

I. INTRODUCTION.

A. Scripture text: **1John 2:7-17.**

Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. [8] On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. [9] The one who says he is in the light and *yet* hates his brother is in the darkness until now. [10] The one who loves his brother abides in the light and there is no cause for stumbling in him. [11] But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. [12] I am writing to you, little children, because your sins are forgiven you for His name's sake. [13] I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. [14] I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. [15] Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. [16] For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. [17] And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever.

B. Brief review of our preview lessons:

1. The problem being discussed is of Gnosticism (knowledge, mysticism, and asceticism).
2. Jesus is the Incarnate Son of God.
3. We are to walk in the light as Jesus is in the light.
4. Jesus is our advocate and bondsman before God when we sin.



C. Tonight we see how we are to practice the new commandment by staying away from worldly lust.

II. THREE PILLARS OF FELLOWSHIP WITH GOD.



A. The first pillar is the fact that Jesus is the Incarnate Son of God (1Jn. 1:1,2).

What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life-- [2] and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us--

B. The second pillar is moral purity; walking in the light and not in darkness (1Jn. 1:6,7).

If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; [7] but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

C. The third pillar is walking love for the brethren (see 1Jn. 2:8-10).

On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. [9] The one who says he is in the light and *yet* hates his brother is in the darkness until now. [10] The one who loves his brother abides in the light and there is no cause for stumbling in him.

III. THE NEW COMMANDMENT (1Jn. 2:7-11).



A. The old commandment comes from Lev. 19:18.

'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

B. The old commandment said:

1. To love your neighbor as yourself (Mt. 5:43).
"You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR, and hate your enemy.'
2. To treat him/her as being in the same position and importance as you are (Mt. 7:12; Rom. 13:10).
(Mt 7:12) "Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.
(Rom 13:10) Love does no wrong to a neighbor; love therefore is the fulfillment of *the* law.

- C. The new commandment comes from Jn. 13:34:
 “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.
 1. New in time due to Jesus giving the commandment approximately 29AD.
 2. New in kind because it is a new kind of commandment; different from the old one.
 (Jeremiah’s statement about a new covenant meant a new kind of covenant; see Jer. 34:31-34).
- D. The old commandment said: love your neighbor **as** yourself.
 The new commandment says: love your neighbor **beyond** yourself.
 Note the following passages; Phil. 2:3-8; Jn. 15:12,13; 1Jn. 3:16; Rom. 5:6-8.
(Phil 2:3-8) Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; [4] do not *merely* look out for your own personal interests, but also for the interests of others. [5] Have this attitude in yourselves which was also in Christ Jesus, [6] who, although He existed in the form of God, did not regard equality with God a thing to be grasped, [7] but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. [8] And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.
(Jn 15:12,13) “This is My commandment, that you love one another, just as I have loved you. [13] “Greater love has no one than this, that one lay down his life for his friends.
(1Jn 3:16) We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.
(Rom 5:6-8) For while we were still helpless, at the right time Christ died for the ungodly. [7] For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. [8] But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
- E. Unfortunately it is possible to be born again and not be walking in this kind of light (1Jn. 2:9,10; 3:14).
(1Jn 2:9,10) The one who says he is in the light and *yet* hates his brother is in the darkness until now. [10] The one who loves his brother abides in the light and there is no cause for stumbling in him.
(1Jn 3:14) We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.
- F. As long as Xian are walking in the light (both morally and in love), there is no occasion of stumbling. We cannot stumble or give opportunity for others to stumble.

IV. JOHN’S CONFIDENCE IN THE TRUE BELIEVERS (1Jn. 2:12-14).

-  A. The Greek scholars tell me there are two different words usually translated as “little children.”
1. The Gk. *teknia* is found in 1Jn. 2:1,12,28. This word means all of God’s family in Christ.
(1Jn 2:1) My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;
(1Jn 2:12) I am writing to you, little children, because your sins are forgiven you for His name’s sake.
(1Jn 2:28) And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.
 2. The Gk. *paida* is found in 1Jn. 2:13,18. This word means new converts.
(1Jn 2:13) I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.
(1Jn 2:18) Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.
- B. Therefore three categories (spiritually speaking) of people are mentioned in this text:
1. Fathers are mature Xians.
 2. Young men are maturing Xians.
 3. Little children are immature Xians, babes in X.
-  C. But notice the confidence that John has in all three groups:
1. To everyone (*teknia*; little children) he writes: your sins have been forgiven (see 1Jn. 2:12).
 2. To the mature (the fathers) he writes: you know Him who is from the beginning.
 3. To the maturing (young men) he writes: you have overcome the evil one and are strong.
 4. To the immature (little children) he writes: you have known the Father.
-  D. When John says in 1Jn. 2:13,14 “I have written” he may be referring to the gospel of John.

V. A WARNING AGAINST THE Gnostic PHILOSOPHY OF THE WORLD (1Jn. 2:15-17).



- A. The admonition is to not agape the world (give yourself up or over to the world). The Gnostics believed that the world was a place to fully indulge the flesh and receive gratification.
- B. But the Gnostic world lies in the power of the evil one (1Jn. 5:19).
We know that we are of God, and the whole world lies in the power of the evil one.
- C. Three reasons for not loving the world:
 1. It is not of God (see 1Jn. 2:16).
 2. It is going to pass away (see 1Jn. 2:17a).
 3. The one who loves God will live forever (see 1Jn. 2:17b).
- D. Three areas of prostitution (unworthy of gain) of human life:
 1. Lust of the flesh; a strong desire for that which is within.
The Greek word for flesh is *sarkos* from which we get the word sarcophagus, meaning a coffin or dead flesh box (Rom. 1:24).
Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.
 2. Lust of the eye; a strong desire for that which is without.
That which gratifies the sight (Mt. 5:28).
but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.
 3. The pride of life; to vainglory, an improper attitude toward possessions of all kinds.
An arrogant, haughty impious display of one's lifestyle (Rom. 1:30; 2Tim. 3:2; Mt. 6:1,2).
(Rom 1:30) slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,
(2Tim 3:2) For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,
(Mt 6:1,2) "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. [2] "When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full.
- E. The comparison of these three areas with:
 1. The temptations of Eve (see Gen. 3:1-6).
 1. Good for food (lust of the flesh).
 2. Beautiful to look at (lust of the eye).
 3. To make one wise (pride of life).
 2. The temptations of Jesus (see Mt. 4:1-11).
 1. Make stones into bread (lust of the flesh).
 2. All the kingdoms of the world (lust of the eye).
 3. Jump off the temple (pride of life).

VI. CONCLUSION AND INVITATION.



- A. The new commandment comes from the foundation of:
 1. Jesus being the incarnate Son of God.
 2. Our walking in moral purity.
 3. Our walking in love toward the brethren.
- B. The new commandment means loving your neighbor as yourself and beyond yourself.
- C. The new commandment means not participating in the lust of flesh, lust of the eye, and the pride of life.
- D. Can John have the confidence in you as he did the mature, maturing, and immature to do these things (walk in purity, love, and not in lust)?
- E. Plan of salvation for non-Xians, erring Xians.