

## A Know So Salvation

### My Notes 4/14/2024 Sunday School

#### [SermonAudio - Media Player](#) A Know So Salvation

- [1 John 2:1-7](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
- 2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.
  - 3 And hereby we do know that we know him, if we keep his commandments.
  - 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
  - 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
  - 6 He that saith he abideth in him ought himself also so to walk, even as he walked.
  - 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Well, how old are you, Sunny? 33. Here you go, Leo. You're 57 like Heinz ok, anybody, want to donate to the Sunny fund here? We gotta get her some lunch, that's for sure now don't be taking that out of the offering money.

Alright, we're in [1 John 2:1](#) So if any man sin, we have an advocate with the Father. Isn't that a good news? Jesus Christ the righteous, [1 John 2:2](#) And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, remember this from last week so just a little bit of review here. So he's the propitiation for our sins. So that means he's the mediator. He he makes peace with God for us. He's the mediator of the new covenant through the blood of the sprinkling that speaketh better things than that of Abel [Hebrews 12:24](#) says so better things because his blood is not tainted with disobedience. [Hebrews 7:25](#) Wherefore he is able also to save them to the uttermost. Is that what it says? No the uttermost that's right. That come unto God by him. So it's critical here advocacy seeing he ever liveth to make intercession for them. So we spent a lot of time about propitiation. Remember the judgment seat turns into a mercy seat as soon as the blood is sprinkled. So he's an advocate for us, and not for us

only, but also for the sins of the whole world. So we don't believe in universalism. So we reject the notion that everybody's going to heaven. The Bible is very clear that a lot of people are going to hell. So when it says he's propitiated for the sins of the world, it means that he is a complete expiation. Or in other words, what he did at the cross is a full atonement so it could cover everybody. So that doesn't necessarily mean that everybody believes. So there's still the condition we have to believe, and that's how he becomes our intercessor.

Alright, so this is nothing but review from what we saw last week. [1 Timothy 2:3-4](#) For this is good, and acceptable in the sight of God our Savior;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Well [2 Peter 3:9](#) That God's not willing that any perish, but that all come to repentance. So there's the mind, and heart of God, and that is his desire to save, his willingness to save. He wants all men to be saved, and to come to the knowledge of the truth, but they have to come to the knowledge of the truth.

That's man's responsibility, but there's God's will for you, right there to save. So we dispel these notions that we read last week from Calvin's Institutes, that God had predestined people to hell, that everybody's already lock, stock, and barrel put into hell, and that this is God's mercy to save a few people indiscriminately because they're dead in sins, and trespasses they can't respond to the gospel, so he basically takes them, and saves them without their will. It's just all it is a construct theological construct, but it defies what the Scripture says. Alright, so what? We're going over these quotes all last week, and there are other disturbing quotes, and here, Doctor Stanley Gower, this is a Puritan writer, and he writes, there's no greater heresy than the suggestion that God loves all alike. So I don't know what he thinks about the the passage that's before us or [John 3:16](#), or the one that we saw in [First Timothy 2:4](#) God so loved the world that he gave his only begotten son. So we want to correct all this false doctrine, and there are a lot of people that hold it. Anybody that has joined a Presbyterian Church has consented to the Westminster Confession of Faith, and so that means that they believed in Reformed theology, which includes the notion of five point Calvinism. Now, most Presbyterians aren't aware of this, by the way. If you told them this, they'd say, oh no, we don't believe that, but all they have to do is check out what they signed on for. So, and I've said it, I guess facetiously, but any of you know, get mad or whatever, and join a Presbyterian Church I'll come, and haunt you in your dreams. Alright I like this, in particular this passage in [Second Peter 2:1](#) where it says but there were false prophets among you as there shall be false teachers who privily that would mean secretly privily, shall bring in damnable heresies, even denying the Lord that bought them. Now what I emphasize here is the fact that the Atonement of Christ. What he did at the cross propitiated the sins of the world, even lost people. So these are people that reject, and are in for what's in store for them is eternal damnation. Their damnation slumber with not, it says a little bit later here in the same context. So they were lost people, and yet we see that Jesus has made, and paid the price for their redemption. The fact that they reject it, and followed damnable heresies

is on them. They've exercised their will against God, but the propitiation is available to any, and to all, even to those that deny the Lord. So it is indeed a worldwide provision. So everything that's happening in the world today, we have every right to pray for all these lost people, there's so many lost people, the Muslim world is quite lost. Um, and the the Jews are quite lost. They need to be saved. They need to. Their eyes need to open till we turn to eternal life or else they will go to hell forever. So there's one way to heaven. It's through the blood of Jesus Christ. He is the only mediator. He's the only means of propitiation. If you reject that, if you call Jesus, what they do in the Talmud, and in the Mishna in the mid rash. That he is an illegitimate son of Mary, and a German soldier. They make these things up as they go along. That's heresy damnable heresy, but Christ is waiting with open arms. They have to believe on the Lord Jesus Christ. You would think with bombs exploding over their heads that they would start to consider perhaps we've made some mistake here, and we need to know our Lord, and our Savior, and our Messiah Jesus, pray for this. Pray for the peace of God, for the peace of Jerusalem, the peace of the Jew. The Jew needs to make peace with his God. God is angry with sinners all day and every day, [Psalm 7:11](#) tells us. So there again we just saw this passage in [Second Peter 3:9](#) noted it that the Lord is not slack concerning his promise toward us, as some men count slackness, but he is long-suffering to us not willing that any should perish, but that all should come to repentance. So that's God's will right there. That's what he wants, and one day we're going to see out of every tribe, kindred nation, and tongue all those assembled before the throne of Christ, and singing. We better start practicing right there [1 John 5:13](#) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. [John 20:31](#) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. [Revelation 5:9](#) Thou art worthy to take the book, and to open the seals of redemption Christ has done what needs to be done to redeem the world from iniquity, and that was by thy blood, out of every kindred, tongue, people, and nations. That's all inclusive, the promises of God. So again, we don't want to, we don't want to mix this up with the false doctrine of universalism, the doctrine that's held by some of the modernists today that say there is no hell, everybody goes to heaven, and we have modernists from all different stripes, new evangelical modernists who today, who downplayed the doctrine of hell don't speak much about that, and they believe that you want to emphasize the positive things, but if you're not warning people about hell, you're not, you're not preaching let's face it, right?

[1 John 2:3](#) And hereby we do know that we know him, if we keep his commandments. All right, Let's go on then. So here in the next portion of the second chapter, hereby we do know that we know him if we keep his commandments. So I like this. This is all about having assurance, isn't it? So we know that we know. We know that we know him if we keep his commandments. [1 John 2:4](#) He that saith, I know him, and keepeth not his commandments, is a liar,

and the truth is not in him. [1 John 2:5](#) But whosoever keepeth his word in him verily is the love of God perfected. We were talking about this before perfected. Well, you say perfect. Well, perfect means you've arrived perfected means that you're getting the nubs, and the barnacles of the old life, and your little by little you're eliminating out of your life right? That's being perfected. So in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought also so to walk even as he walked. So let's take all the context here in the notion again is assurance. So God's people shouldn't be wandering about, wondering whether or not they're saved or lost. I mean, what good would we be to the rest of the world if, we're walking with that, we have to have some certitude, some assurance, and the word of God likened here, the word, the commandments, you know, that's really, those are all synonymous terms. The commandment of God is more than the 10 commandments. It's the it's the corpus of truth that's found in the holy scriptures. So you know his word. He that keepeth his word, believes his word, trusts his word keeps his commandments, keeps, and holds them as the truth. So this is sanctification, this is the perfecting of the Saints. The believer is moving on an upward upward course. This is the pilgrims progress. This is sanctification by the Holy Spirit. So it's a know so salvation. So let's take a look here. I like this expression. Know so salvation, testimony of a changed life, that's certainly gives us assurance. What were you, and what are you now? The times past of our life, [1 Peter 4:3](#) says. It sufficed us to accomplish the will of the Gentiles, but now you know, there's always this contrast, and what we were and what we are, and of course, what we will ultimately become, which is perfection when we finally step out of these bodies of ours. So this, this passage that's before us is again all about certitude. We do know that we know him, so there's no mistaking this later in [First John 3:14](#) We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. We're going to get to this point a little later this morning the idea of a manifesting love for each other, and believers were all vitally tied together through Jesus. [John 15:5](#) I'm the vine, and you are the branches. So we're all part of that cluster, right? So we're all, we're all joined vitally to Christ, and we all draw up our life from him, and as a result, that unifies us, and there is this nexus, the spirit bringing us all together, binding us heart to heart, life to life. So I encourage all believers here to get along with each other. We should we need to get along with each other, right, and you've got a lot of peculiarities, I want you to know that, but I still love you. How's that sound, right? And you say, well, preacher, you know there are certain things about you, that bother me. Well, I'm sure there's certain things about me that bother you. So you see, we have to, we have to get along, don't we, and we're going to go to heaven someday, and you're not going to want to say, well, I don't sit near that person, you know, we've got to get along with each other so it'll be much easier in heaven, I'd have to say, because again, all of your eccentricities, and all your peculiarities will be done for you will all be just like me, and so we'll all get along right. We'll all be like Jesus, our big brother, right? He calls us friends, doesn't he, in [John 15:15](#). All right, so there's so much more to it, of the testimony of God's word gives us an know so salvation [So 1 John 5:13](#) There's

so much of this. It's one of the operative words in the Epistle to 1st John, these things have I written unto you that believe on the name of the Son of God, that you may know that you have eternal life, and that you may believe on the name of the Son of God. So know again, see, so we can underline this, that we may know that we have eternal life, not hope, not guess, but know so when a believer or you're talking to someone, they say, well, I hope I'm going to heaven. That immediately makes us wonder, who are they trusting to get there? What vehicle is taking them to heaven after all? Well, if you probe them a bit further, you'll find out that they're keeping themselves saved, and that's how they look at it. That they you know, well, you know, they don't want to be presumptuous about the matter. Well, that would be the case if you're trusting yourself. If you're saying I don't know if I'm good enough to make it there, well, I already know the answer to that you aren't good enough to make it there. So Christ is good enough, and here's your vehicle. He is the conduit to heaven. So that is what you must be trusting as it says here that you may know that you have eternal life, that you know that you believe on the name of the Son of God. So you're you're trusting something else to save you in other words, and John here we have 39 times in first John this expression comes up, **you know**. You know, so 39 times in five chapters, and we'd have to say the epistles of John in a sense, the chapters are laconic. Look at the first chapter there. What do we have, 10 verses. So these are brief chapters. So it's a book that you can read in 15 minutes, right? So you're done with it, and yet 39 times the word know appears. It seems to me again that God's trying to tell us something from this epistle, and remember that the writer of the epistles of first, second, and Third is John, and he is also John the Beloved. He's the one that had his head upon the breast of Christ at the Last Supper. He is the one that Jesus gave the sober arcade the disciple whom Jesus loved so he was close to the Lord would have to say, with his head bent upon the breast of Christ, he would have heard the divine heartbeat, and as it were he would have been privy to the secret things of the Lord, and that's why in a sense we have the mysterious Gospel of John in a sense that separated from the narratives of the 1st 3 synoptic gospels it's a spiritual gospel. There are things in it that are high, and lofty, and in some cases information that only John would know. For instance, the Great High Priestly Prayer in [John 17](#), and people say, well, how did John know what he said in the garden, but these are things that are given to him, and finally the book of the Revelation, where we have the fulfillment of all the prophecies. All of this is given to John, so there's a sense in which there's an endearment here. He's the only one at the cross, you know, and in [John 19:26](#) so behold your mother, and woman behold your son, but there's nobody else there. Peter has gone off somewhere. The others are hiding in the upper room apparently some of them are on a hill far away, watching this from a distance. So John indeed would have to say was the closest of the three, Peter, James, and John. So there are things that he knows, and tells to us in the Gospel as well as the Epistles, and certainly the book of Revelation that no one else knew. So the testimony of believing God's word by believing his word we're trusting what the Lord has said. He said it right here. [Romans 10:13](#) For whosoever calleth upon the name of the Lord shall be saved. God has said it,

and so we're depending on it, and that's why we have a know so salvation. God wrote the promise not man. In [Second Corinthians 13:5-6](#) Paul says to the Corinthians, Examine yourselves whether you be in the faith prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except you be reprobates. So here, and again the emphasizes assurance. The Holy Spirit is our assurance that we are the children of God because [Romans 8:16](#) says he bears witness, The Spirit bears witness with our spirit that we are the sons of God. [2nd Corinthians 1:9-10](#) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver in whom we trust that he will yet deliver us. There's a there's a lot of faith there, isn't there? He delivered us, he is delivering us, and he will deliver us. So you can take it in all of the tenses of time, past, present, and future our assurances are settled wonderfully settled forever in heaven. So the testimony of Jesus Christ, the testimony of the Holy Spirit there it is that passage in [Romans 8:16](#) The Spirit itself beareth witness with our Spirit that we are the children of God. [First John 3:24](#) Hereby we know that he abideth in us by the Spirit which he hath given us. It's the earnest of expectation that's how Paul refers to the Spirit. There's so many symbols for the spirit, the fire, you know, and the water, and the wind. But the earnest is a down payment, and [2nd Corinthians 1:22](#) Paul says you've received the earnest of the Spirit, and that earnest is as a down payment that ultimately our entire being will be permeated by the Spirit of the living God. So hereby we know that he abideth in us by the Spirit which he has given us, and they're in [Ephesians 1:12-13](#) that we should be the praise of his glory, who first trusted in Christ, and whom also you trusted, after you heard the word of truth, the gospel of your salvation after you heard, you believed, and you were sealed with that Holy Spirit of promise. So there was, you know, see where it settled, settled forever, the anchor of the soul. So there's some know so salvation verses, and why we should know so from the Father, Son and Holy Spirit, and by the power of the word. So back to our text here. So we have [1 John 2:3](#) hereby we do know that we know him, if we keep His commandments. So keeping his commandments, well, what commandments we might say? Well, all of what the scriptures tell us, and that's why we're here this morning, to learn, and to say, Lord, you know maybe there's something lacking in my life, and I want to, I want to learn to be obedient, and I want to obey the gospel, and that's the Spirit that is in us, the Holy Spirit whose shining a light on the life of Christ, and saying, live this life this is your example as he lived, so should you. As he walked, so you should walk. [1 John 2:4](#) So he that said, I know him, and keep it not his commandments is a liar, and the truth is not in him. Now we can see throughout this epistle that there are apostates. There are those who have declined from the faith, there are those who may have begun well, but did not end well. There are those that John will say later here in our epistle that [1 John 2:19](#) They were with us, but they were not of us, for they went out from us. Now what he means by that again is that they started well, but something was lacking something was deficient. Well, we see this throughout the the New Testament. This is nothing that alarms us because we should expect this, and the congregations now in the 21st century, there are people that are saved, and

people really aren't. There's wheat and there's tares. There are those that come in for, I don't know what the motivation is sometimes that they'll come in for a little season or whatever, but their heart really isn't in it they're not following hard after God. They're just barely, you know, if you ask them, and they say, oh I believe you know away, but we don't have to judge it. We don't have to decide who is saved or lost that's God's work to do, but that said we're aware of that. We're aware that there are those who really aren't following hard, and saying, I want to please God. In my life he saved me. I want to live for him so that's what he means by this they keep not the commandments, and so there's more than just the 10 commandments that's involved. So there are many positive commandments the Bible tells us. You know, I bring in [Hebrews 10:25](#) where it tells us they're forsaking, not the assembling of ourselves together as the manner of some is, but exhorting one another even the more as you see the day approaching do you see the day approaching? Yeah, I think so. In fact, I think Jesus is coming sooner today than he did yesterday, and the day before that see so we're getting closer, and closer. I don't know when indeed, but we get excited. We realize you know he's coming again, and so what do we do? We exhort one another, and we're together that's the ecclesia, the gathering of the people of God. They want to be together. They want to hear the word of God. They want to learn what pleases the Master because we know we're going to see him before too long here, and we want to make sure he says well done, that we haven't done things disobedient, that he would be ashamed of us or we of him at his coming. [So 1 John 2:5](#) But whosoever keepeth his word, in him verily is the love of God perfected. Now this is going to be the attribute that John brings out of all the writers of the New Testament we'd have to say that John really speaks more of the love of God than any of the others. Now Paul gives us the great treatise there in the [1 Corinthians 13:4-8](#) Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly seeketh not her own beareth all things, and so forth. So we have all the attributes of agape love there in the 13th chapter, and it's wonderfully organized for us in the 13th chapter. So we know what love is, and we know how it expresses itself, and everything that Paul says they're quite true, but it's John that elaborates the doctrine. It's John that gives us the dimensions of the love of God, and in particular in this particular epistle, love of the brethren, that believers love each other, and serve each other, and do what we can for each other, and exhort, and meet together, and it's a happy meeting. Christians want to be with each other. They're not looking for excuses to get out of church. They want they want to be there. They want to be involved in whatever's happening in the ministry. I would think so at least they did in the 1st century. I can tell you this, they met under severe circumstances. Persecution rose in the 60's for that matter, and started right away, Saul of Tarsus was already going with the death warrants for believers, so believers were bound together, and they shared the common bundle of life in the Holy Spirit. Alright, so John's going to be emphasizing this throughout this chapter, and the next chapters as well. He's going to get back to this so often about loving the brethren, and if, there is no love for the brethren, he says, then there they're walking in darkness, and

perhaps they're of this ilk that we speak of that departed from the believers, and wanted to be part of the world. Paul laments he says the Demas hath forsaken me for the love of this world, and you'll see here in first [John 2:15](#) in a little bit here, love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, and all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is of the world, not of the Father. So there's that instruction, the concept of separation, and obedience to God, and that means walking a different, and peculiar path than the rest of the world. Anybody with me here this morning, let me let me turn my hearing aids up. Ok, so [John 14:15](#) If you loved me, Jesus said keep my commandments. So we're born of the Spirit. The Spirit of God brings fruit of the Spirit, doesn't he? [Galatians 5:9](#) Nine Fruits of the Spirit, and he says love, the fruit of the Spirit is love. So he puts that preeminently, love, and then joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. So we have all of the nine fruits, but he starts with love. That becomes the prevailing attribute of the ability. That's what makes us different, in a sense, and what identifies us to the rest of the world as being different. Now you want to be careful here because you know the devil he's all about making people grouchy people, and I know this as you get older, you get grouchy don't you? Well, a lot of it has to do with the fact that your physical body is wearing down. You can't do what you used to be able to do. Your memory isn't so good after a while. So, that puts us in a kind of a foul mood, doesn't it? But we're not supposed to yield to that. [Nehemiah 8:10](#) For the joy of the Lord is our strength, and no man can take our joy from us, so, we have to we have to assiduously maintain that, and that gives us a loving heart, and a loving spirit. So if you love me, keep my commandments, Jesus said, and what's his commandments? So we want to get to this in just a bit. So this, for this is the love of God, that we keep his commandments, and his commandments are not grievous, and that's what Jesus is saying. If you love me, keep my commandments, and they're not grievous. There's nothing that God tells us that he forbids, and says don't do this. There's nothing of that which would be good for you, that you're missing out on something that God is taking something away from you. It's just the opposite God is giving to us the source of joy, and happiness, and he's taking from us the ill things of this world that actually are deleterious, and they wear us down, and sin break's us down. [Romans 6:23](#) For the wages of sin is death, and that means all the motions of sin lead to the same thing. So, God wants to purify our hearts, purify our minds, purify our bodies so that we become vessels meet for the masters use, and he fills us then with the fruits of the spirit, love and joy, and peace, and long-suffering, you have all these things that you can exercise now under the power of God. Now this is not a strange doctrine, of course Paul refers to this in [Romans 7:12-13](#) You know, he says, Wherefore the law is holy, and the commandment holy just, and good. 13 Was then that which is good made death unto me? God forbid. So there's nothing wrong with the commandments. Now, I've talked on this many, many times, but antinomianism? Antinomianism so anti is against and nomi is the law, and we have those in, well, they had them in the 1st century. We have them today as well, but basically you're saying, oh, well, you know the law of God that



you're not under the law of God, they say. Well in a sense, that's true. We're not under the punishment of the law of God, but there's nothing wrong with the law of God, and to say that we're not under the law, we better be careful how we're saying that we're not under the law's condemnation, but as far as the royal law of God, that is completed in a single word, love. So, we're obligated to believers to keep his commandments, to love as Jesus loved, and that's the fulfillment of all of the law, isn't it? But we'll get to that in a bit so Paul here is arguing in a different context, but the context, again, is the same, antinomian error that somehow, well the law it doesn't mean anything to us now we can live as we want. It's all been paid for. Jesus took it to the cross, and so there's no more law. Well, there's no more law to condemn you, but the law of God is absolute. It never changed before Moses gave it, it was already in the hearts of men, [Romans 2:1](#) says, and the law of God will be there at the end. The books are open, you know. So thank God that the law now has been written in our hearts, the fleshy tables of our hearts, it tells us in [Second Corinthians 3:3](#), and the law is holy. It's just, and it's good. So what believer would say, well, we're not under the law anymore. Well, that I guess I can go kill somebody that doesn't even sound right, does it? So, clearly the law, and the deeds of the Law. By the deeds of the law, no flesh is justified. So what does the law do? But it gives us the knowledge of the holiness of God gives us the there it is in [Romans 3:20](#) right Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. So the law tells us how perfect God is, and how imperfect we are, and it serves a great function, and purpose to bring us to conviction, and as a schoolmaster takes us by the ear, we're truant, right? And we've gone astray, and the truant officer has caught us, the schoolmaster, and he's saying back to school with you, and he brings us to Christ, and we understand now I'm in trouble, and what will I do? Well, we find there that Christ chose mercy, and that we can be forgiven. So the law has served its purpose of bringing us in under conviction, and we're [Romans 3:24](#) justified freely by his grace through the redemption that is in Christ Jesus. We're going to speak this morning in Matthew's Gospel in the twenty 20th and 21st chapters and there, Jesus says in [Matthew 20:28](#) Even as the Son of Man came not to be ministered unto, but to minister, and came to give his life a ransom for the many. A ransom for many, a redemption. He's paid a price for us, and we see it here. [Romans 3:24](#) He justified freely by his grace through there's a process involved through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation. So Paul uses the same term that John uses right a propitiation through faith in his blood to declare his righteousness for sins that are passed through the forbearance of God. You know you can take this, a giant text here in [Romans 3](#) you can start there with the 23rd verse for all have sinned, and come short of the glory of God, and then just read right on down through the next four or five verses, and what you have here is the great skeletal work, the lineaments of the gospel, and how it works, and how how God has justified in forgiving sinful people, and law breakers as we were, and now that we realize what we have done now we said, Lord, forgive us, and then help us now repair us, and give us the power to overcome, and to do the things that actually do please you, because

of everything that you did in taking the judgment of the law away that were not under that penalty any longer. Now teach us to to keep your law, and to love your law, and to do what you say to do in the Bible.

[1 John 2:6](#) Alright, so let's move on now. So he that saith he abideth in him, ought himself also to walk, even as he walked, as Jesus walked. So he's our example. We're Christians, and what's a Christian? He's a Christ follower. We follow Jesus, and we want to replicate what he did now what did he do? Well, he showed mercy, he showed forgiveness, he did kind acts, and good works, he taught us to pray, he taught us by example, how to love God with all of our hearts so let's follow him. We're following him, and to walk as he walked, and so [Romans 8:28-29](#) tells us, you know, at that 28th verse And we know that all things work together for good to them that love God to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his son. So Just the opposite the devil's trying to conform us to the world, and to be as the world is, and so you know, there's this dynamic tension when you become a Christian. Now you say, wait a minute here, I gotta, I don't want to be pleasing the devil with my life. I've got to be careful here. The devil's trying to draw me away, and there's that peer pressure. Now, it doesn't affect people that are older, right? We're not worried about peer pressure anymore, right? We're not worried about do we fit in with the fashions of the world's? I don't think most of I hope hope not, right? My wife stops me every time I put one of my shirts on to go out ,and work, she says oh, don't worry that the neighbor is going to think we don't have any you know, money to buy a new shirt. I said well I don't care what the neighbors think about my shirt. I'm a laboring man. That's you know, and holes in my pants, and whatever, and I found out that really that is very stylish, and in fact you pay a lot of money just to have jeans that have holes in them. So I think I started the trend a long time ago, but we're not trying to fit in with what the rest of the world is doing, and we want to be separate from it. We're living in, but we're not living up it. So this is what the new commandment is all about. Loving Christ with all of your heart, loving the Lord. I love the Lord all right, so we'll get to this shortly. I think [Matthew 22:35-40](#) right? We got another couple chapters. We're almost there Jesus is confronted with a lawyer. Lawyers are good for questions, aren't they? 35 Then one of them, which was a lawyer, asked him a question tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus answers the Shema. He said, you're to love the Lord thy God with all your heart, with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second one is like unto it, Thou shalt love thy neighbor as thyself. Notice what Jesus says now 40 On these two commandments hang all the law and the prophets. [1 John 5:3](#) So when it says if you're born of God, you love his commandments, and they're not grievous well, what are his commandments or the condensed here encapsulated. In these two laws, as it were, and it has to do with love, loving first vertically that we love God love him with all our heart and soul, mind being. I mean, there's a lot of

expressions here that are involved, that body, soul, and spirit in other words. Love him with everything that you have. The second is the horizontal love to love your neighbor as yourself. Now, he says, If you do this you've completed the law. All that the law has to say is completed in these two commandments. So what is it? Well, the fulfillment of the law is love. To love God with all of your heart, and to love others, and to love them as yourself. So I write [John 13:34](#) A new commandment I give unto you, but an old commandment which we had from the beginning, John's text tells us right now so what does this mean for? Now, but it's an old commandment, he's saying. So what is it? Well, if you go back to [Deuteronomy 11:13](#) The word Deuteronomy, by the way, deuterio means double, and autonomy is the law, isn't it? It's a double giving of the law. It's the second time Exodus chapter 20, and then [Deuteronomy 5](#). You have two places in the Bible where the 10 commandments are delineated, and thus the expression Deuteronomy, but there's more than the 10 commandments as I said, the entire book of Exodus, the 20th chapter to the end, is all about the law, and the judgments and the ordinances. Deuteronomy is a repetition of all of that. So, in other words, and that's why I'm not an ever will I be ashamed to repeat a lesson. The Bible doesn't constantly I wonder why well, because we forget so easily. So John says, well, I'm not giving you a new commandment here, It's really an old commandment. Well, it's new, but it's old, he's saying because didn't Jesus say in the John chapter 13 when he had the disciples in the Upper Room, and the Last Supper just before he's about to be crucified he actually begins his upper room discourse there in the last few verses of chapter 13. You know he's already washed their feet, he says. As I've done to you due to others, and then it concludes the matter by speaking of, he said, and I give you a new commandment a new mandate. So what is it? And that's, you know, the expression today that's used by clergymen, and the those that are somewhat ritualistic, they speak of Monday, Thursday. It confuses so many people. They say, well, what do you mean Mondays, is a Thursday, Monday, Monday, Monday, So Monday means it's Latin for mandate? The mandate Thursday I think they got it all mixed up, but Jesus didn't die on a Friday. He he needed three days, and three nights in the tomb. So it would have to be Thursday, and it might even be Wednesday when he was crucified. So really it's probably Monday, Monday, Tuesday or Monday, Monday, Wednesday. Now I really got you confused the Mama's and Papa's said it was Monday, Monday, but I don't know you figure it out. What's the difference? People make a big deal about, you know, got to celebrate on a certain day, and make sure it's done this way, and we go through certain rituals. Really much of its mummery at any rate, so John says I'm not giving you a new commandment, it's really an old commandment. It's new, but it's old, he's saying, Jesus said I'm giving you a new commandment to love one another, but it's really an old commandment, and we see it here in Deuteronomy, and it shall come to pass if you shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul. So he's repeated the Shema, and what he told the lawyer in the completed form was to love the Lord thy God with all thy heart, soul, and mind, and to love thy neighbor as thyself. It's an old

commandment, isn't it, and in fact, it's the fulfillment of the commandment.

[Romans 13:8](#) Owe no man anything, Paul says but to love one another. He that loveth another hath fulfilled the law, hath fulfilled the law. So we want to do the best that we can now some people are quite unlovely there are quite unlovable, you might say. It's hard to get along with them, and so Paul said as much as lieth within you live peaceably with all men, but some people will not live peaceably with you. There's nothing you can do about that. I can't force behavior people do evil things, and wrong things, and act, I think, according to what the devil wants them to do, and so we're at odds as a result of that, but we should always love them. Now we don't, we don't love the people in Iran right now because of what they're doing. They're bombing Israel, but we should. We're commanded to. God loves them, as a matter of fact, and we have to try to reach them with the gospel. They've hardened their hearts are hardened. It's difficult, but you don't want to cross over to a place where you actually despise people too much of this that's going on in the media, and so forth where they're dividing lines, and this is what that's what makes millions of dollars for these various commentators, liberal as well as conservatives, and they gin up excitement in people, and get people all worked up, and angry about types of people. Even the president, and I don't like a thing that he's doing I don't think God likes much of what he's doing, but he's the president, and he is a human being that has a soul. That, I fear, is in great jeopardy so we pray for him. You love him God loves him you see, but if you listen to certain commentators, they'll have you hating him. Be careful of this. We're instructed on Wednesday night, if you were here, about not being entangled with the affairs of this world. Believers have to remain unencumbered by all of this. We have a higher mission. The higher mission is preaching the gospel if we get all worked up in political arguments, and so on, it's you're wasting your effort, and usually you're cutting people away it's part of the division of Satan is a divider, and we have to be careful of this. We want to come to a place where we live above the fray. after all, we're citizens of another country. We really don't belong here, and we're in an odd place, and all that we can do is point to the Celestial City, and take as many with us as possible. That will require a loving them, and some people, as I said, are quite unlovable, but Jesus said to those that crucified him forgive them they know not what they do. That was a very generous statement, I'd have to say. So let us follow him, and walk as he did walk, which is our commandment here today, isn't it?

Oh it's 10:50 we better stop. Lord, give us your blessings, and help us indeed not to be hearers only, but doers of the word fill us with the love of God in Jesus name, Amen.