

Abiding in Jesus and Loving His People (1 John 2: 3-6, 7-11)

(Assurance of Salvation in 1 John, Part 2)

1. *He walks in the light as God is the light, and is in the light (1:5-7)*
2. *He sees his sin, confesses it, and repents of it (1:8-10)*

3. He is abiding in Jesus and walking as He walked (1 John 2:1-6)

- John continues his theme of confession as an indication of belonging to God, Who is the light, and is in the light (v.6-7).
- While some false teachers not only refuted God's incarnation (v.1-5), claimed to be without sin (v.8, 10), and refused to congregate with other believers (v.7), others propagated a doctrine of antinomianism (the law of God is obsolete), downplaying the sinfulness of sin.
- John is writing so that his children (believers) do not sin. However, if they sin, there is an advocate with the Father, Jesus Christ the righteous. Jesus Christ, as the advocate, is not against the Father but with the Father (2:1).
- How is Jesus our advocate? He is our defense against the accuser of the brethren (Rev. 12:10). He represents us before God as the God-man (forensic/judicial in nature). He functions as a helper who aids us with our weakness in concert with the Holy Spirit.

Jesus is our propitiation (v.2): this carries the idea of appeasement (through satisfaction). God's wrath is appeased through Christ's righteousness to the law of God and His substitutionary death on the cross. The result is reconciliation.

How can I be assured of my salvation?

A. If we keep His commandments (v.3)

- The word "keep" in Greek means to "guard, protect, or watch over something that is considered precious." It is the picture of a sentry who is walking his post. It can also mean "to hold in custody."
- The commandments spoken of are the same revealed on Mount Sinai: to love the Lord and others (Deut. 5:7-21; Matt. 22:37-40; Jn. 15:12) and are the teachings of all of Jesus' disciples and commissioned apostles revealed in the Holy Scriptures (NT).

The one who does not keep these commandments is a liar, and the truth is not him (v.4)

- John is trying to walk the fine line between antinomianism and legalism. There is a difference between knowing about Him and knowing Him. Knowing about God is mechanical, stale, data-oriented, and robotic. It does not have love as the fountainhead of obedience.
- An unchanged life is a sign of an unclean heart (Titus 1:17).
- Truth describes Jesus (Jn. 14:6), the Holy Spirit (Jn. 14:17), and the Word (Jn. 17:17), all working together under the umbrella of redemption.

B. If the love of God is perfected (v.5)

- The love of God (God's love) is perfected in the man who delights to obey Christ out of a thankful and glad heart to Him through the enablement of the Holy Spirit.

C. If he walks as Jesus walked (v.6)

- The imprint of Christ's complete forgiveness is exhibited through progressive sanctification and holiness. This obedience is wrought in love, not out of duty. Without "Lordship," there is no "Saviorship."
- John is fixated not on perfection, as Jesus has accomplished this judicially (2:1-2) for those who believe in Him, but instead on the direction.

4. He loves the brethren (1 John 2:7-11)

- John continues with this theme of darkness and light, but now as it relates to the progression of spiritual maturity in love (v.8). The one who is walking with God, Who is light, and in the light, will drive the darkness of sin away (v.8-10).
- John is anticipating the false teachers who are arrogant with their errors in authentic faith by saying "whoever" (v.9, 10, 11).

The one who says he is in the light yet hates his brother is still in darkness (v.9)

- Hates (present tense): the feeling or action of extreme hostility or dislike, which can be both active and passive. It can be external or internal.
 - The object of his hatred is his brother (fellow believer).
 - How has he been transferred from the kingdom of darkness into the kingdom of light while exhibiting unregenerated behavior? (Titus 3:1-3; 1 Pet. 2:9)
- This hatred is not a one-time occurrence (as odious as it is) but is instead a habitual malice, jealousy, envy, wickedness, and ill-will harboring of resentment toward a fellow believer.

What should I do if I hate or have hated a brother or sister in Christ?

- If it is temporary, internal, fleeting, with no external manifestation, confess to God, repent, pray for cleansing, and forsake the sin (1 Jn. 1:9).
- If it has been manifested outwardly, confess your sin to the one you have sinned against (James 5:16) then seek forgiveness and restoration.
- Give glory to God in meekness for His conviction, keeping a close watch on your heart with all diligence (Prov. 4:23).

*Your confession of sin should be as widespread as the sin itself.

Whoever loves his brother abides in the light (v.10a)

- Love (agapao): It is not an occasional or sporadic matter but a continual, habitual practice. It denotes the love of the will, whether the emotion is present. It is an intelligent, purposeful love that promotes the highest good for the one loved, even at the expense of self. This kind of love is a supernatural kind of love. It is not birthed from this world but from God (Rom. 5:5).

In this kind of person, there is no cause for stumbling (10b)

- The Greek word for stumble refers to a bait stick on a trap. It is an enticement to conduct which could ruin the person. The one walking in the light is not stumbling (sinning) himself nor causing another brother to stumble (sin). This is in the form of hatred.
- The one who loves his brother does not want to misrepresent Christ or cause another to.

Whoever hates his brother is in the darkness and walks in the darkness... (v.11)

- Walking in hatred is evidence of walking in the dark. The antidote, if there is a profession of faith (v.4, 9), is fellowship with one another, regular intake/meditation on the word of God, prayer, and consequently remaining sensitive to the conviction of the Holy Spirit.
- If the domain of darkness and hatred continues, that professing believer is in the darkness (moral condition), walking in the darkness (moral as an action) and blinded in the domain of darkness (darkness as his destination). Faith without works is dead (James 2:14-26).

You can be assured of your salvation if you hold to the exclusivity of the gospel (v.1), grow in Christlikeness (v.3, 5-6), and love the brothers and sisters in a selfless, sacrificial manner (v.9-10). If we sin, our confession, repentance, and forsaking of that sin affirms that we are walking in the light as God is the light, and in the light (1:6-9).