

Things That Are Written #1

Scripture: 1 John 1:4

Introduction: One of the simplest habits in the world is to write things down. Why is it so important? *"Write down the thoughts of the moment. Those that come unsought for are commonly the most valuable."* - **Sir Francis Bacon**

- If your memory is anything like mine it's like a leaking bucket.
- Ideas don't stay for long. *Written goals are very important.
- To remind yourself of things *Unloading your mental RAM
- Clearer thinking *Improve your focus on what's important

There are numerous times in the Epistle of 1 John where John uses the word "write" or "written". What these *written* things are present to us something for every aspect of our Christian life and service. Let's take a look:

1 John 1:4 And these things **write** we unto you, **that your joy may be full.**

→ Total of Four times this is found in the NT.... three others below:

- **1 John 1:4** And these things **write** we unto you, that your joy may be full.
 - ✓ **Observations:**
 - John's Desire for joy to be full
 - God's Desire for joy to be full
 - Our Desire for joy to be full
 - **John 15:11** *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*
 - ✓ **Observations:**
 - Joy is made full when we hear God speak to us
 - **John 16:24** *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*
 - ✓ **Observations:**
 - Joy is made full when we ask and receive answers to prayer
 - **2 John 12** Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.
 - ✓ **Observations:**
 - Joy is made full when we see one another & fellowship "face to face"

Things That Are Written #2

Scripture: 1 John 2:1

1 John 2:1 My little children, these things **write** I unto you, **that ye sin not.**

Observations:

- We will and do sin
- God does not want this in our lives
- But, knowing it will occur, He has made provision through Christ as our Advocate

Advocate - "*paraclete*," the same term applied to the Holy Ghost, as the "other Comforter"; showing the unity of the Second and Third Persons of the Trinity. Christ is the Intercessor *for us* above; and, in His absence, here below the Holy Ghost is the other Intercessor *in us*. Christ's *advocacy* is inseparable from the Holy Spirit's *comfort* and working in us, as the spirit of intercessory prayer.

- **Exodus 20:20** And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.
 - ✓ **Observations:**
 - We are able to avoid sin when we have a proper fear of God
- **Psalm 4:4** Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.
 - ✓ **Observations:**
 - "Stand in awe"... in holy reverence before God and hints of our own anger towards that which is insulting to Him...
 - Commune with your own heart - Hebrew: "Speak with your own heart;" that is, consult your own "heart" on the subject, and keep it to yourself as you deliberate about it. The is similar to what we often use when we say, "Use your better judgment," or "Use some common sense;"

- **Psalm 39:1** I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

✓ **Observations:**

- Spurgeon - *"Tongue sins are great sins; like sparks of fire ill words spread, and do great damage. If believers utter hard words of God in times of depression, the ungodly will take them up and use them as a justification for their sinful courses."*
- The word does not so much mean a *bridle* to check the tongue as a *muzzle* to stop it altogether.
- Webster's 1828 Dictionary - The instrument with which a horse is governed and restrained by a rider; A restraint; a curb; a check.

- **1 Corinthians 15:34** Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

✓ **Observations:**

- **Awake**--literally, "out of the sleep" of carnal intoxication into which ye are thrown by the influence of these skeptics (1Cor 15:32; Joel 1:5).
- **to righteousness**--in contrast with "sin" in this verse, and corrupt manners (1Cor 15:33).
- **sin not**--Do not give yourselves up to sinful pleasures. The Greek expresses a continued state of abstinence from sin. Thus, Paul implies that they who live in sinful pleasures readily persuade themselves of what they wish, namely, that there is to be no resurrection. some--the same as in 1Cor 15:12.
- **have not the knowledge of God**--and so know not His power in the resurrection (Matt 22:29). Stronger than "are ignorant of God." An habitual ignorance: willful, in that they prefer to keep their sins, rather than part with them, in order to know God (compare John 7:17; 1Pet 2:15).
- **to your shame**--that you Corinthian Christians, who boast of your knowledge, should have among you, and maintain intercourse with, those so practically ignorant of God, as to deny the resurrection.
- **Ephesians 4:26** Be ye angry, and sin not: let not the sun go down upon your wrath:

✓ **Observations:**

- **Sin not**; by being in anger without or beyond just cause; or by indulging it too long, in a wrong spirit, or for a wrong end.
- That there may be anger without sin;
- That there is special danger, in all cases where there is anger, that it will be accompanied with sin.

1-SUDDEN ANGER MUST BE CONTROLLED

- Confess it. Consider it. Control it.
- **SINFUL ANGER MUST BE CONDEMNED**
- Why am I angry? What is causing it? Prov. 19:11
- It is not weakness it is wickedness.
- How can you tell whether or not your anger is sinful? If you don't have sufficient cause, it is sinful. Mt. 5:22; Rom. 12:19

2-STUBBORN ANGER IS TO BE CONQUERED-Six steps to disaster:

1. Bitterness = a feeling of resentment when we think we have been wronged – "A root of bitterness"
 2. Bitterness turns to wrath = this word means "to burn"
 3. The bitterness turns to the burning wrath then turns to anger. This refers to that which is on the outside.
 4. Clamour means what it sounds like. It means loud speech, crying, or shouting.
 5. Evil speaking, Prov. 15:1, I don't love! I hate you!
 6. Malice = this means a desire to hurt or harm.
- Four steps if you are going to conquer stubborn anger

Recognize it

Repent of it. "Put away from you", Eph. 4:31

Renounce the Devil. You gave him place.

Rely upon the Holy Spirit, Eph. 4:32.

3-SANCTIFIED ANGER NEEDS TO BE CHanneled

- Eph. 4:26 "be angry..." Mark. 3:1-5

Things That Are Written #3

Scripture: 1 John 2:7-8

1 John 2:7-8 ⁷ Brethren, I **write** no new commandment unto you, but an old commandment which ye had from the beginning...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.**

- **John 1:5** And the light shineth in darkness; and the darkness comprehended it not.
- **John 3:19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- **John 8:12** Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- **John 12:35** Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
- **John 12:46** I am come a light into the world, that whosoever believeth on me should not abide in darkness.

✓ **Observations:**

- **New In Emphasis**
- **New In Example**
- **New In Experience**

SOMETHING OLD, SOMETHING NEW

"I just love that hat!" "Man, I really love the old-fashioned kind of baked beans!" "But, Mom, don't you realize that Tom and I love each other?"

Words sometimes lose their value. Sadly, the word *love* is being used to cover a multitude of sins. It is hard to understand how a man can use the same word to express love for his wife as he uses to tell how he feels about baked beans!

1 John uses three words repeatedly: **Life, Love, And Light**. And they belong together. 1 John 2:7–11; 3:10–24; 4:7–21 show they are not separated.

In these three sections, then, we find three good reasons why Christians should love one another:

1. God has commanded us to love (1 John 2:7–11).
2. We have been born of God and God's love lives in us (1 John 3:10–24).
3. God loved us first (1 John 4:19) "We love ... because He first loved us."

Since the New Testament was written in Greek, the writers were often able to use more precise language. It is unfortunate that our English word *love* has so many shades of meaning. When we read in 1 John about "love," the Greek word used is *agape*, the word for God's love toward man, a Christian's love for other Christians, and God's love for His church (Eph. 5:22–33). Another Greek word for love, *philia*, used elsewhere, carries the idea of "friendship love," which is not quite as profound or divine as *agape* love. (The Greek word for sensual love, *eros*, from which we get our word *erotic*, is **not** used at all in the New Testament.)

The amazing thing is that Christian love is **both old and new** (1 John 2:7–8). This seems to be a contradiction. Love itself, of course, is not new, nor is the commandment—that men love God and each other—a new thing. Jesus Himself combined two Old Testament commandments, **Deuteronomy 6:5** and **Leviticus 19:18**, and said (Mark 12:28–34) that these two commandments summarize all the law and the prophets. Loving God and loving one's neighbor were old, familiar responsibilities before Jesus ever came to earth.

In what sense, then, is “love one another” a “new” commandment (1 John 2:8)? The Greeks had two different words for “new.” One means “new in time,” and the other means “new in quality.” (Our English words *recent* and *fresh* make this distinction: “recent” means new in time, “fresh” means new in character.) The commandment to love one another is not new in time, but it is new in character. Because of Christ, the old commandment to “love one another” has taken on new meaning. We see the commandment is new in 3 vital ways.

It Is New in Emphasis (2:7)

In the previous paragraph (1 John 2:3–6), John had been talking about “the commandments” in general, but now he narrowed his focus down to one single commandment. In the Old Testament, the command that God’s people love one another was only one of many, but now this old commandment is lifted out and given a place of preeminence. How is it possible for one commandment to stand head and shoulders above all the others? This is explained by the fact that love is the fulfillment of God’s law (Rom. 13:8–10).

Parents must care for their children according to law. Child neglect is a serious crime. But how many parents have a conversation like this when the alarm clock goes off in the morning? She: “Honey, you’d better get up and go to work. We don’t want to get arrested.” He: “Yeah, and you’d better get up and get breakfast for the kids, and get their clothes ready. The cops might show up and put us both in jail.” She: “You’re right. Boy, it’s a good thing they have a law, or we’d stay in bed all day!” It’s doubtful that the fear of the law is often the motive behind earning a living or caring for one’s children.

Parents fulfill their responsibilities (even if grudgingly on occasion) because they love each other and their children. To them, doing the right thing is not a matter of law—it’s a matter of love. The commandment “Love one another” is the fulfillment of God’s law in

the same way. When you love people, you do not lie about them or steal from them. You have no desire to kill them. Love for God and love for others motivates a person to obey God’s commandments without even thinking about them! When a person acts out of Christian love he obeys God and serves others—not because of fear, but because of his love. This is why John said that “Love one another” is a new commandment—it is new in emphasis.

It is not simply one of many commandments. No, it stands at the top of the list! But it is new in emphasis in another way too. It stands at the very beginning of the Christian life. “The old commandment is the word which ye had from the beginning” (1 John 2:7). This phrase “from the beginning” is used in two different ways in John’s letter, and it is important that you distinguish them. In 1 John 1:1, describing the eternity of Christ, we read that He existed “from the beginning.” In John 1:1—a parallel verse—we read, “In the beginning was the Word.” But in 1 John 2:7, the subject is the beginning of the Christian life. The commandment to love one another is not an appendix to our Christian experience, as though God had an afterthought. No! It is in our hearts from the very beginning of our faith in Jesus Christ. If this were not so, John could not have written, “We know that we have passed out of death into life because we love the brethren” (1 John 3:14). And Jesus said, “By this all men will know that you are My disciples, if you have love for one another” (John 13:35).

By nature, an unsaved person may be selfish and even hateful. As much as we love a newborn baby, we must confess that the infant is self-centered and thinks the whole world revolves around his crib. The child is typical of an unsaved person. “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another” (Titus 3:3). This un-retouched photo of the unbeliever may not be beautiful, but it is certainly accurate! Some unregenerate persons do not display the traits here mentioned, but the works of the flesh (Gal. 5:19–21) are always potentially present in their dispositions.

When a sinner trusts Christ, he receives a new life and a new nature. The Holy Spirit of God comes to live in him and the love of God is “shed abroad in [his] heart” by the Spirit (Rom. 5:5).

God does not have to give a new believer a long lecture about love! “For ye yourselves are taught of God [i.e., by the Holy Spirit within you] to love one another” (1 Thess. 4:9). A new believer discovers that he now hates what he used to love, and that he loves what he used to hate! So the commandment to love one another is new in emphasis: it is one of the most important commandments Christ gave us (John 13:34). In fact, “love one another” is repeated at least a dozen times in the New Testament (John 13:34; 15:9, 12, 17; Rom. 13:8; 1 Thess. 4:9; 1 Peter 1:22; 1 John 3:11, 23; 4:7, 11–12; 2 John 5). And there are many other references to brotherly love. It is important that we understand the meaning of Christian love.

It is not a shallow sentimental emotion that Christians try to “work up” so they can get along with each other. It is a matter of the will rather than an emotion—an affection for and attraction to certain persons. It is a matter of determining—of making up your mind—that you will allow God’s love to reach others through you, and then of acting toward them in loving ways. You are not to act “as if you loved them,” but because you love them. This is not hypocrisy—it is obedience to God. Perhaps the best explanation of Christian love is 1 Corinthians 13. You should read a modern translation of this chapter to get the full force of its message: the Christian life without love is NOTHING! But the commandment “Love one another” is not only new in emphasis. It is new in another way.

It Is New in Example (2:8)

“Love one another,” John pointed out, was first true in Christ, and now it is true in the lives of those who are trusting Christ. Jesus Himself is the greatest Example of this commandment. Later on we will think about that great statement “God is love” (1 John 4:8), but it is anticipated here. When one looks at Jesus Christ, one sees love

embodied and exemplified. In commanding us to love, Jesus does not ask us to do something that He has not already done Himself. The four gospel records are the account of a life lived in the spirit of love—and that life was lived under conditions far from ideal. Jesus says to us, in effect, “I lived by this great commandment, and I can enable you to follow My example.”

Jesus illustrated love by the very life that He lived. He never showed hatred or malice. His righteous soul hated all sin and disobedience, but He never hated the people who committed such sins. Even in His righteous announcements of judgment, there was always an undercurrent of love. It is encouraging to think of Jesus’ love for the twelve disciples. How they must have broken His heart again and again as they argued over who was the greatest or tried to keep people from seeing their Master. Each of them was different from the others, and Christ’s love was broad enough to include each one in a personal, understanding way. He was patient with Peter’s impulsiveness, Thomas’s unbelief, and even Judas’s treachery.

When Jesus commanded His disciples to love one another, He was only telling them to do as He had done. Consider too our Lord’s love for all kinds of people. The publicans and sinners were attracted by His love (Luke 15:1), and even the lowest of the low could weep at His feet (Luke 7:36–39). Spiritually hungry rabbi Nicodemus could meet with Him privately at night (John 3:1–21), and four thousand of the “common people” could listen to His teaching for three days (Mark 8:1–9) and then receive a miraculous meal from Him. He held babies in His arms. He spoke about children at play. He even comforted the women who wept as the soldiers led Him out to Calvary.

Perhaps the greatest thing about Jesus’ love was the way it touched even the lives of His enemies. He looked with loving pity on the religious leaders who in their spiritual blindness accused Him of being in league with Satan (Matt. 12:24). When the mob came to arrest Him, He could have called on the armies of heaven for

protection, but He yielded to His enemies. And then He died for them—for His enemies! “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13, italics mine).

But Jesus died not only for His friends, but also for His foes! And as they crucified Him, He prayed for them: “Father, forgive them, for they know not what they do.” In His life, in His teachings, and in His death, Jesus is the perfect Example of this new commandment, “Love one another.” And this is what helps to make the commandment “new.” In Christ we have a new illustration of the old truth that God is love and that the life of love is the life of joy and victory. What is true in Christ ought to be true in each believer. “As he is, so are we in this world” (1 John 4:17). A believer should live a life of Christian love “because the darkness is passing away, and the true light is already shining” (1 John 2:8). This reminds us of the emphasis on walking in the light (1 John 1). Two ways of life are contrasted: those who walk in the light practice love; those who walk in the darkness practice hatred. The Bible repeatedly emphasizes this truth. “The darkness is passing away,” but the light does not yet shine fully all over the world, nor does it penetrate every area of even a believer’s life. When Christ was born, “the dayspring from on high” visited the world (Luke 1:78). “Dayspring” means sunrise.

The birth of Christ was the beginning of a new day for mankind! As He lived before men, taught them, and ministered to them, He spread the light of life and love. “The people who sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up” (Matt. 4:16). But there is a conflict in this world between the forces of light and the forces of darkness. “And the light is shining in the darkness, and the darkness is not able to put it out” (John 1:5, literal translation). Satan is the Prince of darkness, and he extends his evil kingdom by means of lies and hatred. Christ is the “Sun of righteousness” (Mal. 4:2), and He extends His kingdom by means of truth and love.

The kingdoms of Christ and of Satan are in conflict today, but “the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). The darkness is passing away little by little, and the True Light is shining brighter and brighter in our hearts. Jesus Christ is the standard of love for Christians. “A new commandment I give unto you, that ye love one another,” He said, “as I have loved you, that ye also love one another” (John 13:34). And He repeated: “This is my commandment, that ye love one another, as I have loved you” (John 15:12, italics mine). We are not to measure our Christian love against the love of some other Christian (and we usually pick somebody whose life is more of an excuse than an example!) but against the love of Jesus Christ our Lord. The old commandment becomes “new” to us as we see it fulfilled in Christ. So the commandment “Love one another” is new in emphasis and new in example. It is also new in a third way.

It Is New in Experience (2:9–11)

Our passage continues the illustration of light and darkness. If a Christian walks in the light and is in fellowship with God, he will also be in fellowship with others in God’s family. Love and light go together, much as hatred and darkness go together. It is easy to talk about Christian love, but much more difficult to practice it. For one thing, such love is not mere talk (1 John 2:9). For a Christian to say (or sing!) that he loves the brethren while he actually hates another believer is for him to lie. In other words (and this is a sobering truth), it is impossible to be in fellowship with the Father and out of fellowship with another Christian at the same time.

This is one reason why God established the local church, the fellowship of believers. “You can’t be a Christian alone”; a person cannot live a complete and developing Christian life unless he is in fellowship with God’s people. The Christian life has two relationships: the vertical (Godward) and the horizontal (man-ward). And what God has joined together, man must not put asunder! And each of these two relationships is to be one of love one for the

other. Jesus dealt with this matter in the Sermon on the Mount (see Matt. 5:21–26). A gift on the altar was valueless as long as the worshipper had a dispute to settle with his brother. Note that Jesus did not say that the worshipper had something against his brother, but that the brother had something against the worshipper.

But even when we have been offended, we should not wait for the one who has offended us to come to us; we should go to him. If we do not, Jesus warned us that we will end up in a prison of spiritual judgment where we will have to pay the last penny (Matt. 18:21–35). In other words, when we harbor an unforgiving, unloving spirit, we harm ourselves most. The contrast between “saying” and “doing” is one we have met before (1 John 1:6, 8, 10; 2:4, 6). It is easy to practice a Christianity of “words”—singing the right songs, using the right vocabulary, praying the right prayers—and, through it all, deceiving ourselves into thinking we are spiritual. This mistake also ties into something Jesus taught in the Sermon on the Mount (Matt. 5:33–37). What we say should be the true expression of our character. We should not need extra words (“oaths”) to fortify what we say.

Our yes should mean yes, and our no should mean no. So, if we say we are in the light, we will prove it by loving the brethren. Many Christians urgently need to be accepted, loved, and encouraged. Contrary to popular opinion, Christian love is not “blind.” When we practice true Christian love, we find life getting brighter and brighter. Hatred is what darkens life! When true Christian love flows out of our hearts, we will have greater understanding and perception in spiritual things. This is why Paul prayed that our love may grow in knowledge and perception, “that ye may distinguish the things that differ” (see Phil. 1:9–10). A Christian who loves his brother is a Christian who sees more clearly. No book in the Bible illustrates the blinding power of hatred like the book of Esther. The events recorded there take place in Persia, where many of the Jews were living after the captivity. Haman, one of the king’s chief men, had a burning hatred for the Jews. The only way he could satisfy this

hatred was to see the whole nation destroyed. He plunged ahead in an evil plot, completely blind to the fact that the Jews would win and that he himself would be destroyed. Hatred is blinding people today too. Christian love is not a shallow sentiment, a passing emotion that we perhaps experience in a church service.

Christian love is a practical thing; it applies in the everyday affairs of life. Just consider the “one another” statements in the New Testament and you will see how practical it is to love one another. Here are just a few (there are over twenty such statements): Wash one another’s feet (John 13:14). Prefer one another (Rom. 12:10). Be of the same mind one to another (Rom. 12:16). Do not judge one another (Rom. 14:13). Receive one another (Rom. 15:7). Admonish one another (Rom. 15:14). Edify [build up] one another (1 Thess. 5:11). Bear one another’s burdens (Gal. 6:2). Confess your faults to one another (James 5:16). Use hospitality one to another (1 Peter 4:9). In short, to love other Christians means to treat them the way God treats them—and the way God treats us. Christian love that does not show itself in action and in attitude is spurious (see 1 Cor. 13:4–7). What happens to a believer who does not love the brethren?

We have already seen the first tragic result: he lives in the darkness, though he probably thinks he is living in the light (1 John 2:9). He thinks he sees, but he is actually blinded by the darkness of hatred. This is the kind of person who causes trouble in Christian groups. He thinks he is a “spiritual giant,” with great understanding, when actually he is a babe with very little spiritual perception. He may read the Bible faithfully and pray fervently, but if he has hatred in his heart, he is living a lie.

The second tragic result is that such a believer becomes a cause of stumbling (see 1 John 2:10). It is bad enough when an unloving believer hurts himself (1 John 2:9), but when he starts to hurt others the situation is far more serious. It is serious to walk in the darkness. It is dangerous to walk in the darkness when stumbling blocks are in

the way! An unloving brother stumbles himself, and in addition he causes others to stumble. A man who was walking down a dark street one night saw a pinpoint of light coming toward him in a faltering way. He thought perhaps the person carrying the light was ill or drunk, but as he drew nearer he could see a man with a flashlight carrying a white cane. "Why would a blind man be carrying a light?" the man wondered, and then he decided to ask. The blind man smiled. "I carry my light, not so I can see, but so that others can see me. I cannot help being blind," he said, "but I can help being a stumbling block." The best way to help other Christians not to stumble is to love them. Love makes us stepping-stones; hatred (or any of its "cousins," such as envy or malice) makes us stumbling blocks. It is important that Christians exercise love in a local church, or else there will always be problems and disunity. When we are falling over each other, instead of lifting each other higher, we will never become a truly happy spiritual family. Apply this, for instance, to the delicate matter of "questionable things" (Rom. 14—15). Since believers come from different backgrounds, they do not always agree. In Paul's day, they differed on such matters as diets and holy days. One group said it was unspiritual to eat meat offered to idols.

Another group wanted strict observance of the Sabbath. There were several facets to the problem, but basic to its solution was "Love one another!" Paul put it this way: "Let us not, therefore, judge one another anymore; but judge this, rather, that no man put a stumbling block or an occasion to fall in his brother's way.... But if thy brother be grieved with thy food, now walkest thou not in love" (Rom. 14:13, 15).

A third tragic result of hatred is that it retards a believer's spiritual progress (1 John 2:11). A blind man—a person who is walking in darkness—can never find his way! The only atmosphere that is conducive to spiritual growth is the atmosphere of spiritual light—of love. Just as the fruits and flowers need sunshine, so God's people need love if they are going to grow. The commandment "Love one another" becomes new to us in our own day-by-day experience. It is

not enough for us to recognize that it is new in emphasis and say, "Yes, love is important!" Nor is it enough for us to see God's love exemplified by Jesus Christ. We must know this love in our own experience. The old commandment "Love one another" becomes a new commandment as we practice God's love in daily life. Thus far, we have seen the negative side of 1 John 2:9–11; now let's look at the positive. If we practice Christian love, what will the wonderful results be?

First, we will be living in the light—in fellowship with God and our brethren.

Second, we will not stumble or become stumbling blocks to others.

Third, we will grow spiritually and will progress toward Christlikeness.

In other words, walking in the light, walking in love, is the secret of Christian growth, which nearly always begins with love. The Spirit of God makes the commandment "Love one another" into a new and exciting day-by-day experience. If we walk in the light, God's Spirit produces love. If we walk in darkness, our own selfish spirit produces hatred. The Christian life—the life that is real—is a beautiful blending of "something old, something new." The Holy Spirit takes the "old things" and makes them "new things" in our experience. When you stop to think about it, the Holy Spirit never grows old! He is always young! And He is the only Person on earth today who was here centuries ago when Jesus lived, taught, died, and rose again. He is the only One who can take "old truth" and make it fresh and new in our daily experience at this present time. There are other exciting truths in the rest of John's letter, but if we fail to obey in this matter of love, the rest of the letter may well be "darkness" to us. Perhaps the best thing we can do, right now, is to search our hearts to see if we hold anything against a brother, or if someone has anything against us. The life that is real is an honest life—and it is a life of doing, not merely saying. It is a life of active love in Christ.

Things That Are Written #4

Scripture: 1 John 2:12

1 John 2:12 I write unto you, little children, **because your sins are forgiven you** for his name's sake.

- **Luke 5:20** And when he saw their faith, he said unto him, **Man, thy sins are forgiven thee.**
- **Luke 7:47** *Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*
- **Luke 7:48** And he said unto her, **Thy sins are forgiven.**
- **Romans 4:7** *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*
- **1 John 2:12** I write unto you, little children, because your sins are forgiven you for his name's sake.

Things That Are Written #5

Scripture: 1 John 2:13-14

1 John 2:13-14 I write unto you, fathers, **because ye have known him that is from the beginning.** I write unto you, young men, **because ye have overcome the wicked one.** I write unto you, little children, **because ye have known the Father....****1 John 2:14** I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, **because ye are strong, and the word of God abideth in you,** and ye have overcome the wicked one.

Things That Are Written #6

Scripture: 1 John 2:26

1 John 2:26 These *things* have I written unto you **concerning them that seduce you.**

Introduction: We are told what men have done in the past with the Scriptures, and what they will do in the last days.

1. **"Depart from the Faith"** (1 Tim. 4:1; "fall away"). The word for "depart" is rendered "fall away" (Luke 8:13), "refrain" (Acts 5:38), "withdraw" (1 Tim. 6:5). It means a deliberate act, a falling away from a previous position, hence, a departure from the truth of God.

2. **Erring is a Straying away from the Scriptures.** Christ charged some with being ignorant of the Scriptures; hence, He said, "Ye do err." To "err" signifies to roam from safety, to go astray; hence, to be under a delusion. The word "err" is rendered "be deceived" (Luke 21:8), "out of the way" (Heb. 5:2), "wandered" (Heb. 11:38), "gone astray" (2 Peter 2:15), and "seduce" (1 John 2:26).

3. **"Missed the mark,** concerning the faith" (1 Tim. 6:21). The word "err" is given "missed the mark," and means to deviate from the truth, by swerving on one side, and thus to miss it. The word is given "swerved" in 1 Timothy 1:6, in calling attention to those who have "missed the mark" (margin R.V.) of holiness of heart and life, as products of the doctrine of grace.

4. **Corrupting the Word of God.** The Apostle speaks of those who "corrupt the Word of God" (2 Cor. 2:17). To "corrupt" as the margin gives, means, "To deal deceitfully with, *To make merchandise of the Word of God.*" The reference is to retailers of goods, who were notorious for adulterating their merchandise, and thus handling their commodities in such a way as to deceive the purchaser.

5. **"Handling the Word of God Deceitfully."** To handle the Word after such a fashion is to falsify it, and make it to be what it is not, as a conjurer, by sleight, deceives an audience, or, as an angler baits the hook by a bait, and thus ensnares—2 Cor.4:2.

6. **Wresting the Scriptures.** Peter speaks of those who "wrest the Scriptures" (2 Peter 3:16). "Wrest" comes from a word which means to twist, that is, to reverse and turn right round; hence, to torture, to wrench, and by this means to pervert and make the word to mean the opposite to what was intended.

7. Some **"make shipwreck of the faith"** (1 Tim. 1:19), that is, allow themselves to run aground on the rocks with "the faith" of God's truth, for the word means, "to suffer shipwreck," and implies it might have been prevented.

Things That Are Written #7

Scripture: 1 John 5:13

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.**

How can I know that I'm saved? Can one know for sure that his soul is saved and sealed for all eternity? Where can we look for the answer?

• 4 Biblical Reasons Every Believer Can Know For Sure They Are Saved:

1. The WORD of God Makes Me Sure – I Jn. 5:13

1. It was from **Hearing** the Word of God that I received **Saving Faith**, Rom. 10:17.
2. Through the **Convicting** power of the God's Word I acknowledged that I was a poor **Helpless and Hopeless Sinner**.
3. By **Believing** the Word of God, I became **A Son of God**, Jn. 1:12.
4. By **Studying** the Word of God, I have **Settled** the issue. I'm saved forever, Jn. 10:27-28; I Jn. 5:13
5. By **Trusting** the Word of God, I have a promise that the **Scripture** cannot be broken, Jn. 10:35.

2. The WORK of Christ Makes Me Sure – II Cor. 5:21

Things Christ's Death Did That Sinners Might Be Accepted:

1. **Substitute** – II Cor. 5:21 **Paid for me**
2. **Sacrifice** – Phil. 2:9; I Pet. 3:18 **Died for me**
3. **Surety** – Heb. 7:22; Matt. 10:32 **He will confess me.** He **Paid** my sin debt.

3. The WITNESS of the Spirit Makes Me Sure – Rom. 8:16

1. We are **Born of the Spirit** - Jn. 3:5-6
2. We are **Baptized in the body** - I Cor. 12:13
3. We are **Indwelt by the Spirit** - Jn. 14:17; I Jn. 3:24

4. We are **Sealed by the Spirit** - Eph. 4:30
5. How long will the Spirit remain? **Forever** - Jn. 14:16

Ephesians 1:3 gives the threefold work of the Father, Son, and Spirit in redemption for sinful men.

1. Eph. 1:3 – Selected **By the Father**
2. Eph. 1:7 – Saved **By the Son**
3. Eph. 1:13 – Sealed **By the Spirit**

4. The WONDER of a New Life Makes Me Sure – II Cor. 5:17

1. As a Son, you are **a Member of the Family**, I Jn. 3:2
2. As a Servant, you **Have a Loving Master**, Rom. 6:16-17
3. As a Sheep, you **Have Marks: Ear, Heart, Foot** - Jn. 10:27
4. As a Soldier, you **Have Marching Orders**, Eph. 6:10-17
5. As an Ambassador, you **Have a Ministry**, II Cor. 5:20
6. As a Disciple, you are **To Make Your Life** count for Christ, Matt. 16:24-28

If you know these things, you can sing *Blessed Assurance Jesus is Mine!*