

**1 John 2:3-6** ¶ And hereby we do know that we know him, if we keep his commandments. **4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. **5** But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. **6** He that saith he abideth in him ought himself also so to walk, even as he walked.

Last week we looked at these verses. The first thing to notice about these verses is in verses 4 and 6: “He that sayeth.” This is those who come among the remnant at that time to teach them or to sway them one way or another. Again, that is what the book is about. Are these folks speaking the Spirit of God, or the Spirit of Satan?

Those who are speaking the truth will keep the commandments of Jesus Christ. We saw those commandments encapsulated in one verse last week:

**1 John 3:23-24** ¶ 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.** **24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Using this verse, we looked at many other verses in I & II John and the Gospel of John to see how these were the commandments of Jesus Christ. So those who come into the churches of the believing remnant will demonstrate these things:

1. Jesus Christ walked by faith in the Father. They will walk by faith in the Father through the Son and the Spirit.
2. They will believe on the name of Jesus Christ – He is the Messiah and God.
3. They will love the saints.
4. They will have the Spirit of God and will confess that Jesus is the Christ

These are the commandments of Jesus Christ, and these will be proclaimed and demonstrated by anyone who is truly of God. Now you may notice that two of the four commandments are works. Loving your brother and loving the children of God is a work, and confessing that Jesus is the Christ is a work. Not only that, but all of these must be outwardly demonstrated by teachers and those who try to influence others in the last days to prove that they are of God and teaching the truth.

When John is speaking of walking in his commandments, even when he is addressing the little children or the believing remnant, and not warning them of deceivers, he is not telling them how to obtain eternal life. They already have that.

**1 John 2:12-14** ¶ I write unto you, little children, **because your sins are forgiven you** for his name's sake. **13** 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. 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**.

When he specifically addresses the believing remnant, and telling them what they should be doing, he isn't saying to do this to gain eternal life. He is saying that they must obey the commandments of Jesus to obtain a full reward.

**2 John 5-8 ¶** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. **6** And this is love, **that we walk after his commandments**. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **7 ¶** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **8** Look to yourselves, **that we lose not those things which we have wrought, but that we receive a full reward.**

Their gospel of salvation – that Jesus Christ is come in the flesh and is the true Messiah – is repeated over and over again in the book of I John, but what they do with that gospel is what determines their level of reward. So if they allow themselves to be deceived, they will not receive the full reward of their inheritance in the kingdom.

Now we will look at this commandment to love your brother.

**1 John 2:7-11 ¶** Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. **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. **9** He that saith he is in the light, and hateth his brother, is in darkness even until now. **10** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **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.

First of all, he is talking about the commandments of Jesus, as is referenced in verses two and three. He is not going clear back to Leviticus 19, where they are commanded to love their neighbor. This is because their neighbor wasn't always their brother.

**Leviticus 19:18** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

**Leviticus 19:34** *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

Although in a lesser sense he is speaking about fellow Jews and Israelites, to a greater extent he is talking about loving the fellow believing remnant brothers. The disciples of Christ, if you will.

**John 13:34-35** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **35 By this shall all men know** that ye are my disciples, if ye have love one to another.

You can see that Christ isn't saying that they should have a warm, fuzzy feeling for each other. He is saying that they should love each other in a demonstrable way, so that those on the outside can identify the true disciples of Christ. He is telling them to always act charitably to each other.

This isn't a new idea, or even a dispensationally distinct one. We could spend a couple weeks just going through the scriptures looking at how the saints of God are to love each other and be kind and affectionate to one another. Here, however, when you look at the commandment Jesus gave his disciples to love one another, its' specific purpose was so that they would stand out to the rest of the world.

And as the world would hate them just as they hated Christ, this demonstration of love would have consequences for them:

**John 15:12-13** This is my commandment, That ye love one another, as I have loved you. **13** Greater love hath no man than this, that a man lay down his life for his friends.

As Christ would lay down his life for his enemies and his friends, so they should be willing to lay down their life for their friends.

But in I John, he does a kind of odd thing. First, he says that he isn't giving them a new commandment in verse seven. That is because Jesus already gave the commandment for his disciples to love each other in a demonstrable way to the point of dying for each other.

Then in verse eight, he says he IS giving them a new commandment. What is the new commandment that hasn't yet been given?

**1 John 2:8-11** 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. **9** He that saith he is in the light, and hateth his brother, is in darkness even until now. **10** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **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.

Idea of loving the brethren isn't unique to John.

**2 Peter 1:5-9** ¶ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; **6** And to knowledge temperance; and to temperance patience; and to patience godliness; **7** And to godliness **brotherly kindness; and to brotherly kindness charity.** **8** For if these things be in you, and abound, they make *you that ye shall* neither *be* barren

nor unfruitful in the knowledge of our Lord Jesus Christ. **9 But he that lacketh these things is blind, and cannot see afar off**, and hath forgotten that he was purged from his old sins.

**1 Peter 1:22-23** Seeing ye have purified your souls in obeying the truth through the Spirit **unto unfeigned love of the brethren**, see that **ye love one another with a pure heart fervently**: **23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

**James 4:11** ¶ Speak not evil one of another, brethren. He **that speaketh evil of his brother, and judgeth his brother**, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

**James 5:7-9** Be patient therefore, **brethren**, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. **8** Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. **9 Grudge not one against another, brethren, lest ye be condemned**: behold, the judge standeth before the door.

Peter and James and Jesus all speak about loving your brethren and being charitable to them, so what is the new commandment that John is giving?

**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.

This new commandment is true because the true light, which is the resurrected Messiah, Jesus Christ, now shines.

**1 John 2:9** **He that saith** he is in the light, and hateth his brother, is in darkness even until now.

Once again we have that phrase: 'He that saith...' The new commandment that John is giving here isn't a commandment of *Thou shalt* or *Thou shalt not*. The commandment is one of observation: He that saith...

If someone comes among you and says that he is in the light, which is Christ the Lord, and he demonstrates not charity and love toward the brethren, but disdain and hatred, then he is a false prophet. He is not a teacher of the doctrine of Christ, but he is teaching doctrines of devils no matter how persuasive he is.

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

This new commandment is one of discernment. If a man says he is in the light but hates his brother, he is still in darkness. A man speaking the truth will always demonstrate charity toward his brother. The commandment isn't about what you should do, but about what you should look for.

**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.

So even if this teacher or person who is trying to influence the church was a believer, he would be as Peter described: (**2 Peter 1:9**) “But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

And he should be ignored and removed from the assembly.

Stated another way, this new commandment John is giving is this. If someone hates the brethren or even a brother, don't listen to him. Only listen to those who truly demonstrate their love for the brethren.

This is really emphasized in chapters 3 and 4.

**1 John 3:9-12** Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. **10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. **11** ¶ For this is the message that ye heard from the beginning, that we should love one another. **12** Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

We will dive into verse nine and part of verse ten next week, but for now I want to look loving the brother parts of these verses. First, and this is going to be very key in finally understanding the book,

**10** In this the children of God are manifest, and the children of the devil

This is how it will be made plain and clearly visible who the children of God are and the children of the devil. This is how you will tell the wheat from the tares. The parable of the wheat and the tares can really help you get a grasp on I John, and we'll look into that next week. For now, looking at the end of the verse:

. . . is not of God, neither he that loveth not his brother.

He that loveth not his brother is not of God. The message he is teaching should be ignored and he should not be considered be speaking the words of God. This means even if he is quoting reams of scripture, he is using it in a way that isn't approved of God because he doesn't love his brother. Let's go on:

**1 John 3:11** ¶ For this is the message that ye heard from the beginning, that we should love one another.

The same as he said back in chapter 2. This isn't a new commandment, this is the word that you had from the beginning, that we should love one another. But now we see how the new commandment of discernment is working. He doesn't love his brother, so he should be

manifest as a child of the devil. If he demonstrates true love and charity in word and deed, then he can be manifest as a child of God.

**1 John 3:12** Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

We'll come back to this verse next week, but it makes it pretty plain that this passage isn't speaking of the remnant in general, but is specifically addressing the difference between the wheat and the tares as ministers or false ministers of the word.

The reason is that here, in conjunction with the ability or inability to sin and the love or hatred of your brother, he brings up Cain. And when we compare scripture with scripture, we see Cain also represented as a characteristic of the tares that will be sown in among the wheat by Satan in the end times.

**Jude 8-13** ¶ Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. **9** Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. **10** But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. **11** Woe unto them! ***for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*** **12** These are *spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;* **13** Raging waves of the sea, ***foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.***

These characters that try to infiltrate the Jewish remnant church during the end times have gone the way of Cain – they hate their brothers that believe. They run after the error of Balaam – they want to be rich and powerful by prophesying against the truth and teaching others how to seduce the believers into folly. They will perish in the gainsaying of Korah – they will challenge the leadership of the believing remnant, and they will have a special place of eternal punishment waiting for them.

**1 John 3:13-14** Marvel not, my brethren, if the world hate you. **14** ¶ We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

Once again, we see a subtle shift of pronouns. John says to the brethren exactly what Christ said to his disciples in John 15:18-20. They hate you because you are of me and they hated me first.

But then he changes from saying you to saying we. When he does that, he is taking back the mantle that he had in the first four verses of chapter one. He is part of the ministry to them, and he is manifesting the 'we' as the ministers of righteousness. 'We', in chapter 1:1-4, is those who walked faithfully with Christ on earth. In chapter 2 he is teaching them as a

minister of God. He is one that is telling them the truth. In chapter 3:1-3, he identifies the believing remnant as the sons of God with the leadership. He then exhorts them to purify themselves as Christ is pure.

In 3:14, he is validating his ministry and the ministry of those with him when he changes from you back to we.

Verse 14 and 15 contrasts the righteous ministry of John and his companions with that of the ones who are described in Jude.

**1 John 3:14-15** ¶ We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. **15** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

We abide in life because we love the brethren the way Christ told us to love each other. They abide in death because they are murderers.

How are they murderers?

1. Teaching false doctrines that include the hatred will lead souls to hell and the lake of fire.
2. Those who hate the brethren will also expose the brethren to their enemies, causing their torture and physical death.

Then finally, he comes back full circle to what Christ said in John 15:13:

**1 John 3:16** Hereby perceive we the love *of God*, because he laid down his life for us: and **we ought to lay down our lives for the brethren.**

Christ said:

**John 15:12-14** This is my commandment, That ye love one another, as I have loved you. **13** Greater love hath no man than this, that a man lay down his life for his friends. **14** Ye are my friends, if ye do whatsoever I command you.

What did Christ command them?

1. Jesus Christ walked by faith in the Father. They will walk by faith in the Father through the Son and the Spirit.
2. They will believe on the name of Jesus Christ – He is the Messiah and God.
3. They will love the saints.
4. They will have the Spirit of God and will confess that Jesus is the Christ

There are a few more things to cover about loving your brother – especially the practicality of that – that we can discuss later on. If anyone has any questions about what we covered so far, please write them down and give them to me or email them, and I'll try to answer them,