

A New Commandment

My Notes 4/21/2024 Sunday School

[SermonAudio - Media Player](#) A New Commandment

[1 John 2:8-17](#)

Alright, this group isn't settling down, so we're going to equip the pews with electric shock. Alright, we're in first John chapter 2. We're going to the eighth verse, and it's all about **love**. Well, that seems to be what's happening this morning. Everybody walking around, talking and loving, right? That's a good thing, but now no more love. Sit down, and we'll teach you about love. Ok, look at this eighth verse. [1 John 2:8](#) Again a new commandment I write unto you which thing is true in him and in you: because the darkness is past, and the true light now shineth.

[1 John 2:9](#) He that sayeth he is in the light, and hateth his brother, is in darkness even until now.

[1 John 2:10](#) He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

[1 John 2:11](#) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

All right, so we were rudely interrupted last week. There's more points to be made about loving the brethren, so remember that Jesus said this at the Last Supper. [John 13:34](#) A new commandment I give unto you. So that's the new commandment which is an old commandment. So it's kind of a what what we call an ironic twist, you know, it's it's a literary device, that's all. So he says, what's the new commandment, but really isn't a new commandment, it's an old commandment that you love one another as I have loved you, that you also love one another. [John 13:35](#) By this shall all men know that you're my disciples if you have love one to another. Then in [John 15:10-12](#) the you know the true Vine chapter, he said. If you keep my commandments, you shall abide in my love. So he's he's getting to the point here, and the point is that love is the fulfillment of all of the commandments, so it could be distilled in two commandments. When the lawyer said to Jesus what's the great commandment, he said well. [Matthew 22:37-40](#) Jesus said, the Shema which is Thou shalt love the Lord thy God with all thy heart and thy soul in thy mind, and the second he says, like unto it, love thy brethren as thyself, and this he said,

all the law and the prophets hang, so we've got, we've got the whole law fulfilled in a single word. So Jesus is saying, well, I'm giving you a new commandment here, but in first John it said it's a new commandment, and yet it's an old commandment. So, we understand it, and that in that fashion. So, this is Jesus speaking here in the 15th chapter, but it's all part of that, what we call the Upper Room Discourse so it all took place. Jesus finished supper after supper he washes the disciples feet, and then he says what I have done to you you should do to others, and it was a symbolic act, obviously, but it was an act of serving you serve others, and in particular, you served the brethren. Now Jesus even takes it a step further in [John 15:13](#) when he says Greater love hath no man than this, that a man lay down his life for his friends, and I call you my friends. So in [Proverbs 18:24](#) says we have a friend that sticketh closer than a brother. So it's deep, but love can be right there. So Jesus is teaching us self sacrifice here isn't he? He's always talking about laying down your life for the brethren, and so let's take a look in the New Testament epistles now so in [Galatians 5:14](#) For all the law fulfilled in one word, even in this; thou shalt love thy neighbor as thyself. All all the law fulfilled in that one word he says, and [James 2:8](#) says a similar thing If you fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself. You do well then, [1 Peter 1:22](#) Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently. You know, Peter adds something to this. There's such a thing, I guess hypocritical love or love that has a motive behind it you know, we're now familiar with Latin terms, right? Quid pro quo everybody knows what that means. It means here there's something in it for you. Politicians love with that kind of love by the way, what can you do for me? If you can do something for me, I'll do something for you that sort of approach, but it's not to be found there in the Scripture. The scripture speaks about a love that's a pure love, and a love that's unfeigned. It's a love that comes from the heart, and it looks for nothing in return. In other words you do it purely because of your love for Christ, and that love of course is manifested for the love of the brethren, and then again in [First Corinthians 12:25](#) there shall be no schism in the body, but the members should have the same care one for another. So that kind of lays it down here the same concept of **love being the fulfillment of the law**, and love in particular for the brethren, so we love one another. So here we have Paul commenting on this, though he said, well, you know the law. [Romans 13:9](#) For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment is briefly comprehended in this. Thou shalt love thy neighbour as thyself. So curiously enough, Paul here is kind of replicating what Jesus said when the man asked of him. Well, who is my neighbor? You know, that sort of thing, and then Jesus gave a parable thereafter, but Jesus also divided the law into two sections. We know there are two tables, and the first table had to do with the love that we have for God, so we have that love that's vertical love, and that's the 1st, and primary law to love the Lord thy God with all thy heart, soul, and mind, and so on. So the second part of that law then as I said there's 2 tables of the law. So we have man's relationship to man and man's relationship to God. So that's what these first four commandments are all about. In the last six are about man's love for each other. So love worketh no ill to his neighbor. [Romans 13:10](#) Therefore love is the fulfilling of the Law. So you keep the law in loving, and so that's the positive aspect to it. It's not a thou shalt not, it's a thou shalt do it this way, and all will be well. So I don't really think there's any room in the family of God for the recluse. There are those that want to stay separate, they don't want to be involved. They have their own little thing, and they don't, you know, my four year, four no more. It's very exclusive, but love in the biblical sense has to do with the family of God, and has to do with our our relationship one to another. We're brothers, and sisters in Christ, and so

we have a very special care for each other. So let's cultivate that to the best of our abilities here, and certainly fulfill what this epistle seems to be about there in the earlier verses.

[1 John 2:9](#) he said He that saith he is in the light, and hateth his brother is in the darkness even until now. So we have to we have to come out of that darkness, and into the marvelous light here. So hating your brother, that doesn't even make any sense.

So [John Gill](#) has some good things to say. You know he was the old writer, perhaps back in the 17th century writings 17th and 18th century. You kind of crossover there so he had this to say. He that loveth his brother as such, and because he is the brother in Christ, and that cordially insincerely without hypocrisy, and dissimulation, and by love serves him both in things temporal and spiritual, and so observes the new and yet old commandment abideth in the light it is a plain case that such a man is in the light of grace, and continues in it; for though it is not his love to the brethren which is the cause of his light, of his being and continuing in it, for that is owing to the spirit of light and knowledge, but on the contrary, light is the cause of his love, yet it is an evidence of it, that by which it is known, as the cause is known by the effect, and there is none occasion of stumbling in him, or there is no scandal or offence in him. He gives no offense to his brother, or at least as much as in him lies, he takes care that he gives none. He avoids, as much as can be, putting a stumbling block or an occasion to fall in his brother's way by the use of things indifferent, or by any other action, nor will he easily take offense at what is said or done unto him. For charity or love is not easily provoked it suffers long and bears all things, nor does he as so much as so frequently transgress the laws of God, and particularly those which regard his neighbor or his brother, and so easily fall into the snares of Satan, because he is in the light and walks in the light, and sees his way, and what lies in his way, and so shuns, and avoids occasion of stumbling and falling. There is not in him that wrath and malice and envy which lead on to the commission of other sins. For love works no ill, but fulfills the law, and will not suffer him to commit adultery, to kill, to steal or bear false witness against his neighbor friend or brother, and such, and one enjoys great peace, and tranquility, and happiness. He has much comfort in himself and pleasure in the Saints, and delight in their company. He walks in offensively, and in an harmless manner without hurting himself or any other.

Well, that's pretty good comment on the passage that's right before us at this point, and so first John, you know, even though it's what I would call laconic first chapter, just as a few verses, you know, and really each chapter kind of brief. You can read first John in 15 minutes, but there are certain themes you know that are woven within this epistle, and certainly one of them is where I see here is love, and **love for the brethren in particular**, but I would say there's four themes in particular. You want to keep your eyes open for them as they appear. **Light, Law, love, and life**. And as you see here, the light is mentioned in [1 John 1:5](#) light from the beginning. This is the message we have of him, and declare unto you that God is light in him is no darkness at all.

[1 John 3:23](#) And this is his commandment, That we should believe on the name of his

Son Jesus Christ, and **love one another**, as he gave us commandment.

[1 John 4:7](#) Beloved, let us **love one another**: for love is of God; and every one that loveth is born of God, and knoweth God.

[1 John 5:1](#) Whosoever believeth that Jesus is the Christ is born of God: and every one that **loveth him** that begat loveth him also that is begotten of him.

And then the [1 John 1:7](#) But If we walk in the light as he is in the light, we have **fellowship one with another**, and the blood of Jesus Christ his Son cleanses us from all sin, and then the law, while we're talking about the commandment here. The law, the statute, the commandment, the word I mean, all of these are synonymous expressions, the commandment of the Lord. We make a an egregious error if we think that the commandment is just limited to 10 commandments. There's so many more than that. There are moral judgments throughout, peppered throughout the book of Leviticus, and Deuteronomy, and Exodus. So there's much more to the commandment of the Lord, and then when we get to the New Testament, there are various obligatory laws that belong to believers almost exclusively. These all could be come under this great heading of commandments. So the law of God has seen this is his commandment that we should believe on the name of his Son Jesus Christ. So you see here what? How do we keep the commandment? Well by believing it says believe on his son, and what will that cause? Love one for another. So once we come out of darkness into the light our heart, and our minds are changed no longer self-centered it becomes altruistic, it becomes what might I do in the name of Jesus Christ for others about me, then love of course, as we've already said, that's the evidence theme here, not just here, but also in the gospel. For that matter, it's certainly the gospel of love, the Gospel of John, but beloved, let us love one another, for love is of God, and everyone loveth is born of God, and knoweth God, and then life, and particularly here, this is Zoe, eternal life, isn't it? And this is the record that God had given to us, eternal life, and this life is in his Son. So you want to look out for these you're gonna see this. Like I said, these are predominating themes in the merely 5 chapters so valuable, and so very important to us.

Let's move on to [1 John 2:12](#) I write unto you, little children, because your sins are forgiven you for his name sake. [1 John 2:13](#) I write unto you, fathers, because you have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. Now watch here what we call tautology it's a repetition. Now this paragraph now is repeated with some additional information. So I write unto you, little children, notice here, because you have known the Father. [1 John 2:14](#) I have written unto you, fathers, because you have known him that is, from the beginning. I have written unto you, young men, because ye are strong, and the word of God, abideth in you, and you have overcome the wicked one. Alright, so what we have in this tautology, this repetition, God makes no apology for repetition. It's very important. Rarely do you see it though, in this kind of a context where it's it's evident, it's right before your eyes. So he categorizes the believers in three portions here, the little children, the fathers, and the young men. So it's curious division so to speak, but I know some of the

ladies are saying we were left out, so you're not left out, but it's a general expression here, and so Paul is speaking to this as well. We've got the the notion of little children being taught, and how very vitally important it is to teach the little ones. So he starts with this little children. Now this is expression that he's used here I think specifically now he's talking about little children because of the context, since he divides, you know, the sections, you know, little children of older men, fathers, and the younger men. So what are they? They're the young fellows there might be in their 20's, right, but he starts with the little children, because the emphasis of training up the children the way they should go, as [Proverbs 22:6](#) says, and they're in our studies on first, second, Timothy, we see so much of this where Paul is interested i Timothy, who is the son in the faith, you know, was raised up knowing the Lord as a young fellow, you know, and that he had a grandmother, and a mother that were watching over, and making sure that he got his lessons. So little children. So throughout the Bible, we've got these Bible prodigies, these individuals that we just have to stand back what exemplars they are for our young children as well. We think of Joseph [Genesis 37:2](#) who from a very early age had the perceptions that he had discernment. He had something extra that the others didn't have. So he was extraordinary, and he was hated for it. His brethren ultimately sell him into slavery, but the Lord was with Joseph, and he was a prosperous man, and he was in the House of his master, the master Egyptian. So no matter what happened with Joseph, he was always blessed of the Lord, even in calamity we find in the case when he was imprisoned, and when he was enslaved, he he always ended up finding favor, and at the end found favor with Pharaoh himself, and is thus exalted.[Lamentations 3:27](#) It is good indeed that a man bear the yoke in his youth, and for young people to to know the word.

Then we have the case of Samuel [1 Samuel 2:20-21](#) Remember the child Samuel grew on, and was in the favor of both with the Lord, and also with men, while Hannah had prayed, and made a bargain with the Lord, and said if you give me a child, I'll give him back to you, and so he was raised in the in the house of the Lord, so to speak, and he became a servant early in his life, and maintained that servitude all the way through his life, and ended his days as one of the great giants of faith in the Old Testament.

[2 Samuel 5:12](#), [1 Samuel 16:11-12](#) David we would have to look at him as certainly also an example of this. He loved the Lord early on. He was trusting God as a teenager there, and he was cast into a very difficult circumstance, having to face the giant in the valley of Ella, but he was prudent in matters, and he was a comely person, and the Lord is was with him, so that's.Makes all the difference in the world. I mean, at the end, if we can say whatever you want to put on your tombstone, but the Lord was with me, I mean that would be great. That would be a great epithet.

[2 Chronicles 34:1](#) So then we have Josiah. Josiah is 8 years old when he began to reign, and he did that which was right in the sight of the Lord, and walked in the ways of David, his father. So he's one of the great revivalist kings. We only have one we have Hezekiah, ASA. Maybe Jehoshaphat fits in there somewhere, but not many, but Josiah certainly loved the Lord with all of his heart, as you can see as a youngster even.

[Jeremiah 1:6](#) Then we have Jeremiah. You know this was the occasion of his calling and. He said, Lord, I'm just a child, right? I can't speak, I'm a child, but the Lord said unto him, say not, I am a child, for thou shalt go to all that I shall send thee. Whatsoever I command thee, thou shalt speak.

[Daniel 1:17](#) So all of this is when we have the occasion of Daniel as well, and I think they're teenagers when they're carted off into Babylon, and maybe approaching their 20's, but they're young people here, and they find favoring immediately in the courts of Nebuchadnezzar, and we can't leave Jesus out of the mix, right?

[Luke 2:40](#) Jesus was was God, he was divine, and yet he submitted himself to progressive maturation. In other words, he isn't just a a little God man. He's sometimes portrayed this way even in infancy, you know, some of the Renaissance painters, Raphael in particular, I'm thinking had Jesus you know standing on the lap of Mary. I mean this is you know demand already you see, but I mean part of the mystery of his incarnation is a humiliation, his submission to becoming as we are, including progressive knowledge that he grew in favor. He grew in favor, and grace, you would think, you know he came complete, but that's not how it was to be. So he increased in wisdom, and stature, and in favor with God, and man, and then we get this little nugget from Paul's writing to [2 Timothy 3:15](#). And he says, And that from a child thou has known the holy scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus. So little children, my little children, I write unto you little children. Now, again, John uses the expression throughout the epistle, but he's generally using it speaking of the the born again people, he calls them my little children. It's very affectionate kind of a term, but in this particular context, he's referring to little children, actually who are little, and yet needed to learn. All right, so he gives them instruction so he says [1 John 2:12](#) because your sins are forgiven for his name sake. And then of course, because you have known the father so little children have their sins forgiven. We can teach them at an early age what it is to be saved.

[1 John 2:14](#) Well, the second group is. I write unto you, fathers, because you have known him, that is, from the beginning. So now this is repeated there's nothing added in the second line as you can see, because you have known him that it is from the beginning. So who are these? They're called fathers now we want to be very careful because Jesus warned about calling another man you're a father other than your physical father, because what happens then is you become obsequious, and you begin serving a man on earth as though he is God, and this is what the priesthood was all about honoring the priests, and thinking they were very special people, and they wore their robes, and as far as I knew, they didn't have any feet. They just floated across the altar, but I mean you were taught to fear, and respect, and that sort of thing, but the expression here fathers, and sometimes used in theological terms, they speak of the patristic fathers. These which is kind of a repetition, but the idea of the patristic father images of the Old Testament tended to speak of 1st and 2nd century Christians, and their writings, the patristic writings. Here he refers to it as well. He calls them fathers. Well, who are these fathers that were with him? That was from the beginning. Who were those that were with Jesus? In other words, Well, John certainly was, now there's some debate about what year is the writing of of John, and the Epistles, as some say, well, it

was written at the same time the book of the Revelation was written. I think even Scofield uses well, pretty much, he says sometime after 90 AD. So Scofield kind of follows that trend, but it could have been that these epistles were written earlier. John, after all, had pretty much taken over the pastorate of the church at Ephesus, and we know that pretty much from, again, the Patristic writings. So John's an old man by now. He might be as old as 90 when he's writing this epistle if it's in 98 A.D. Or if it's a little earlier, he's still an older man. So at any rate, there may still have been in his contemporary company those that had seen Jesus, and had heard his teachings, and perhaps that's the reference here, one that says, well, you were there from the beginning, you heard him. That was from the beginning. So in reference to Jesus, one of his mighty titles is the Alpha and the Omega he was from the beginning from everlasting according to [Micah 5:2](#). So I think maybe that's what he's referring to here. At least he's saying that you that are fathers here, you that are older in the faith even you've known him. You've known Jesus a longer time than the little children, and even the young men, and you've known him that was from the beginning. So you've known Jesus, who is in John's Gospel, of course. [John 1:1](#) That which was from the beginning, which we have heard, which we have seen with our eyes, We already studied this in the first chapter, the very introduction to the epistle, that which was from the beginning. So you've known him, that is from the beginning, which you have seen with our eyes, which we have looked upon, our hands, have handled the word of life. The life was manifested, made known, came down from heaven, in other words, and we handle it. We saw it we were eyewitnesses. So perhaps John is referring to that very elite group of those that were yet still alive, that said we know that he rose from the dead. We saw him. We saw him in his glory, and we know that he is the everlasting Father. He is the fulfillment of [Isaiah 9:6-7](#) In the Book of [Revelation 1:8](#) one of the great titles that I mentioned here is Jesus as I am Alpha and Omega, the Beginning and the end, I am here, which was, and which is, and which is to come, the Almighty. So that's a way of understanding this expression. You have known him that is from the beginning, and again, they were eyewitnesses. John was there, maybe others that he's writing to at least had heard some of the teachings of Jesus saw him, multitudes saw him. [2 Peter 1:16](#) says For we have not followed cunningly devised fables, when we have made known the power and the coming of our Lord Jesus Christ, but were eyewitnesses of his majesty, we saw him, and Jesus here you know, was transfigured before Peter, James and John, so they could actually, they said we actually saw him in his glorified state, and that's what he refers to here. [Luke 1:2](#) says, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word. In other words, Luke was writing, which was from the beginning, an eyewitnesses, witnesses of the glory of God. They told Luke now Luke wasn't an eyewitness. Luke is you know he comes in a secondary role, and he comes in, some say, well, actually the Gospel of Luke is Paul's writing. There is some debate that goes out there that Luke actually is nothing more than an amanuensis or secretary, and that Paul was the one dictating the Gospel of [Luke](#). I mean, it's just a thought people have. Those thoughts and so forth. There's no evidence for it seems to me Luke he's an outlier in many ways. He comes in late in the book of Acts even, and he joins the party where Paul is, you know, suddenly it's we, you know, he was writing before in the third person, now he's writing directly. So he he speaks of himself as receiving information from the eyewitnesses, and that's how he begins the Gospel of Luke here it is let's see, [Luke 1:1-4](#) Forasmuch as we as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word. So that pretty much explains even what John is referring to, and

that is fathers you have been, and seen, and touched, and handled. You know you ate with him, you heard him teach you were eyewitnesses of his glory, of of him who was from the beginning of time. So that's saint, Luke says. Well then, it seemed good to me also, having had perfect understanding of all things from the very first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed perhaps the awfulest where it was. It was an actual person. It's an interesting name.

Theophilus. I wish all of us were Theophilus, right. Theosis is lover. ophius lover of God Theophilus. So we got two different Greek words there. So does that mean we're all is that just an expression for all lovers of God? Perhaps there are those that think this is just kind of a general way, but it seems to me that Luke is writing here rather straightforwardly to an individual Theophilus, and that he was also a beneficiary of second hand beneficiary like Luke, of the knowledge, those that had seen Christ heard him teach transferred it to the next generation of believers, and the the awfulest seems to be one of them.

All right, so at any rate, and then the third category had to do with the young men. I write unto you, young men, because you have overcome the wicked one. So do I have any young men here in. There's a few Adam's here, yeah there's a young man, sure. Well, it all depends I guess, right, I mean Methuselah lived to be 969 years, right? So I'm pretty young if that's the case, but I think most of us here probably are seasoned. We could be called the Fathers, right, but the young men are just kind of coming up in the ranks, and they still have a lot to learn, but they're strong, physically strong certainly, but he's talking about a different kind of strength, isn't he? So notice he speaks of the young men because you have overcome the wicked one in the repetition, he says because you're strong the word of God abideth in you, and you have overcome the wicked ones. So he kind of puts in you know almost a qualifier there. They're not standing in their own strength, they're standing in the strength of the word. That word has made them strong, and they're able to stand against the wicked one well, I think older men should be able to do this as well. I think we can take these as generally I think the the women can too. So again I think these are kind of just general expressions using here, and that they could apply all of these could apply to any one of us, no matter what our age is or what our gender is for that matter, but specifically here, as he refers to these young men, let's take a little closer look here.

You know, there's a hymn that we have in our hymn books. Stand up, Stand up for Jesus, yea soldiers of the cross. Lift high his holy banner. It must not suffer loss from victory unto victory. His army shall he lead till every foe is vanquished, and Christ is Lord indeed. Stand up, stand up for Jesus the trumpet call. Obey forth to the mighty conflict in this his glorious day. Ye that are men now serve him against unnumbered foes. Let courage rise in danger, and strength to strength oppose. Stand up. Stand up for Jesus. Stand in his strength alone. The arm of flesh will fail you. You dare not trust your own. Put on the gospel armor each piece put on with prayer where duty calls or danger be never wanting there. Stand up. Stand up for Jesus. Stand in his strength alone. The armor.

Well, this is just a repetition. Ok, maybe I should sing it again. Alright so well, we've got

young men here that are doing battle with the evil one, and overcoming him, by the way. So we live in such an anemic form of Christianity. it's feckless I don't want to put all of us in this category of condemnation, but I mean, I feel this many ways don't you? That we're very ineffective when it comes to putting the double down, and overcoming the wicked one. It seems to me that the Church is in retreat, but what I'm reading seems to be that we should be overcoming we should be defeating the devil, and we should be putting evil away, and putting it out of people's lives. We need to be strong in the word of God, and arm ourselves with the full panoply. Well, Satan has many devices, and all of these are his arrows. You know that he has in the book of [Ephesians 6:16](#) we have Above all, taking up the shield of faith that we might quench all the fiery darts of the wicked, and what are these fiery darts? Well, they're their temptations at different levels so no Christian is going to be very effective that's given over to lust, and this lustful generation of ours, I mean everything that's being promoted today is promoted from a sexual point of view, and this is why this TV watching and movie watching, and these things that they incite lust in us, soap operas, and romance novels, and smuts, and it's everywhere pornography. So that's one of his devices, and it weakens the believer. The believer doesn't have any power then false religion is certainly another one. We've got that everywhere at this point. We're living in the age of Laodicea, and it's a it's a disgusting age to me. We have the false prophets that are speaking evil doctrine, false doctrine, worldly wisdom. So now you see the avenues of people attracted to the the concepts of higher education they called higher education, and it really isn't higher education. It's a form of brainwashing worldly wisdom it's out there. It's seductive, and we take our cues from people that are quite unregenerate because well you say well they they have a conservative point of view. They may really have a conservative point of view, but they're worldly wise. We shouldn't be taking our cues from them. Emulation means patterning after trying to be like something or somebody. We see there's so much in the in the fashion world where people, they want to be like, and our young people in particular are given to this, and the notion of fitting in, and they want to be like everybody else, and they wanna be like Taylor Swift. I mean, this is what we have now, and look at Christians following this, and it's disgusting emulation. People want to emulate a certain athlete. They want to be like an athlete. What are they? Many of them are degenerate, and why would we want our young people to follow after, and emulate an athlete, and then, of course, well, pride, and we're gonna get into all this because in [1 John 2:16](#) he speaks of all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life he says. So he kind of categorizes sin into three areas, and from that, from that fountainhead, manifests many different forms of sin, but we might say from those three right there, the lust of the flesh, the lust of the eyes, and the pride of life. So we'll be talking about all of this in just a bit. I also have on here, well, complacency, but this is where Satan really wants to take the Church, and that is ho hum. You know, just another day of blessing. You know, we could take it or leave it, and when we get to that level, he's got us supinely on our backs, you know, resting while we should be working for the night is coming when no man shall work. Alright, so you young men, he says. You, you're strong, right? You've overcome the wicked one, and you're strong in the word of God. I have written unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one so oh, we want to be strong in this book as a matter of fact, that's why you're here early. You came here because you said, well, why not get the extra teaching, you'll come back tonight, I would imagine too. Why? Because you can't get too much of this. You've got to admire the people of the world, though I mean, you look at it, they they have gym memberships, don't they? They pay I don't know how much money you pay for a gym membership, and so forth. I guess you can't do a push up at home, but people say it's different if you go there they say, and

people would devote themselves to an hour of workout 3-4 times a week. Now, I'm not against bodily exercise in [1 Timothy 4:8](#) For bodily exercise profit, little. I mean there's nothing wrong with keeping the body in tone, and in shape, and so on, but do the best we can the older you get the harder it is to do, by the way. Or haven't you found that out yet? Nonetheless strong in the word. How strong are we in the word? Do we devote as much time to that, you know, as we do to getting strong physically? People go to the gym you know, and lift weights, and jog, and do everything they're supposed to keep their bodies in shape, and so forth, and no matter how hard they try it's a downward trend. It's a decline physically, but just the opposite in the scripture, right? It says in [2 Corinthians 4:16](#) but though the outward man perisheth, yet the inward man is renewed day by day. So you know while the body's getting weaker, the spirits getting stronger is what the Bible says is almost seems contradictory, but that's how it works spiritually, but it doesn't happen without knowing the word, and being in the word, and not just reading it. I think reading is so very valuable to us, right? But also understanding what you read, and that's what Philip said to the eunuch understandeth what you read, and he said how can I except some man teach me, that's what. That's how, the eunuch replied. Strong in the word, strong in grace.

[2 Timothy 2:1](#) So thou therefore, my son, be strong in the grace that is in Christ Jesus. We just studied this on a Wednesday night. How very important, and valuable it is to the doctrines of grace, and understand this. The Reformation was a time where it was reactionary it was so reactionary, in fact, that somewhat to opposite extremes, but they wanted to come out from under the bondage of the legalistic system of Catholicism, a system that maintains you can't go to heaven unless you do certain works, and that those works are ,and receive certain sacraments, and so the Reformers reacted to all of that, and they reacted by teaching the doctrines of grace, and they steered into Reformed theology, which is you can't even believe that believe is believing is a work, and so they said, you know, they invented this doctrine of predestination or predetermination Calvinism, but true grace. We want to be strong in the doctrine of grace, and understand what it means. Grace gives no license to sin. At work, very clear on that Paul's very clear. He says [Titus 2:11-12](#) For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, to live soberly, righteously, and godly in this world, and Paul's talking about grace. He's saying, but grace teaches this. This is what Grace teaches a person. So we received grace as a free gift, being justified freely by his grace through the redemption that is in Christ Jesus, [Romans 3:24](#). So grace be strong in the doctrine of grace, but understand what it is.

Certainly in faith it's said of Abraham [Romans 4:20](#) He staggered not at the promises of God through unbelief, but was strong in faith, and gave glory to God.

So where am I to strong in discernment? If anything, we want to be strong in discernment. What an age we're living in, [Hebrews 5:14](#) But strong meat belongeth to them that are of full age. Believers are to be matured they're not little children anymore in that sense. They're strong, and they've come to full age, and as a result, they have their reasoning capacity to understand between the discerning, between what is good, and evil so. They want the strong meat, it belongs to them that are full age, even those

who by reason of use have their senses exercised to discern both good, and evil.

[1 Corinthians 16:13](#) Strong in your convictions, well, there many of the Reformers ended up with this. This was their fate because they stood against the Roman Catholic Church, they stood up for their convictions. They didn't go hiding somewhere, and so they were captured, and they were tortured, and they were put to death. You, and I are living in this very unique experiment where we have freedom of religion. It's what, 200? Some 60, some years old? So how long? We don't know we may have to be persecuted. We may have to go through this sort of thing. I wonder how believers will we're so weak these days we don't want to stand up for what we say is right or wrong. We don't want to be considered legalists. You know, teach somebody about holy living. I mean, this is where we are today, so we'll no wonder God will spit that kind of religion out of his mouth, you know no convictions. If you know what you believe, you stand for it. You stand up, and says you quit like men, then that's kind of an archaic expression, but quitting like men means really you stand strong, and you don't let anybody compromise you.

[Joshua 1:9](#) And strong in battle. This had to do with actual physical battle, and that was Joshua, who was strong. Be strong, and of good courage be not afraid, neither be dismayed:, for the Lord thy God is with thee, whithersoever thou goest.

[1 John 2:15-17](#) Right, alright I think we can move on now 15th through 17th verses. So here it tells us 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, here are those three that I mentioned, the lust of the flesh, the lust of the eyes, and the pride of life. It's not of the Father it's of the world. This is a warning here, isn't it? So the world passeth away. He's talking about the world system, by the way. You could say, well, yeah, even the physical world, you know, there'll be a new heaven, and a new earth, but I think it's going to be a purged heaven, and a purged earth. God really doesn't make any mistakes. There's no eraser on his pencil, by the way. So I think he's just gonna cleanse the existing earth, just like he did in the days of Noah he washed it clean, and when it comes to the new heaven, and the new earth, he's going to purge it with fire, and so he's going to conflagration, right? Universal conflagration. The world passes away, and the lust thereof, but he that do with the will of God abideth forever. Alright, so we're going to take that whole context, and kind of take it apart here. We won't have enough time to do it all. So love, not the world. Now he's talking about the world system. He's talking about the ideology of the world, the philosophies, and so on. Don't be tied into it, don't be bound to it. Believers are unfettered, we were held captive by the devil long enough in the world, and in its system, and so now we're free. Where we've become now, ambassadors from a strange land, right? We're coming here to announce that the king is coming. We're here as strangers, and pilgrims, abstaining from fleshly lusts which wore against the Spirit [1 Peter 2:11](#) says. So what does this mean? What, we're living separate from the world, then? If you want to call this legalism, call it whatever you have to call it, but it's what the Bible demands of believers, now who have been saved by grace? Are now commanded to in [2 Corinthians 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touched not the unclean thing. Now you see it's left for us to define what the unclean thing is, and sadly people have no discernment today. So they're caught up into a world system, and they go along

with it instead of standing separate from it, and coming apart from it, and saying no. You know, we stand here, and nobody's going to take my convictions away from me. So this isn't the only place that addresses this idea. This is a common note that is sung throughout the epistles. [James 4:4](#) says in the 4th chapter ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore shall be a friend of the world, is the enemy of God. I mean, that's all you have to look at there, and say well, who wants to be called that the enemy of God. I don't want to be called the enemy of God. I wanna be the friend of God, right? So James is warning here about when he uses the expression adulterers and adulteresses, he's usually in his spiritual context, and the Old Testament you're going to find, especially in Ezekiel you know, and Jeremiah, they speak of Israel committing adultery. That she's an adulterous wife, the wife of Jehovah, and she has committed adultery, and she has pleased men on all the hills, it says. I mean, really, there's some rather graphic expressions that are used, but it refers to their spiritual idolatry by worshipping other gods, they were unfaithful to the true, and living God, and thus spiritually committed adultery.

All right, we'll have to take it up next week. There's much more to this theme. But Lord, give us your blessing for having attended Sunday School. We pray that we'll get strong in the Word that's what you've kind of challenged us with today. Help us also to love one another, and thus fulfill the new commandment in Jesus name Amen.