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A0440 -- Oct. 3, 2004 -- 1 John 3:16-18 -- What Love Is

Last week, we saw What Love is Not. This week, we will look at What Love Is. John is a writer of contrasts. First, he told us What Love is Not; let's review that now in 1 John 3:10b-15.

In 3:10b, John narrows the focus from generally speaking about righteousness (2:28-3:10) to speaking about a specific kind of righteousness, namely loving the brethren. In fact, this is the last reference in John's epistle to *righteousness*. Instead, the theme is shifting to *love* (used 35 times from here to 4:19). Here John must be talking about believers. The controversy surrounds the words *not of God*. John must mean not saved but he does not. If John had wanted to say that the one who does not do what is righteous is not saved, he would have said *not born of God*. But John leaves out the word *born*. Christians can and do sin, they do not always do what is righteous. When they do not do what is righteous, they can be said to be *not of God*, because their unrighteous actions are not sourced in God. Instead, they are sourced in the devil. We know these are saved individuals without a doubt because of John's closing clause, *nor is he who does not love his brother*. One must first be a brother before he can fail to *love his brother*. This is simply the failure to love a Christian brother. 1 John 2:9 says a genuine Christian can hate another Christian. This should not be surprising. When a Christian fails to love another Christian, he hides his born-again self.

In 3:11, John repeats the command that his readers *heard from the beginning*. *The beginning* refers to the beginning of the Christian life at the moment you were saved. We all have a unique beginning in this sense and one of the first teachings we should have been taught was *that we should love one another*. This was an old commandment given in Lev. 19:18. It was given in a fresh and new way by Christ who manifested what this love looks like by loving His apostles. We are to demonstrate this love in a fresh and new way each day of our Christian life. It is the mark of an abiding Christian, one who is vitally in touch with God.

In 3:12, John shows us what love is not! It is not the murder of a brother. Cain and Abel were blood brothers and that is why John chooses them to show what love is not for two Christians. Cain butchered his own brother. And *for what reason did he cut his throat? Because his deeds were evil and those of his brother righteous.* In other words, this was a case of spiritual envy. This can and does happen among Christians. When Christians feel guilty because their behavior doesn't measure up to God's will, they find it very easy to hate other Christians whom they know God approves. Many commentators try to make this example of Cain and Abel an example of a professing but not true believer murdering a believer. But this misses John's point entirely! It is clear throughout Scripture that genuine believers can and do murder others (e.g., Moses killed the Egyptian Taskmaster while he was a believer; David plotted to kill Uriah the Hittite while he was a believer). Spiritual envy can cause Christians to do vile, even murderous things.

In 3:13, John tells us not to marvel if the world hates Christians. While the sight of a Christian hating or murdering another Christian is not unheard of, it is certainly not normal. It should surprise us. However, it should not surprise us if the world hates us. Jesus taught us to remember that if the world hated us, to remember that it first hated him. It therefore makes sense that when our born-again self is manifested, the world will hate us. The world has a serious case of spiritual envy toward those who they know are approved by God and have confidence before God.

Certainly 3:14 is a test of salvation, isn't it? No, it is not. The *we* here is referring to the apostles. The apostles know that they *have passed over from death into life because they love the brothers.* The key to this verse is toward the end where John uses the word *abide*. When a Christian is not loving his fellow Christian, he is *abiding in death*. It does not say that he is not really a Christian. What John is distinguishing is merely having eternal life without enjoying the abundant life. One who has eternal life can still abide in death as long as he is failing to abide in Christ. Such an experience can be said to be an experience of death. Just like the woman in 1 Tim. 5:6 where Paul said, "*she who gives herself to wanton pleasure is dead even while she lives.*" The word *death* does not have to mean unsaved at all. The word has many meanings in the Greek. Because John uses the word *abide*, it tips us off that he is talking to genuine Christians, because *abide* is strictly used in the context of genuine Christians. We can either abide in life, in which we are living a life that is vitally in touch with God, or we can *abide in death*, living a life that is out of touch with God. Both types of Christians genuinely possess eternal life, but only the one who is abiding in life can be said to be enjoying the abundant life. Christ came not only so people could have eternal life, but also that they might have the abundant life (John 10:10). When we *love the*

brothers, this confirms that we are abiding in life, that we have crossed over from *abiding in death* to *abiding in life*.

In 3:15, John shows that when a Christian hates *his brother*, he has, in essence, become a murderer. “The spirit of hatred is that we want “to be rid” of our brother and would not really care if he died. But this is the spirit of a **murderer**.”ⁱ Once again, the key to understanding this verse is the word *abiding*. Many commentators miss John’s point entirely because it is so out of character for a Christian to *hate his brother* or *murder his brother*. Nevertheless, it is clear that Christians can and do hate and even murder other believers. Someone in heaven might say to John, “How could you say that *no murderer has eternal life*. What about Moses or David?” John will respond, “I never said *no murderer has eternal life*. I said that *no murderer has eternal life abiding in him*.” All this means is that God is not the source of this action. God does not approve of, nor is He the source of hate or murder. The abiding relationship has been cut off. The believer is out of touch with God and therefore open to Satanic influence and deception, which results in hate and murder since Satan was a murderer from the beginning. This is not love. Today we are going to see What Love is in vv. 16-18.

CHRIST: THE MODEL OF LOVE

16 evn tou,tw| evgnw,kamen th.n avga,phn(o[ti evkei/noj u`pe.r h`mw/n th.n yuch.n auvtou/ e;qhken\ kai. h`mei/j ovfei,lomen u`pe.r tw/n avdelfw/n ta.j yuca.j qei/nai
16 By this we know love (*agape*), that He laid down His life (*psuche*, body and spirit, the whole man) for us and we ought to lay down our lives (*psuche*) for the brethren.

If hatred and murder are the very antithesis of Christian love, then how can we recognize what true Christian love looks like? We know it by the supreme example of love: Christ’s laying down His life for us. Cain and Christ are opposites. Cain took life, Christ gave His life. We know that Christ made satisfaction for the sin of each and every individual in the world (1 John 2:2). This enables us to personalize this truth. If Christ only died for the elect, then how can you know you are one of the elect? This creates a problem mentally and spiritually that theologians have been working on for a long time. Ultimately, their solution boils down to introspection, making sure you have the right works. If you do, you are elect. If you do not, you may not be elect. This amounts to the Roman Catholic view of salvation. You can never know for sure if you are saved. Hopefully you are, but there can never be absolute certainty. Hopefully you have enough works. On the other side is Scripture. It says, if you believe, you have eternal life. It does not say that if you have good

works, you have eternal life. The test of salvation is belief, not works (1 John 5:1, John 3:36; 5:24). Therefore, because we know that Christ died for all men, then we can personalize this verse. We know that He laid down His life for us and therefore we know that we as individuals should be prepared to make a similar sacrifice for Christian brothers. These sacrifices should be in the realm of spiritual or physical needs as indicated by the Greek word *psuche* which literally means “soul” and refers to the whole man. Christ laid down His whole man for us so that He could redeem our whole man. We ought to follow this example by laying down our “soul” for the brethren. Some of us have a greater capacity to provide for spiritual needs. Others have a greater capacity to provide for physical needs. All Christians should provide both to their own ability.

IMITATING CHRIST’S LOVE

17 o|j dV a'n e;ch| to.n bi,on tou/ ko,smou kai. qewrh/| to.n avdelfo.n auvtou/ crei,an e;conta kai. klei,sh| ta. spla,gcna auvtou/ avpV auvtou/(pw/j h` avga,ph tou/ qeou/ me,nei evn auvtw/|È

17 But whoever has the possessions (*bios*) of the world and watches (gazes at) his brother in need and shuts up (*locks up*) his heart (*splagchnon*) from him, how does the love (*agape*) of God abide (*meno*) in him?

We may not all have the opportunity to lay down our physical life for another brother, but we all have the opportunity at some time to extend a helping hand in sustaining physical life. Many people can say that they love someone so much they would die for them. But the actual test of this is to see whether we actually provide physical aid for them in time of need or not.

The English conceals the fact that John is making a play with words. In the prior verse, he used the word *psuche* to describe “life.” Here he uses another Greek word for “life” which is translated *goods*. It is the Greek word *bios*, which refers to physical needs. His point is that we can supply physical needs to another believer to help sustain physical life, hence, the translation *goods* or *possessions*. If we share with other Christians our material things which sustain life then we are, at heart, laying down our lives for them. “If what might keep *me* alive is given to a *brother in need*, then I have acted in the spirit of self-sacrifice for which the Lord Jesus offered the model.”ⁱⁱ

What of the one who does not help *his brother in need*? John says this one has *shut up his heart from him*. We might say he has “locked up his sympathies” toward his brother. The Greek word here for *heart* is not *kardia*, but *splagchnon*. It refers to the stomach and the

intestines; the lower section of the human torso known as the “bowels.” In fact, listen to how other translators translated this verse, “*But whoso hath this world's good, and seeth his brother has need, and shutteth up his bowels.*” (KJV, Darby, Young) Why would John say that when we refuse to help a brother in need, we have ***shut up our bowels to him?*** Because the bowels are the seat of emotions and feelings! Have you got a stomach-ache or intestinal problems not caused by physical damage? Perhaps you are stressed out, meaning you are not casting all your anxieties upon Him (1 Peter 5:7). Grumpy, pessimistic people have problems with the bowels. It is no wonder that people of the ancient world used this word *splagchnon* as the seat of strong emotions or feelings that erupts the bowels. The bowels were designed by God to be a physical detector of stress, emotion, needs or feelings that you have or you have for others. When the bowels act up, they are telling you to act, to do something. When you see a brother in need and you do not act, you are refusing to respond to this response mechanism God built into you. In John’s language you ***shut up your heart from him***. We are supposed to respond positively to these built-in mechanisms; they are signals. But when we do not, John asks, “***how does the love of God abide in him?***” When a Christian refuses to respond to his bowels, he is not enjoying a vital connection with God’s love. This Christian has a calloused heart. He has the ***world’s goods*** so he can help and he sees ***his brother in need*** but ***shuts his heart***. This is clear evidence that ***the love of God*** does not ***abide in him***. This does not mean he does not have eternal life, but simply that his refusal to help sustain ***his brother*** is not sourced in God, Christ, or eternal life. He is not abiding. Does a fellow Christian brother need food? clothing? shelter? things that sustain life? If so, and you have the ability to help, will you follow the model of the Savior who laid down His life for us by having that same spirit of self-sacrifice? Or will you close your heart to him?

HOW TO IMITATE CHRIST’S LOVE

18 Tekni,a(mh. avgapw/men lo,gw| mhde. th| glw,ssh| avlla. evn e;rgw| kai. avlhqei,a|Å

18 Little children, do not love (*agapao*) in word or tongue but in deed and truth.

Little children, of course, refers to John’s readers who are genuine Christians. True Christian love demonstrates itself in ***deed and truth***. Anyone, Christian or non-Christian, can ***love in word or tongue***. But it is a wholly other thing to put the two together. Christian love is never defined as a verbal expression. Love is always defined in terms of ***deed and truth***. Love manifests itself in taking action. And for the actions to be truly loving, they must fall in the sphere of truth. Let’s take a look at the Doctrine of Love in the various relationships. There are two types of relationships where love can be expressed: Vertical

and Horizontal. You cannot love on the horizontal plane if you do not first have a Vertical connection.

ONTOLOGICAL LOVE

Love that exists among the members of the Triunity of God. Only Christianity presents a God of love. Love must have an object. Self-love does not constitute true love. And for God to have the attribute of love, he had to be a plurality of persons in one essence. Unlike Islam, which presents a solitary monotheism in Allah, and who, incidentally, of all 120 or so attributes attributed to Allah, not one is love, the Christian God is a plural monotheism. God is one in essence and three in person. John 17:24 reveals this ontological love that went on in the Trinity before the creation of the universe. Ontological love is the basis for all love. Apart from ontological love there can be no love period! The Trinity is therefore the basis of all love.

VERTICAL LOVE

First of all, love that comes down from God to man, *For God so loved the world that He gave His one and only Son* (John 3:16), and here in 1 John 3:16, the love of God in the Son laying down His life for us expresses vertical love in a downward direction. But then there is also vertical love going upward toward God from His creatures. It is expressed when we love God by doing His commandments (1 John 5:2). When we love God by doing his commandments, we necessarily love the brethren. Love is necessarily connected to obedience. Our Lord said, "If you love me, keep my commandments" (John 14:15). Running around saying, "I love Jesus, I love Jesus," means nothing. That is not a valid expression of true love. It may be very sincere, but nevertheless, anyone can say, "I love Jesus." Notice, it is not enough to simply verbalize your love for Jesus or to announce Jesus' name. True love expresses itself in action. If I say I love my wife but I cheat on her, I don't really love her. If I say I love my children but do not discipline them, I don't really love them. This brings me to the second type of relationship where love can be expressed: horizontal love, love on the human plane.

HORIZONTAL LOVE

There are four areas under horizontal love: marriage, family, church, and the world. What does *love* look like in these areas? First let's look at marriage.

Marriage

First, the husband is supposed to love the wife. **Ephesians 5:25ff** “*Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.*” The model is Christ; husbands, we’re to follow that model. Christ is the head of the Church; you are the head of your wife. You are the stronger vessel; she is the weaker vessel. Remember these things and think about how you are treating your wife, how you talk to her, what you are saying to her; do not argue her to death. Men, I know we do this. Shut up sometimes and listen. Women like to share their problems; that doesn’t mean they want a solution, so just listen. This is loving them. Keep moving along here in the text to v. 26ff. **Ephesians 5:28** “*So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;*” What would your wife look like if you presented her? Have you been building destructive behavioral responses into her over the years? Or have you been building positive response patterns in her mentality? We are famous for this stuff, men. You know how we are and you know how our bad patterns and responses cause our wives to respond negatively toward us and others. Stop doing that, bathe her in the Scriptures. Keep moving on in the text with v. 29. **Ephesians 5:33** “*Nevertheless, each individual among you also is to love his own wife even as himself,*” Since you have been united as one, you ought to love her as yourself. This is the closest relationship two human beings can have. Your wife is your most blessed possession on earth and the relationship you have is a picture of Christ and the Church. Is your marriage a picture of Christ and the Church? Don’t divorce your wife, don’t divorce your husband. If there is anything you can do to avoid divorce, do that. What would happen if Christ divorced the Church? Where would we be then? Divorce was not God’s original intent and it is not the ideal. It usually results from hardness of heart toward one another. Don’t harden your partner’s heart and don’t let your heart be hardened toward your partner. Keep an open line of communication and, men, be gentle and patient with your wives. We love to point out what they are doing wrong. Make it a point not to point it out. Point out what they are doing right and pray for them.

Now, the wives (end of 5:33). The man is to love the wife, but *the wife must see to it that she respects her husband.*” The words *see to it* are not in the Greek text. Paul is simply saying that the wife must respect her husband. You know what that word for *respect* is in the Greek? It is *phobia*, the word for “fear of someone or something.” The woman is to have a reverential fear for her husband. We are not talking about “being afraid” in the sense that he would beat you or anything like that. What we are talking about is a reverence for your husband, being in awe of your husband for who he is as the God-ordained head of the family and for what he does.

Wives, men need respect. Men, women need to be loved. Too often men respect their wives but do not love them. And too often wives love their husbands but do not respect them. We miss fulfilling what our mates need most. Another passage for wives is **Titus 2:4**. Here we have something the older women in the church are to do: they are to “*encourage the young women to love their husbands, to love their children.*” Love here is not the normal word *agape*. It means to be fond of their husband. In other words, don’t be fond of other men. Men can easily get jealous if you do this. God’s word is trying to keep you out of trouble. Be fond of your husband and only your husband.

Family or Children

There are two sides to this coin: parents loving their children, and the children’s response to the parent. The main way parents love children is through discipline. Turn to **Ephesians 6:4** “*Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*” First, Paul begins with a negative, what not to do. Do not provoke your children to anger. This is teaching along the lines of not favoring other children over your own children (cf. Rom.10:19). You know how we are about encouraging other children and running ours down. Our kid is just never good enough. We do this because we want our children to excel but our tact is cruel and useless. It provokes the child to anger, causing him to have low self-esteem. We’re never quite satisfied with our children’s accomplishments. Stop comparing your children to other children. It only creates anger.

Second, Paul gives the positive, what to do. Instead, “*bring them up in the discipline (paideia) and instruction (nouthesia) of the Lord.*” Discipline is the Greek word *paideia* and means that we guide and correct the behavior of our children with a goal to improving their behavior. You don’t have to be a genius to know that you don’t have to teach a kid to do bad, that comes quite naturally. But we do have to teach them to do good. This involves “spanking” which we will look at in a moment. The Greek word for *instruction* is *nouthesia*, which means “to engage the mind.” Stimulate their thinking along the lines of DVP mentality. Train their mind to think God’s thoughts. Don’t show satisfaction with other children and none toward your own, but rather guide them, correct their behavior while engaging their mind toward thinking God’s thoughts.

Now I want to turn your thinking toward a big problem in American culture: “spanking” your children as a form of discipline. I want to read you some Proverbs regarding this, because in our day and age, “spanking” your children is practically outlawed. All these Proverbs fall in the proverbial section of Proverbs 10-31. Proverbs 1-9 is full of Instruction

and Imperative commands to follow, but Proverbs 10-31 is full of declarative statements, general statements of wisdom applicable to any age, including the Church age. **Proverbs 13:24:** *He who withholds his rod hates his son, But he who loves him disciplines him diligently.* **Proverbs 23:13-14** *Do not hold back discipline (paideo in the LXX) from the child, Although you strike him with the rod, he will not die. ¹⁴ You shall strike him with the rod And rescue his soul from Sheol.* **Proverbs 29:15** *The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.*

Now let's look at the Conscientious Objectors to "spanking." There are three basic objections parents make in this area. See if you have ever heard or used these three arguments:

1) "I love my children so much I can't spank them." Do you realize that argument is exactly the opposite of what God says? The Bible says that if you do not spank your child, you *hate your child*. This is not my evaluation; this is God's evaluation. God says that the one who loves his child disciplines him diligently. This means consistently, giving your child a predictable pattern to follow.

2) "I'm afraid I'll hurt my child if I spank him." If this is you, then Proverbs 23:13-14 is for you because it speaks to those parents who think that they cannot control themselves. Imperative command: *"Do not hold back discipline from the child, Although you strike him with the rod, he will not die."* In other words, you are not going to kill your child by striking him with a rod. In fact, he goes on to say you will rescue his soul from Sheol. So, stop soaking up these false ideas from the satanically influenced world system. Notice, these Proverbs are not optional. So, do not come asking me about these and giving me 101 alternatives, this is what the word of God says. It is not I saying it, it is God saying it. So, if you do not like it, you are just rebelling against God.

3) "Spanking my child doesn't work." Problem: God's Word says it works. You are either not spanking them hard enough, or you are not being consistent enough. You have got to discipline with diligence. It will not work if you do not do it consistently and firmly.

The major problem here is that Christians do not really believe in the sufficiency of Scripture. They think they have to tap into Secular Psychology to get methods of disciplining that work. When you do, you have just committed idolatry. You are refusing to believe the Word of God. So, if you love your child, you will discipline them and engage their mind with DVP.

The other side of this is the child's response to the parents. Why does God's Word have this method of discipline? Well, God is not stupid. He knows that learning authority is the first step toward peace and salvation. People who never learn to submit to authority never

trust in Christ. And the family is where authority should be learned. Authority sets boundaries, provides protection, creates predictable behavior, and stimulates development, growth, responsibility and loving relationships. The Parent-child relationship pictures the Father-believer relationship. The child must submit to the parents' authority just as the believer must submit to the Father's authority. To trust in Christ, one must be able to trust Christ; and learning obedience to authority figures is key to this. Now, I'm not trying to go overboard with this. You do not try to kill your child. You discipline while in fellowship with the Lord! When parents discipline while outside of fellowship, they are being fools.

Children Obey and Honor Your Parents. Turn back to Eph. 6:1-3. This worked out great, having this message on communion Sunday, because all the kids are here today. Parents, help your children follow along in the Bible. **Ephesians 6:1-3** "*Children, obey your parents in the Lord, for this is right.* ² *HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise),* ³ *SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.*" Children, you need to obey your parents. The Greek word is *hupakouo*. It means "under," "to hear." It means don't butt in and cut your parents off when they are talking. You listen to them and you do what they say. Why? Paul says because it is the right thing to do. The second thing you do is in v. 2, *honor* both your father and your mother. This is a quotation from the Ten Commandments in Exod. 20:12. Kids, do you know what happened if a child cursed his parents in the Old Testament? It was a capital offense. That means the child would be stoned to death. Why were children stoned to death for cursing their parents? Because they never learned authority and we are not going to let our society be taken over by a bunch of rebellious numskulls. It was a protective device God put in to protect the nation.

Church

Believers Love Believers. This is John's context that we are covering today. I have already covered this in some detail. We love other believers when we follow the self-sacrificial model of Christ. We are ready and willing to help sustain the livelihood of fellow believers (cf. Eph. 5:1-2). We do not just say it, we act on it. And that goes for all these relationships.

The World

Do Not Love the World. John already taught us this in 1 John 2:15-17. Why not? Because the world is anti-God! If you love the world, then you cannot be loving God at the same time. No one can serve two masters. When you love the world system, you are loving the sub-components of this system: the lust of the flesh (internal sin nature), the lust of the eyes (external desires) and the boastful pride of life (material possessions, success and power lust). We are not of the world; we are children of God. Therefore, brethren, press on toward the upward call in Christ Jesus and be transformed by the renewing of your mind.

CONCLUSION

Jesus did not just say He was going to go to the cross, He actually went to the cross! He did not just say He loved us, He demonstrated that He loved us! He is, therefore, the Model of Love. People want a loving God and that is all they want to talk about. But what did you notice about all Loving Vertical and Horizontal Relationships? What elements did they all include? They all included three elements: Authority, Obedience, and Discipline--in that order! Someone has to be the Authority, one who instructs and issues commands to follow (God, Father, Mother). Someone has to be Obedient or Disobedient to the commands. And finally, Discipline (God, Father, Mother). Where there is no Authority to issue commands, there can be no Obedience or consequent Discipline. What are the effects when this structure fails?

First, the effects show up in the Individual Child. The individual becomes rebellious and uncontrollable. Most people think the kid has ADD. No, the problem is the child is just BAD. He hates authority structure. Children are born this way. No child is born who likes authority. You have to teach them authority. I suggest that you begin on day one. It is too late if you wait until they are a year or two old.

Second, it shows up in the Home. When there is a failure to discipline and engage the mind, it begins to affect the marriage relationship in the home. The husband-wife relationship suffers. You cannot agree on what to do. You are not consistent. Communication lines begin to break down in the marriage. This often results in damage that never gets sorted out and divorce, then or later, is the final result.

Third, it shows up in the Community. As the child grows into adolescent years and gets some freedom, he damages the local community. He does what is right in his own eyes. He deliberately breaks the law; damages personal property, drinks alcohol, speeds, does drugs, gets involved in pre-marital sex, any or all of these to some degree or another. This sears

the conscience, which enables him to engage in increasingly radical behavior patterns. He is causing a negative effect on the Community.

Fourth, it shows up in Society. At the collegiate level he solidifies his radical and rebellious thinking. He often acts out in very devious and deceptive ways. Increasingly, he is self-centered and lashes out at the authority structure of Society.

Fifth, it shows up in National Government. When this happens on a large scale, the result is anarchy. Anarchy is full-scale societal revolt against authority structure. Many of you experienced this in the 60's and early 70's. The individual is ultimate. It is very selfish, very demonic, and creates confusion. This was what happened in the pre-flood world in Genesis 6. The thought of every man was only evil continually. Every man did what is right in his own eyes. The rub comes when someone else does what is right in his own eyes. Nations crumble because of inner spiritual turmoil that results in rebellious, carnal cultures bent on satisfying the lusts of the flesh, mind, and boastful pride of life. This is what the Israelites did in Judges 17:6. No king, no authority structure, therefore chaos.

As Christians, we have to combat against this trend. We do not want to be overly totalitarian or anarchists, but we want to follow the word of God. There must be Authority Structure, Obedience, and Discipline. These create and demonstrate loving relationships and produce healthy societies and nations. This has to do with healthy marriages between one woman and one man. Then this gets transferred to the family. The family is the basis for all culture. It is the basic unit of society. It provides structure and stability for a culture and a nation. If the family structure falls apart, then you can just forget the nation. If the traditional marriage of one male/one female is broken down, then what will take place? What will happen to our society if we allow homosexual couples to adopt children? We have already done this. What kind of ethic are we going to pass on to our children? And this stuff is all over the television. It is being supported and advocated by major groups across the nation who are absolutely opposed to Biblical Christianity, traditional marriage and family. And they are just asking for trouble. When these Divine Institutions of Marriage and Family are tampered with there are major repercussions.

ⁱ Hodges, Zane, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 159.

ⁱⁱ Hodges, Zane, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 161.

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