours and I will use it to help you.*

**Write a phrase from each of the following verses that speaks to your heart.**

1. John 15:9 \_\_\_\_\_

***Study of the Book of First John***

- 2 . John 15:17 \_\_\_\_\_
- 3 . Romans 5:5 \_\_\_\_\_
- 4 . II Corinthians 5:14 \_\_\_\_\_
- 5 . Ephesians 5:2 \_\_\_\_\_
- 6 . I Peter 1:22 \_\_\_\_\_
- 7 . I Peter 4:8 \_\_\_\_\_

# THE ASSURANCES OF THE CHRISTIAN LIFE!

## LESSON THIRTEEN

### I John 3:19-24

#### **Introduction:**

We all like to be *sure* about things. We like to be sure that we are loved, sure that all is going to work out right -- here and now. And the list could go on and on almost endlessly. God made us with a desire to *be sure* about many things. This is normal and right.

Remember the key word to the book is **know**, for this word is used over thirty times in various forms. God is concerned that we are sure about a number of things, and He deals with some of these things in I John 3:19-24.

With this world so full of negatives and doubts, I think that we all are thrilled about those positive things that belong to all who are saved. There are so many things that we can be positive about; many of these God made ours at the very moment we were saved. Now let's look at three assurances that belong to the saint of God.

#### **I. THE ASSURANCE OF BEING HIS OWN 3:19-21**

How can we **know** that we are truly His? John had written, "*And hereby we know that we are of the truth, and shall assure our hearts before him.*" We will examine some good reasons why we can know we are of the truth.

We should not be so concerned about what others do -- but more concerned that we are truly in the faith. What is God warning us about in II Corinthians 13:5? "*\_\_\_\_\_ yourselves, whether ye be in the \_\_\_\_\_.*" We are not to test or judge others, but to test or judge ourselves. We are to know without doubt that we belong to God.

This portion connects with all we have studied earlier in this chapter. We know that we are HIS and our hearts are assured before Him *because of the possession of a new divine nature that hates sin, does not want to sin.* And also this is referring to the *possession and practice of a loving Christian spirit.* (3:4-18.)

#### **A. If Our Heart Condemns Us vs. 20**

1. Every Christian (even the Apostle John here including himself) at times may feel that his heart condemns him. This is not unusual.
2. This is not a matter of salvation, but of fellowship.
3. Maybe there is a consciousness of a partial and momentary failure in the life. Maybe we feel discouraged with our failures; this is not unusual.
4. If we do not deal with this problem and stay in close fellowship, we can easily become depressed. Maybe this is why the Psalms mean so much to us?
5. We need to have an open and tender heart. (See Psalm 51:17.) We need to allow the Holy Spirit to work in our life.
6. If our heart condemns us, does that mean we no longer love Him, or that we have forfeited our right to be His? No, a thousand times, no.

7. *God is greater than our heart and knows all things.* God knows what has taken place and He will make us aware of our needs. He will continue to work in our heart and life. He knows the true state of our inner being and we have not lost our position in Him, even though we have failed.

We could compare this with Peter's denial. He failed grievously. But God restored him. The resurrected Christ sought out Peter after his denial and asked him three times -- *Do you love Me?* You see the Lord understands and undertakes when we fail Him. Peter was questioned about the true state of his love and the condition of his heart. It was not so much a rejection of Christ, as an inner struggle that Peter went through. Peter could at the last say, "*Lord, Thou knowest all things; Thou knowest that I love Thee*" (John 21:17).

**What do we have in Christ according to the following:**

Romans 8:15 \_\_\_\_\_

Romans 8:17a \_\_\_\_\_

I Corinthians 6:11 We are w\_\_\_\_\_, j\_\_\_\_\_, s\_\_\_\_\_.

**B. If Our Heart Condemns Us NOT vs. 21**

1. John, the Apostle, is speaking here of a heart or conscience that is clear before God, with nothing to confess or straighten out. (See Acts 24:16.)
2. Solomon stated that we are to keep our hearts with all diligence for out of the heart come the issues of life. (See Proverbs 4:23.)
3. We must train our conscience by continually exercising ourselves toward godliness or holiness. A sensitive conscience is a blessing.  
**What kind of conscience do you have?** Note the following portions:  
Acts 24:16; Romans 2:15; 9:1; I Timothy 1:5; 1:19; 3:9; 4:2; Titus 1:15; Hebrews 9:14; 10:22

**II. THE ASSURANCE OF ANSWERED PRAYER 3: 22, 23**

The assurance of answered prayer flows out of a heart that does not condemn. This means that it is difficult to expect answered prayer when we know within that we are out of fellowship, not on praying ground, and have not dealt with some besetting sin or failure. God urges our quick response to acts of sin. (See Proverbs 28:13.)

Our living has a direct bearing on our praying. God does not promise to answer prayer upon *demand*. But instead, a very serious and definite condition is involved -- "*If we keep his commandments, and do those things that are pleasing in his sight.*"

**A. The Statement -- "Whatsoever we ask, we receive . . ." vs. 22**

1. The receiving is all right, *IF* the asking has been with a heart that is right.
2. The *whatsoever* is wonderful, but it is conditioned upon the *WHAT-soever* or our condition.
3. Spirit-guided intercession that brings answers to prayer is conditioned on Spirit-filled living.

**B. The Condition -- "Because we keep His commandments, and do those things that are pleasing in his sight."** Here God is stating that He desires an obedient conduct and a pleasing behavior.

1. Acceptable prayer before God is always conditioned, not on eloquence or diligence, but on obedience.
2. God always keep His promises, but they are often conditioned by our attitude toward Him.
3. God gives us these conditions: vss. 22, 23
  - obedience,
  - doing those things that please Him,
  - believing on Him, and loving others.

**Note:** Answered prayer is always one of the blessed assurances that mean much to us. This helps us to have a heart that is assured before God.

To do those things that are pleasing to God means to go beyond mere outward law or commands. It means to positively do what we know will please the Lord. It would be like a child seeking to please the parents when there has been no expressed command about the matter, *but he knows the parents' hearts in the matter.*

### **III. THE ASSURANCE OF THE INDWELLING HOLY SPIRIT** vs. 24

*"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."*

When we are saved, the Holy Spirit bears witness with our spirit that we are a child of God. (See Romans 8:16.)

The saint of God who keeps the commandments does so because God dwells in him. God has promised, *"I will \_\_\_\_\_ in them, and walk in them; and I will be their God, and \_\_\_\_\_ be my \_\_\_\_\_."* (II Corinthians 6:16b.) He is our sanctifier, therefore He is not ashamed to call us His brethren. (See Hebrews 2:11.) All of this goes back to the fact that God has imparted His nature to us. Praise God that He dwells in us, and we can abide in Him.

#### **A. Keeping His Commandments Depends Upon Our Dwelling in Him.**

1. Christ said that without Him we can do nothing. Only by our dwelling in Him and He in us can we even begin to keep His commandments.
2. To dwell in Him is to draw our strength, life, and ability from Him. It means to depend upon His power and grace for the ability to obey the commands.

#### **B. We Know That He Dwells in Us -- By His Spirit.**

1. Christ indwells us through the inner ministry of the Holy Spirit. The Holy Spirit desires to fill, anoint, teach, lead, and empower, so that we might glorify Christ.
2. He is residing there. He is the One who speaks peace to the inner heart.
3. He gives the inner joy and assurance needed to walk as His child. This assurance brings confidence to our prayers, to plead for and walk in victory, and to know and embrace the blessings in Christ.  
(See Ephesians 1:3,12.) This is something no one can take away.

Read the following portions, and in your own words write something about the truth of the Holy Spirit's indwelling. (I Cor. 3:15; 6:19-20; I Cor. 2:9-12)

# DISCERNING THE TRUTH!

## LESSON FOURTEEN

### I John 4:1-6

#### **Introduction:**

There is a big difference between truth and error. There are many spirits abroad in the world today seeking for our adherence and allegiance. Too many professing Christians believe every spirit, or at least are to some extent gullible toward most front-door exponents of false teaching. So often Christians, or religious people, are guilty of saying, "But, there is some good in every religion," or "Well, we must not judge; they believe in God, too, and we are all trying to get to the same place." Such statements reveal a shallow knowledge of the Word of God.

A quick reading of the following portions shows us that wrong doctrine, or error, is a serious thing. It is Satanic, devilish, and will lead many to hell. Please read II John 7-11; Titus 1:1-16; 3:8-11; II Peter 2:1-22; Jude 3-19. **It will be worth it!**

The Apostle John was very sure that we could and should recognize error. He wrote, "Hereby know we the spirit of truth, and the spirit of error" (I John 4:6b) It is possible to detect or discern the difference. The test is not just the test of knowledge or intellect as such, but *it is the test of the Spirit*. It is a spiritual test, for **truth** is spoken of as *the spirit of truth*, and **error** is spoken of as *the spirit of error*. One is of the Holy Spirit and the other is of the other spirit -- the evil spirits or demons, and Satan, the devil.

**The unsaved cannot discern the truth;** this is very clear from the following portions: (Write in some thoughts from these verses.)

I Corinthians 2:14 \_\_\_\_\_  
compared with I Corinthians 2:9,10 \_\_\_\_\_

\_\_\_\_\_

Ephesians 4:17-20 \_\_\_\_\_

\_\_\_\_\_

Romans 1:21-32 \_\_\_\_\_

\_\_\_\_\_

**There are tests we can use distinguish between truth and error.**

#### **I. WE RECOGNIZE TRUTH AND ERROR BY THE INDWELLING HOLY SPIRIT.**

I John 4:1

Remember that chapter divisions are devised to help us find certain portions. (Note I John 3:24 and I John 4:1) The last phrase of chapter three is "And hereby we know that he abideth in us, by the Spirit which he hath given us." "Beloved, believe not every spirit, but try the spirits whether they are of God." So chapter four is a continuation of the final thought in chapter three. The last thought of chapter three is the fact of the Holy Spirit's presence in the life of the saved. He is there to guide us into all truth and to teach us all things. He is the one who takes the Word of God and applies it to our lives, thus revealing and leading into all truth. (See John 14:16-26; 16:13-15.)

Many false prophets are gone out into the world. They go forth as *angels of light, disguised as messengers of truth; but spread error*. (See II Corinthians 11:13-15.) In fact, they are literally giving forth the doctrines of demons. (See I Timothy 4:1.) God

commands us to *test them!* But **how** are we to test them? According to the Word of God.

Cults abound today. They are growing rapidly because so many people do not know the truth or are unwilling to resist error. Every person who teaches error is being influenced by the work of evil spirits. There is a spiritual war going on, and the aim is to capture the minds and hearts of men. (See II Corinthians 10:4.) What strongholds are meant in this portion? Certainly they are spiritual strongholds and doubtless include the doctrines of demons.

## **II. WE KNOW WHO WALKS IN TRUTH -- BY THE CONFESSION OF A DIVINE LORD.** I John 4:2, 3

Literally, the verse is saying, "*Every spirit that confesseth that **Jesus is Christ** come in the flesh is of God.*"

The great test about error is -- what does it do with Christ? All about us are the constant false teachings of the cults and false doctrine of many religions. Many mainline denominations deny various biblical facts concerning the Lord Jesus Christ.

We are told how error is identified. It usually has to do with a denial of the fact that Jesus Christ is God. Today there are many forms of denial about Christ -- concerning His person, prerogatives, power, position, ministry, and authority. (See the following portions: II John 8-11; Jude 3, 4)

Many religious unsaved believe that Jesus (the human person) came in the flesh; that is, they accept a human Jesus. The denial is that JESUS CHRIST is come in the flesh, that is, CHRIST the Messiah, the anointed One, is the GOD MAN. This means that many religious leaders deny His deity.

### **A. Bible Proofs of His Deity**

1. He and the Father are *one* -- John 10:30
2. He is of the *truth* -- John 1:15-17
3. He is *of the Father* -- John 1:14-18
4. He *made all things* -- John 1:1-3

### **B. Bible Examples of His Deity**

1. He was *before* Abraham -- John 8:51-59
2. He existed *before* creation -- John 1:1-3
3. He took upon Himself the *rights of God* -- (*All the gospels prove this.*)
  - \* forgave sin -- Mark 2:1-12
  - \* had power of nature; He calmed the stormy sea -- John 6:15-21
  - \* knew what was in mankind -- Mark 2:8; John 2:25
  - \* healed the sick Mark 2:1-12; John 5:1-18
  - \* raised the dead -- John 11:1-46

### **C. Bible Examples of Denial by the Religious of Christ's Day**

1. They denied His *right* to forgive sin. -- John 5:16-21
2. They denied His *right* to control demons. -- Matthew 12:21-30
3. They denied His source of existence, as they implied that He was *born fornication*. -- John 8:36-59
4. They denied His *right* to heal and to rise from the dead. -- John 5:1-21



## ***Study of the Book of First John***

There has always been denial of Christ. It has been manifested in many different ways over the years. Many today *humanize Christ*; you see, to them He is but a good man, a great teacher, but not GOD.

Why is the *incarnation* so important? Because Christ was miraculously born of God, the *only begotten Son, God in flesh*. It is the heart of Christianity.

If Christ is not God then He was only a good man, hence He could not be our Redeemer. A belief not founded on the incarnation is antichrist, and antichristian. (See John 1:14-18.)

### ***III. WE KNOW WE ARE OF THE TRUTH -- BY THE PRESENCE OF DIVINE LIFE.***

*"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."* I John 4:4

When we are saved we are His, and therefore we are on His side. In the incarnation Jesus Christ *partook* of our life. In regeneration (being born again) we *partake* of His life. Because of this we receive the elements of life and truth.

Being saved gives an affinity with the truth. Contact with error should be repulsive to us. Our contact with truth should be recognized and will be precious to us. Truth becomes ours through the Word of God and because He is in us. Recognizing truth and error becomes instinctive and intuitive as we embrace the Scriptures and allow the Holy Spirit to teach us. He will lead us into all truth through the Word.

Christ, the Victor, abides within the saved. We can be victors over all the powers of darkness and error.

### ***IV. WE RECOGNIZE TRUTH AND ERROR -- BY THE WORD OF GOD AND IT IS OUR AUTHORITY.*** I John 4:5, 6

*"We are of God."* In contrast, the unsaved though religious, who deny Christ, *"speak of the world, and the world heareth them."* No doubt the world gets a larger hearing than the Bible. But the authority of the Bible is not based on its popularity.

It is normal for every modern cult and spurious religious system to not recognize the Scriptures as the final, complete, and total authority for faith and practice. The Word of God is *not the authority* for their faith. They depend upon their *books*, and their *leaders*, for these, not God, are their authorities. All who hold to false teachings about Christ quickly embrace all the isms, theories, and false teachings of the world, for they are *of the world*. (vs. 5.)

The saved ***know they are of God***. John is stating that others who also know God will hear us; that is, they will listen to the truth of God's Word proclaimed by those whom God calls to teach His Word. (vs. 6.)

#### **A. We Must Appeal to and Apply True Doctrine. *God commands* --**

1. *Give attention to sound doctrine* -- I Timothy 4:11-16
2. *Consent to wholesome doctrine* -- I Timothy 6:3-5
3. *Avoid vain teachings* -- I Timothy 6:19-21
4. *Mark those contrary to sound doctrine* -- Romans 16:17, 18

#### **B. We Must Believe the Word of God Only.**

1. It is the only yardstick for *truth and error*. (Write in your comments below.)
  2. Note Isaiah 8: 19, 20 \_\_\_\_\_
-

**Conclusions:**

**The saved are:**

*born of Him, I John 2:29  
sons of God, I John 3:1, 2  
born of God, I John 3:9  
of the truth, I John 3:19  
of God, I John 4:1*

**The unsaved are:**

*of the devil, I John 3:8  
children of the devil, I John 3:10  
of the spirit of the antichrist,  
of the world, I John 4:3  
not of God, I John 4:6*

# LOVE IN AND THROUGH THE CHRISTIAN!

## LESSON FIFTEEN

I John 4:7-21

### **Introduction:**

Love is called the *greatest thing* in the world. "And now abideth faith, hope, love, these three; but the greatest of these is love" (I Corinthians 13:13).

This is the third time the Apostle brings us face to face with the need of love in and through our lives. Right after he dealt with *assurance and truth*, under the leadership of the Holy Spirit he brings us back again to **love**. We need to be *in the truth; we need a revival of truth; but then we also need a revival of love*. To hold the truth without love is to have the *letter of the law but lack the spirit*. God wants us to shed forth His love through us as we stand for the truth.

Three times in this portion of Scripture we are confronted with the words, "love one another." In verse 7 we have the command; in verse 11 it is the conviction expressed in "We ought also to love one another," and then in verse 12 it is the conditional thought, "If we love one another." *Love through the Christian* is what brings the unsaved to Christ. We must love the sinner, while we hate the sin that abounds. Only love will draw the lost toward Christ, and bring them to Him for salvation.

### **Why should we love? Because of:**

#### **I. LOVE AT ITS SOURCE** I John 4:7-11, 19

The word love is used 60 times in the Gospel of John, and 46 times it occurs in the Epistle with 27 of these being in chapter four. John wrote often of God's love for he drank deep of the love of God. He was indeed the Apostle of love.

##### **A. In God IS Love.**

1. We can trace *agape* (Godlike love) love to its source, which is GOD -- for God is love. We are not talking about mere sentimental talk or affection for something.
2. There is no existence of real love apart from God. (See I John 4:7, 8, 12, 16, 19-21.) God is love, not just occasionally, or intermittently, but love is His nature. His love is unmixed, unalloyed.
3. God's love is pure, for it is conditioned by His person, holiness, and justice. Thus God loves only the right, the pure, and the holy. He hates sin, for He perfectly loves that which is righteous and holy.

##### **B. God's Love is IMPARTIAL.**

1. It is independent of its object. It is independent of our unattractiveness or our lostness or what we deserve. He loved us when we deserved Hell. (See Romans 5:6-10; 8:32.)
2. Nothing nullifies the love of God toward lost humanity. It is independent of our ill-will or hatred. He loved us when we were lost.

##### **C. God's Love is IMPASSIONED.**

1. He so loved us with so rich a love (See John 3:16.), it could not be

contained; it abounded unto our salvation. (See Ephesians 2:4-10.)  
Write some phrases from Ephesians 2:4-10 that mean a lot to you.

---

2. God gave all that He had because of His love. (See II Corinthians 5:21.)

**II. LOVE AS MANIFESTED IN CHRIST** I John 4:9,10

Christ came to manifest the Father. Christ was *God in flesh*. All that could be said of the Father's love must be equally true of the Son.

**A. In Christ Love was SACRIFICIAL.**

Love was very costly to Him. It meant the death of the Cross. It meant paying His all for our sins as He died in our place. It meant Jesus taking the sentence of death for us, for we are under the judgment of death. (See Romans 5:12, 19.) (Also see John 13:1; 15:9, 11-13.)

**B. In Christ love is UNFAILING.**

How wonderful His love, how longsuffering and merciful! He is loving to the weak, the weary and the erring. He manifested His love and compassion to the sinful and sorrowing during His ministry while on the earth. How great His love to the suffering! We cannot fathom that He would love us in our lost estate. Christ hates sin perfectly, yet His love to the sinner is unailing and true.

**III. LOVE IN AND THROUGH THE BELIEVER** I John 4:10-12; 17-21

As we are partakers of the *divine nature*, so we are also partakers of His love. At this point God lays a strong claim upon the Christian to have a life of love. We are told to *walk as He walked*; only the true Christian can qualify to so walk. (See I John 2:6.)

**A. Love is to be EVIDENT in the Christian's Life.**

1. It is the natural expression of a new life and a new relationship in Christ.
2. Love in and through the saved is the tangible evidence of belonging to the family of the saved. (See John 13:34, 35.)
3. His love in us will show itself in many practical and wonderful ways. It will be seen in our service and ministry. (See vss. 20, 21.)

**B. Love to Others Will Be Our RESPONSE to His Love.** vss. 19, 21

1. His love is ours, not by imitation, but by appropriation. (See Romans 5:5; II Corinthians 5:14.)
2. We can't have love for others by just trying to love, but by asking for His love, letting His love flow through us outward to others.

**C. Love Will REMOVE Our Fears.** vss 16-18

1. We must believe and accept His love for us and in us (vs. 16), for that love will be perfected in us if we walk in full trust of His love. (See Jude 21.)

2. Many saved people live miserable lives, for they do not enjoy **rest** in the fullness of His love. His love is made **perfect in us** when we *appropriate* that love. Only then will we have boldness as we anticipate the day of judgment.
3. Some Christians' hearts are full of *fear*. *His perfect love in us and through us will cast out fear*. Fear always brings torment. He who lives in fear does not have God's love *perfected* in himself. If I abide in the center of His love, rest in, and exult in His love, I will be spared from a life of fear.
4. God's abounding love and our fearfulness are opposites, and they cannot exist in the same life at any one moment. To vacillate between embracing His love and being fearful is a proof of **not** being perfected in God's love.
5. Love seeks the best and believes God's best, while fear causes one to shrink from God and others as we expect the worse and live in unbelief.

**Conclusions:**

*Study the following Scriptures and write in characteristics of God's love as found in I Corinthians 13:4-7.*

- vs. 4 God's love is l\_\_\_\_\_ s\_\_\_\_\_, or suffers long and is k\_\_\_\_\_. His love envieth n\_\_\_\_\_, v\_\_\_\_\_ not itself, is not p\_\_\_\_\_ up.
- vs. 5 God's love doth not behave itself u\_\_\_\_\_, seeketh not h\_\_\_\_ o\_\_\_\_\_, is not e\_\_\_\_\_ p\_\_\_\_\_, thinketh no \_\_\_\_\_;
- vs. 6 God's kind of love (**agape** love) does not rejoice in i\_\_\_\_\_, but rejoiceth in the t\_\_\_\_\_.
- vs. 7 God's love **b**\_\_\_\_\_ all t\_\_\_\_\_, **believeth** all t\_\_\_\_\_, **hopeth** all t\_\_\_\_\_, and **endureth** \_\_\_\_\_. Because His love never fails, we can trust Him to strengthen us and equip us through His love.

**Remember:**

When the Christian who has loved the members of God's family stands before Christ, he does not have to be fearful, but can stand there with confidence. It is the confidence which comes from God's love at work in our lives.

Another important truth to note in this portion is that a saved person will confess that Christ is God's son. (Note vs. 15.) The one who denies that Jesus Christ is God's Son is not indwelt by God and is not saved. **The deity of Christ is a cardinal doctrine.** When men tamper with it, they must suffer severe consequences. Mankind would not do this if they knew God's love in their lives.

# POWER FOR THE CHRISTIAN LIFE

## LESSON SIXTEEN

### I John 5:1-5

#### **Introduction:**

Praise God! Everything that a Christian needs to live a God-honoring, victorious life is already his. Praise God! We don't have to *try in the flesh* or in self-effort to live the Christian life, but we can accept His power and victory for us by faith.

But, alas, so many of us are so weak and such failures because we do not use the power available for us and we have not learned to walk by faith. This passage speaks very clearly about the power we ought to have and the victory that we need to experience. What a big difference between so many today in their powerlessness, and the power and victory of the disciples of the early church!

Now let's examine the portion before us:

#### **I. POWER COMES THROUGH HIS LOVE:** I John 5:1-3

This is very evident from this portion, and from I John 4: 7, 18. His love in us will drive out *fear*. The apostle speaks again of *love*, for it is the first named *fruit of the Spirit*. (See Galatians 5:22, 23.)

**A. How Glorious Is God's Love to and Through His Own Children!** It was and is this love that should:

- **Fill the life of the saint.** Romans 5:5
- **Constrain us to serve.** II Corinthians 5:14
- **Cause us to lay down our lives.** Romans 10:1-4
- **Cause us to bear all things, endure all things.** I Corinthians 13:7

**B. We Love Because We Are Begotten of Him.** vss. 1-3.

**In verse one,** John writes "*and everyone that loveth Him, [God] that begeth loveth him also that is begotten of him.*" That is, if we love God who has begotten us in the gospel, we will also love others who are begotten of God through the gospel. Our spiritual power is cradled in love. When we love as we ought, we will have the power of God upon us, too.

**In verses two and three,** John goes on to speak of how we know we are in the love of God.

1. It is revealed by our natural obedience to His commands. If we love someone, we naturally want to please that person.
2. And we never feel that trying to please him or her is something of a burden. It never is a grievous thing to do acts of love for those whom we love.
3. The Christian will have the power of God upon his life to the extent that he or she walks in yieldedness to the will of God as expressed in the commands. It is the lack of yieldedness that brings powerlessness.
4. When we are not walking in submission, surrender, and love for His will and commands, then we will lack God's power in our lives, and the power of self and sin will reign.

*May God help us to see that a submission of love to the Word and the will of God is so very necessary.*

**II. POWER COMES FROM OUR BIRTH** I John 5:4  
*"For whatsoever is born of God overcometh the world:"*

Doctors tell us that for some weeks a baby has a natural immunity and strength that resists many germs, diseases, etc. In that little babe, just born, resides the wonder of a strength which makes it capable to battle with the world into which it has come. Then by the time three to six weeks have gone by, the body has also set up its strengths to resist many an onslaught of disease that the little one might face.

Spiritually, these things are true for the saved. God declares that *"whatsoever is born of God overcometh the world. . ."*, for it is a divine birth we received from Him. From the very moment of our conversion (salvation or the new birth) the power *to be and to act, to serve and to conquer* is there, if only we will use it -- walk in it.

**A. We Are Born of the Spirit.** vs. 3, 7

1. All the power of the Holy Spirit is ours now. We are to live in the light of His divine power made available for us.
2. John shared about the ministry of the Holy Spirit in detail in John 14:16-18 and John 16:7-15. Paul wrote that we need to be *filled with the Spirit* in Ephesians 5:18.
3. I Corinthians 6:19, 20 ought to be memorized, mediated upon, and made ours by application to our daily lives.

**B. We Are Given the Power of the Spirit.** Acts 1:8

1. His power is ours. The Holy Spirit came into our lives to take up His abode when we were saved. His power is for boldness to witness, for victory and for fruitful service.
2. Now, His power is to be experienced in our daily life.

**C. We Were Given ALL that We Need.** II Peter 1:3, 4

1. God states that all the promises we need for life and godliness are presently ours. This took place because of the birth into His family.
2. We can and ought daily to be partakers of the divine nature through His promises and His indwelling work in our hearts.
3. Now we are heirs and joint-heirs with Christ. (See Romans 8:14-18.)
4. God's power is made available to us because of birth into His family. (See Ephesians 1:19-21.)
5. Now we can add many virtues to our faith so that we will be neither barren nor unfruitful in our daily lives. (See II Peter 1:5-9.)

**III. POWER IS AVAILABLE TO US BY FAITH.** I John 5:4b, 5

*". . . and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"*

Not by our *fighting*, or our *trying*, or our *wanting*; no, no, no, but we **overcome by faith**. God says four times in His Word . . . *"The just shall live by faith."* The beginning of the Christian life is by faith and the continuation of that life is by faith. (Compare Ephesians 2:8, 9 and Colossians 2:6, 7.)

**A. Salvation is Totally by Faith Alone.**

Salvation is all of God. We were lost, hell bound, and totally unable to do anything by which we can save ourselves. It must be all of God, for we are without strength, and are ungodly. (See Romans 5:6, 8.) Salvation comes from God at the tremendous expense of the Savior's precious blood. It was grace that rescued us and set us free.

(See Romans 10: 9-13 and Ephesians 2:5-10.) We accept this salvation by faith.

**B. Power to Live for Christ is also By Faith.**

*"This is the victory, even our faith."* (See II Corinthians 5:7; Colossians 2:6; and Romans 5:1.)

1. It is a blessed fact that every Christian can be an *overcomer*. We do not have to continue in sin and failure. (See Revelation 2:7, 11, 17, 26; 3:5,12)
2. We can overcome in every temptation, trial, and testing that God allows in our lives. Every temptation to sin can be a moment of victory, for Christ is our victory for us. (See Ephesians 6:10; I Corinthians 10:13; Colossians 2:15.)
3. We must *overcome* the old nature, the inner foe (See Galatians 2:20) , for it is this flesh (or sinful nature) that responds to sin.
4. Also we must *overcome* the foe from without -- both the world and Satan. We are not to be conformed to the manner of life of the unsaved in their pleasures, pride of life and indulgence in sin. (See I John 2:15-17.) God commands us not to be conformed to this world (See Romans 12:2.) We are to be crucified unto the world and the world unto us. (See Galatians 6:14.)

**C. Faith is Our Weapon for the Battle.**

1. Paul wrote that we are to stand, stand therefore, and having done all -- to stand. (See Ephesians 6:10-17.)
2. As we stand against sin and Satan and all the various battles that we face as God's children, we are to know how to use the *shield of faith*. This means to face every foe in Christ's victory, armed with the Word of God, or the *thus saith the Lord*.
3. To use the shield of faith is to **apply His victory** over my sin, over the world and its pull into sin and over the devil and his tactics. To do this I am to claim promises as mine.
4. It means to daily change potential victory (which is there in Christ) to practical victory. It means to make His victory mine by appropriating by *proxy* what Christ did for me in obtaining victory for me.



***Praise God, we can overcome every foe by faith, walking in the victory that is already ours.***

**Conclusions:**

Many times when someone climbs the Alps, the higher they get, the more they realize that their life is in the hands of the guide. The guide is there to endeavor to lead them to victory. He may even have those under his care put their foot into his hand as they make it over some great chasm. In similar fashion, spiritually, our lives are in His hands and God has NEVER lost any of His children.

In all of life we exercise faith in many ways. May God help us to do so daily in our walk as a saint of God.

- 1 . Rapidly read Hebrews 11 and then list briefly some ways that faith was exhibited in the lives of those mentioned. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- 2 . Faith means -- *Forsaking All I Trust Him!*
- 3 . In the practice of a walk by faith we must take God at *His Word!*
- 4 . What are you trusting God for in your daily life? \_\_\_\_\_  
\_\_\_\_\_
- 5 . What is faith according to Hebrews 11:1? \_\_\_\_\_  
\_\_\_\_\_

# **GOD'S WITNESS TO HIS CHILDREN**

## **LESSON SEVENTEEN**

### **I John 5:6-13**

#### ***Introduction:***

This is a tremendous portion of Scripture with a thrilling emphasis upon God's witness to the saved, His adopted children.

There is one Greek word in this chapter (in the original Greek) which is translated by three English words: they are "*witness, record, and testimony.*" *God has given us a witness, a record or a testimony of Himself, of His will and His desire toward us.*

Trusting the witness of people around us is a daily part of of life. People come to us and tell of things we have never seen, and we believe them. With our friends we share the stories of various events experienced which the hearer has not experienced, did not see, and we believe one another. We make one another promises, and trust is exercised toward each other. How much more should we depend upon a Holy God who cannot lie. The entire commercial world is dependent upon the consumers' putting faith in various companies. We trust companies to fulfill their promises, and we go ahead and do business with them.

#### ***I. THE TRIPLE WITNESS ABOUT CHRIST -- AS GIVEN ON EARTH (5:6-8)***

*"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (vs. 8)*

John writes here in verses 6-8, of the triple witness in heaven and on earth about the person of Christ. Christ came by water and blood, and the Spirit beareth witness because the Spirit is truth. You will notice that verses 6 and 8 are dealing with the triple witness on earth concerning Christ.

#### **A. The Witness of the Water** (It could be that John is writing of any of the following three potential applications, or maybe all three.)

1. At Christ's baptism there was the witness about Him as the Son of God. God declared Jesus to be His only begotten Son. (See Matthew 3:13-17.) As Christ was baptized, He witnessed to the fact that *He belongs to God.*
2. It is John's point here that in the early Church the outward witness was carried on and maintained in the water baptism of the saved. Baptism means a confession of faith in Christ . . . a breaking with the old life . . . a walking in a new life . . . a picture of the death, burial, and resurrection of Christ. What a witness in water baptism! As we enter into baptism we witness to the fact that *we belong to God.*
3. Then there is another event in which *water* is a witness. Remember in John's gospel that he relates the event of the breaking of the legs of the thieves who hung on the crosses, but they did not break the legs of Christ in order to hasten death. (See John 19:31-37.) Instead, one of the soldiers pierced His side with a spear, and John writes, "*Forthwith came there out blood and water.*" (See John 19:34, 37.)

**Study of the Book of First John**

This probably made a deep impression on John; in later years he writes of it as recorded here. The water and the blood tells that Christ died of a broken heart as He paid for our sins.

**B. The Witness of the Blood** (Write a phrase about these portions.)

1. The blood cleanses from all sin. (Hebrews 9:12, 20-22) \_\_\_\_\_  
\_\_\_\_\_
2. The blood is the only means of remission. (Hebrews 9:22; I Peter 1:18, 19)  
\_\_\_\_\_
3. The blood brings peace and unity. (Ephesians 2:13) \_\_\_\_\_  
\_\_\_\_\_
4. The blood applied in salvation purges us. (Hebrews 9:14) \_\_\_\_\_  
\_\_\_\_\_
5. The blood was shed for us once and for all. (Hebrews 9:25-28) \_\_\_\_\_  
\_\_\_\_\_

Christ's blood shed for us is a very clear witness of God's view of the Person of Christ and the atonement He purchased for us. Since God the Father accepted His blood shed for us, therefore, we ought, by faith, to embrace the fact of His blood's being sufficient to atone for and totally cover our sins. Amen!

**C. The Witness of the Spirit** *"And it is the Spirit that beareth witness, because the Spirit is truth."* (vs. 6b)

1. The Holy Spirit came upon Christ in a most special way. (Read Matthew 3: 16, 17; Mark 1:9-11; John 1:32-34.) Christ spoke from Isaiah chapter sixty-one when He opened the Word of God in the synagogue as recorded in Luke 4:14-20. The Spirit came upon Christ in unparalleled fullness and permanence.
2. The Spirit, of course, is the Holy Spirit of God who, after Christ's death, resurrection, and ascension, came from heaven to indwell and fill the Christian's life as Christ had promised. (See John 16:7, 13; Acts 1:4-8.)
3. The Holy Spirit bore witness about Christ then, and still does so today. (See John 15:26, 27; 16:14.)
4. Christ promised the *power of the Spirit* upon our lives as we live for Him. (See Acts 1:8; 2:3-8; 4:31-33.)

The Holy Spirit then is a witness to the *person* and the *authority* of Christ, and to the *efficacy* of the precious, cleansing blood of Christ.

**II. THE TRIPLE WITNESS OR RECORD -- IN HEAVEN** (5:7)

I will be brief at this point, but verse seven would teach us that God the Father, Christ, the *logos*, or the Word (the Son) and God, the Holy Spirit, bear equal witness or testimony, and these three agree in one.

Here we have witness to the trinity, as well as to the equality of the triune Godhead. And we could say that these three give us witness or testimony to the threefold witness on earth.

**III. THE UNDENIABLE WITNESS -- ABOUT SALVATION (5:9-12)**

The word *witness* here is speaking of a testimony which we are to receive. Behind this portion are two important facts:

- A triple witness is enough to establish a fact, according to Deuteronomy 17:6 and 19:15. We witness a mighty triple testimony set forth by God the Father in His Word.
- The idea of a witness is an important part of John's writings. John, in His Gospel, brings forward many witnesses to prove the veracity of the person of Christ.

**See :**

- John, the Baptist as a witness of Christ's person -- John 1:15, 32-34; 5:33
- The Works -- John 5:36
- The Scriptures -- John 5:39
- The Father who sent the son -- John 5:30-32; 8:18
- The Spirit is a witness to Him -- John 15:26

**A. We Do Receive the Witness of Men (vs. 9)**

We trust those around us. We accept and act upon the word of doctors, educators, parents, business people, etc. How much more we need to accept God's Word.

**B. God's Witness is Greater (vs. 9)**

God has given us a witness about His Son, and about salvation. It is very clear and very simple. It can be relied upon for it is impossible for God to lie. The witness is His Word that cannot fail. (See John 1:12,13; 3:36; 5:24; 6:37-40; 10:27-29.)

*God's witness is not some happy feeling (emotion is about all that some have to point to in their supposed salvation) and it is not a matter of hoping. But it is a witness or testimony, or record that God has given about His Son and about our relationship to Him through salvation in Christ. This record is sure and steadfast.*

**C. God's Witness is of Eternal Matters (5:10,11)**

1. The person who has put faith *on or in* Christ has the witness in himself. The Holy Spirit bears witness about his salvation in the blood of Christ. (See Romans 8:16.)
2. It is to him that believeth on Christ! For salvation is in Christ alone. (See John 14:6; Acts 4:12; Acts 13:38, 39.)

*It is not a question of getting religion, or getting a feeling, but of complete dependence on Christ alone for salvation. If we do not believe God, we are literally saying God lies about it all. God wants us to believe and trust Him fully.*

*(See I Timothy 1:15; II Timothy 1:12b, and I Peter 1:5.) God clearly states that those who have the Son have eternal life. That is His record or testimony about His plan of salvation. **We must trust fully God's record that He has given us eternal life and this life is in His Son.***

**IV. THE PERSONAL WITNESS TO US -- IS TO BE ACCEPTED (5:13)**

Everything about salvation is a very personal thing. It is not just something to be accepted by us en-masse, but it must become ours personally. So much of what we give

to others quickly wears out, does not meet the need, or is gone, but God is offering that which is eternal.

**A. This Whole Portion Presses Home to Our Hearts the Vital Truth, "He that hath the son hath life."**

1. Not just physical life but God's quality of life -- eternal life.
2. The quality of life that Christ has becomes ours as a gift, for salvation is in a PERSON, the Lord Jesus Christ.
3. God's burden is that we might **know** that we have eternal life. The pledge of confidence is God Himself, and His witness through His Word, by the Holy Spirit, and because of His Son. We must accept the witness of the Father, Son, and Holy Spirit.

**B. This Is a Life that --**

1. **GROWS (II Peter 3:18),**
2. **that KNOWS (I John 2:20),**
3. **that SHOWS (Luke 8:39),**
4. **that FLOWS (John 7:38, 39), and**
5. **that GLOWS (Psalm 34:5).**

*Oh, what a salvation this is from the Heavenly Life-giver!*

# HOW TO GET WHAT YOU NEED IN PRAYER!

## LESSON EIGHTEEN

### I John 5:14, 15

#### **Introduction:**

This is one of the most remarkable portions to be found in the Bible about God's hearing and answering prayer. God gives us a tremendous promise in these two verses.

Remember the themes of I John -- *fellowship, love, life and knowing!* These two verses relate to every one of these themes. God wants us to have sweet *fellowship* with Him in prayer and the joy of His *love* evidenced in wonderful answers to prayer. Our Christian *life* is gloriously blessed through answers to prayer, and it is His will that we *know* the joy of daily answers to prayer.

The Amplified New Testament states it this way: "*And this is the confidence -- the assurance, the (privilege of) boldness -- which we have in Him: (we are sure) that if we ask anything (make any request) according to His will (in agreement with His own plan) He listens to and hears us. And if (since) we (positively) know that He listens to us in whatever we ask, we also know (with settled and absolute knowledge) that we have (granted us as our present possessions) the requests made of Him.*"

#### **Notice carefully what God is saying in these verses:**

1. There is a way in which certain people can pray so as to get the thing they ask, and know before they actually get it that God has heard and will grant it.
2. They can have the joy of anticipation that God will grant the request before it comes.
3. It does not say -- This is the uncertainty that we have in Him, that we can never know God's will and therefore we can never be sure that our prayer is heard. And yet that is the way some Christians seem to think about prayer, according to their actions.

#### **I. TO WHOM THIS ASSURANCE IS GIVEN (5: 14, 15)**

When you try to understand and/or apply the promises of God, always be careful to notice just exactly to whom they are made. The verses just prior (5:9-13) clearly give us an understanding about whom God was addressing.

##### **A. To Those Who Believe on The Son of God (vs. 10)**

1. It is not to those who believe *about Christ, the Son*, but who believe ON Him. There is a great difference. (See I John 5:9-13.)
2. God does not hear the prayers of the unsaved, except for the prayer of repentance and faith in Christ. (Look up the following, and write in a phrase.)

Psalm 17:1 \_\_\_\_\_

Psalm 34:15, 17, 18 \_\_\_\_\_

Psalm 66:18 \_\_\_\_\_

John 15:16 \_\_\_\_\_

**B. Only to Those Who Have Eternal Life** (vs. 11)

1. Those who have the Son also have everything they need by virtue of salvation, because God promises to supply those needs. (See Romans 8:32.)
2. God deals with us as His blood-bought, adopted children who are heirs and joint-heirs with Christ. (See Romans 8:14-17.)
3. The assurance of verses 14 and 15 cannot be ours without the assurance that verse 13 is also ours.
4. It is hopeless to expect the experience of answered prayers when the Lord and His salvation have been rejected and we are *not* in the family of God.

**II. WHAT THE ASSURANCE MEANS** (vss. 14, 15)

**A. We Must Ask According to the Will of God.**

1. In order to be sure that God hears and will grant us the petition, we must ask according to His will.
2. If we **ask** according to the will of God, we are then assured God **hears**; and since God hears, we **have the petition** for which we asked.
3. God strongly states this confidence to His children. We may pray and not have any feelings about it. But if we have asked according to the *will of God*, God states that we have the answer even before it comes or we see it. God who cannot lie has declared it to be so!

**B. We Must Know God's Will -- Then Enter Into the Assurance.**

1. We can only know God's expressed will by reading the Word of God. By knowing the promises and laying hold of, or claiming them, we enter into His promise of verses 14 and 15.
2. God has given us His Word for the specific purpose of revealing His will to us. Then we can read the promise and rightfully claim it in prayer.

*Do we need to say **if** or **if it be Thy will**? All the promises are yea and amen in Christ Jesus. (See II Corinthians 1:20.) What does that mean? We do have a right to plead the promises of God. We need not put an **if** where God has put an exclamation point. We do not have to put an **if** when we know God's will about a matter. **We do need to know His heart and desire by knowing His Word.***

*If we put an **if** in our prayers about something already expressed as a promise of God (or an evidence of the expression of His will), then we are doubting God.*

*In cases when we do not know God's will, then we should say, **if it be thy will**. In all cases we need to be submissive to the will of God.*

**C. We Must Seek His Will When It's Not Expressed in the Word of God.**

1. It is the work of the Holy Spirit to make known the will of God when we are in doubt. (See Romans 8:26, 27.)

**Study of the Book of First John**

- 2. While we are praying and facing matters unknown or confusing to us, the Holy Spirit will help us to pray according to the will of God. At times He will pray through us with *groanings that cannot be uttered*.
- 3. Many things we need are not definitely promised in the Word of God, but that does not mean they are therefore outside His will. (See Matthew 6:33; I Corinthians 2:9, 12, 13; 3:21-23.)
- 4. It is the Holy Spirit's work to give us direct illumination so we can know the will of God in matters about which we pray. That direction is always in keeping with the Word of God. (See I Corinthians 2:9, 10.)

**III. MAKING THE ASSURANCE OURS**

**A. We Must Pray in Faith -- Mark 11:24; James 1:5-8**

We cannot expect to receive answers, no matter how clear the promise, when we doubt God. The Word must be claimed by faith. We must pray in confidence, in expectation of getting or receiving and having answers from God. (See Matthew 7:7-11.)

**B. We Must Study the Word of God -- John 15:7; Acts 17:11; II Timothy 2:15**

Study should take place so we can know and do the will of God. Intelligent praying is based upon an intelligent faith in a clear stated portion of God's Word which has been claimed by the individual. Faith comes by hearing, and hearing by the Word of God. (See Romans 10:17.) God will help us have the faith as we hear and apply the Scriptures to our own lives.

**C. We Must Depend Upon the Holy Spirit -- I Corinthians 2:9-11**

He guides through the Word of God. He speaks to the inner heart as we listen to Him by our reading the Word of God. He gives confidence as we listen to what God says.

**D. God Wants Us to Know His Will**

Look up the following verses, study them and write a phrase here.

Ephesians 5:17 \_\_\_\_\_

Colossians 1:9 \_\_\_\_\_

Colossians 4:12 \_\_\_\_\_

God directs so we know His will. Only then can we pray right, and then we can claim I John 5:14, 15. We can **know** that we will have the petitions we desired of Him, and we can claim them prior to receiving them. Then we can start thanking God for **what He is going to do, before He has done it**.

Study Acts 16:6-10 and 18:8-11 and note the things Paul faced and how he knew the leading of the Lord. How did God speak to him? Does God speak to us today? If so, how? He wants His speaking to be real to us -- as it was to Paul.

**What did you find in Acts 16 and 18?**

---



---



---



---



## ***Study of the Book of First John***

Some basic things that are a part of this total picture of having prayers answered go together. They are: ***being***; that is, we are His, born again; ***obeying***; or because we keep His commandments; ***dwelling***; we dwell in Him, and He dwells in us; ***knowing***; according to His will; ***asking***; for the definite thing. And then we ***receive*** *the petitions we desired of Him*.

# **WARNINGS FOR THE SAVED!**

**Part One**  
**LESSON NINETEEN**  
**I John 5:16-17**

## **Introduction:**

The Epistle of I John is brought to a close with a number of warnings for all the saved to heed. Intermingled in these last few verses are some serious things to apply, some glorious facts to note, and some other lessons of importance to heed for our lives and testimony for Christ. (We will take the next two lessons to cover the rest of I John.)

We have just studied those precious portions in chapter five about assurances that God has given us concerning Christ, the trinity, salvation, and answered prayer. Now John turns to some closing instructions to those Christians to whom he had written. All of this applies to our lives as well, so let's pay close attention to what we find in this final portion in I John.

## **I. A WARNING ABOUT A SIN UNTO DEATH (5:16)**

### **A. We Are Admonished to Pray for a Brother.**

The implication is clear. Not always, but sometimes sickness comes to the children of God as divine chastening. God uses various means to bring about correction and discipline because of waywardness on our part. Through discipline God wants to have the desired effect of bringing spiritual restoration to the one who has fallen into sin.

It is apparent from this portion that the one praying for the brother sees the results of God's chastening hand, for he "*sees his brother sin a sin not unto death, and he shall ask . . .*"

#### **We are urged to:**

- \* pray for one another, (James 5:13-16)
- \* uphold one another, (Galatians 6:2, 3; Hebrews 10:24)
- \* admonish one another. (Galatians 6:1; Ephesians 6:18)

### **B. There Is a Sin Unto Death.**

God is speaking of physical death here, not eternal death, which is to be lost in hell forever and ever.

This reminds us of the solemn warning found in I Corinthians 11:30-32. These portions teach us that there is a sin unto death. There is the possibility of continuing in sin and bringing chastening from God upon one's own head. The chastening that some in Corinth had experienced was a *sickness and bodily weakness even unto premature death*. (The word asleep means death in Christ or taken to heaven early as a judgment upon sin.)

There must be self-judgment, or God will bring chastening. If we do not judge our own sin, God will step in because of our unwillingness. He does not want us to be condemned with the world; therefore God will take us home early if that is necessary.

*Moses sinned unto death when he became angry with the children of Israel and smote the rock in indignation, instead of speaking to it. (Numbers 20:12)*

*Ananias and Sapphira sinned against the Holy Spirit in pretending a devotedness they did not possess. When they faced the sin, they told a lie and sinned a sin unto death. God cut off their lives, for there was immediate chastening. (See Acts 5:1-11.)*

*Practicing sin is a serious thing indeed, and many a Christian has had his life cut short in death, or had a serious calamity befall him that put him (or her) on the shelf for the rest of their lives. (See I Timothy 1:18-20.) Paul was very concerned that this did not happen in his own life. (See I Corinthians 9:24-27.)*

**II. A WARNING ABOUT SIN AND ITS POWER (5:17)**

**A. All Unrighteousness is Sin.**

1. Sin is distasteful to God. God hates sin, and a partial list of things God hates is given in Proverbs 6:16-19. While there are sins that do not necessarily bring immediate chastening in the life of the saved person, yet God hates all sin.
2. The Jews recognized two kinds of sin -- that which was committed unwittingly (thus not deliberate) and that which was committed with a high hand, with a deliberate heart, and with a haughty spirit. The latter is a sin in which the person knows full well that it **is** sin, but defiantly takes his own way.

**B. Not All Sin is a Sin Unto Death.**

We are told what we are to do **IF we are to be spared** God's dealing with us in chastisement. Instead, we can have His blessing.

Proverbs 28:13 \_\_\_\_\_  
\_\_\_\_\_.

David tells us what took place when he did not deal with his sin.  
Psalm 32:3, 4 "my bones \_\_\_\_\_, there was roaring all \_\_\_\_\_  
\_\_\_\_\_, day and night thy hand \_\_\_\_\_ upon me: my moisture is  
\_\_\_\_\_ the drought of \_\_\_\_\_.

David tells us what he did about his sin (probably with Bathsheba, etc.).  
Psalm 32:5 "I \_\_\_\_\_ my sin \_\_\_\_\_, and mine  
\_\_\_\_\_ have I not hid. I said, I \_\_\_\_\_ my transgressions  
unto the Lord . . ."

Not all sin is a sin unto death, but if sin is not confessed and repented of, we can expect that God will bring chastening because He loves us. (Study Hebrews 12:5-15 in detail.)

1. The divine meaning of God's chastening (vss. 5-10)
2. The tenderness of divine purpose in all chastening (vs. 10)
3. The present experience in chastening (vs. 11)
4. The future outcome in chastening (vss. 10, 11)
5. The personal attitude toward God's chastening (vss. 5, 7, 9, 11)
6. The present encouragement in the face of chastening (vss. 12-15)

# WARNINGS FOR THE SAVED!

Part Two  
**LESSON TWENTY**  
I John 5:18-21

We will continue this study of warnings to the saved. Remember that the whole book was written to the *little children*, as John called them. He was aged, and had probably won many of these people to Christ. John was deeply burdened for them, for perhaps he would never see them again.

Just as any good pastor is burdened for new converts, John had a deep concern for their spiritual well being; therefore he brought many warnings to their attention. Let us consider the remainder of the book.

### **III. A WARNING ABOUT SIN AND ITS PRACTICE (5:18)**

Here we have the words *we know* again. They are found seven times within the brief space of verses 13- 20 in this chapter. The words *we know* are very characteristic of this book.

#### **A. We Do Not Practice Sin.**

1. The saved will not want to continue in sin. Here God reminds us of a truth we studied in detail in chapter three; that is, "*whosoever is born of God sinneth not,*" does not continue practicing sin.
2. Why not? Because he is begotten of God. He has a new nature. He will want to keep himself from sin. How carefully John has insisted that the Christian life is a changed life and a holy life. The words *sinneth not* are in the present tense, speaking of continued action or continuing on through the course of a person's life. (What a contrast this is to Ephesians 2:1-3 which speaks of our continued practice prior to salvation.)

#### **B. We Are to Be Kept From the Evil One and Evil Practices.**

1. Christ prayed that we would be kept from evil. (See John 17:9-12, 15-17.)
2. God provided that we would be kept from evil. (See I John 4:4; Ephesians 6:10-18.)
3. By faith we can overcome. (See I John 5:4, 5.)
4. God keeps His own. (See Jude 24; Hebrews 7:25.)

### **IV. A WARNING ABOUT THE WORLD AND WICKEDNESS (5:19)**

This verse speaks of a tremendous contrast. Immediately when we are saved, we are no longer to *be of the world*, but we are to be led of God. (See John 15:18-20.)

#### **A. We Are Called:**

1. out of the world, (John 15:19) \_\_\_\_\_
2. set apart from the world, (John 15:19) \_\_\_\_\_

3. though, hated by the world. (John 15:19, 20) \_\_\_\_\_

**B. We Are Set Free --**

From a world that *lieth in the lap of the wicked one, or Satan*. While we know that we who are saved are of God, we also know that the world lies in wickedness. Satan as the God of this world has orchestrated it to *dance to his tune*.

We are to be set daily free from the domination of lust and corruption. (See Titus 2:11-14; II Peter 3:3, 4.) We are to heed the many warnings not to walk in the sins of the world. (Study Ephesians 4:17-29.)

**V. A WARNING ABOUT HIS COMING (5:20 a)**

While the world lies in the lap of the Satan, the wicked one, we are looking for the ONE who will take us *up and out*. We need to be reminded that the ONE who **is come -- is coming again**. We need to be separated from sin, and to love and await His coming. (Note I John 2:28-3:3.)

**VI. A WARNING ABOUT BEING IN THE TRUTH (5:20)**

God has given us an understanding. He expects us to have spiritual perception. It seems that so many Christians lack spiritual discernment about 1) the will of God, 2) the purpose of God, 3) the ways of God, and 4) the need of a holy life.

**A. God Gives Us Understanding.**

A grasp of holy things is to be ours, that "*we may know Him that is true . . . we are in Him that is true. This is the true God and eternal life.*" God wants us to **know** Him that is true. When we live with a person, we know that person better. **If we really walk with God, we will know Him that is true!**

**B. All Things Are Revealed to Us By His Spirit.**

I would urge you to read and reread I Corinthians 2:9-13. (Do the following.)  
Vs. 9 - In ourselves we do not understand these things, but God hath prepared them for \_\_\_\_\_.

Vs. 10 - God hath \_\_\_\_\_ them unto \_\_\_\_\_ by His Spirit. For the Spirit searcheth all \_\_\_\_\_, yea, the \_\_\_\_\_ things of God.

Vs. 11 - The things of God \_\_\_\_\_ no man, but the \_\_\_\_\_ of \_\_\_\_\_.  
(This means that the Spirit of God teaches us these things.)

Vs. 12 - We have received the spirit which is of God; that we might \_\_\_\_\_ the \_\_\_\_\_ that are freely \_\_\_\_\_ to us of \_\_\_\_\_.

Vs. 13 - Is not through or by man's wisdom, but that which the \_\_\_\_\_  
\_\_\_\_\_ teacheth; comparing \_\_\_\_\_ things with \_\_\_\_\_.

***If you read II and III John at this point, you will see that God wants us to walk in truth.***

**VII. A WARNING ABOUT IDOLATRY (5:21)**

*"Little children, keep yourselves from idols. Amen!"* An idol is anything, or anyone, that takes the place God should have in our lives. We have many ready-made gods in our world today -- like the gods of money, of good fortune, and of beauty.

**A. Here Is a List of Some of the gods of Old:** (I think that you will note that all of these gods are very much alive today throughout our society.)

1. *Narcissus -- the god of self (He fell in love with his reflection in a pool.)*
2. *Bacchus -- the god of wine*
3. *Venus -- the goddess of love*
4. *Apollo -- the god of physical beauty*
5. *Minerva -- the god of science*
6. *Fortune -- the god of luck*
7. *Golden calf -- the god of money*

**B. We are to guard ourselves from idolatry.**

Is it not amazing that some religions make much of idolatry and have their statues for people to worship? We who believe the Bible must be careful that we do not put men, or our interests, our desires and will, material things, etc., in the place of God. We are to let God keep us! **Amen and Amen!**

**I Corinthians 10:1-12 gives us a strong warning about idolatry.  
Plan to read this and note God's warnings.**