

First Epistle of John IX

Fred R. Coulter—December 10, 1994

Now here in 1-John 3 let's understand the whole way that this chapter has been written. It talks about:

- the love of God
- the righteousness of God
- Then it says what sin is in verse four
- Why Christ came in verse five, to take away our sins
- Everyone who's dwelling in Him is not practicing sin
- Everyone who is sinning hasn't seen Him
- the one who is practicing sin is of the devil

So there is a *counterfeit* spirit of God, which comes from the devil, which inspires people to behave as Satan wants them to behave. Now, let's just cover one verse concerning that. Let's go to Ephesians the second chapter.

Now here in Ephesians, the second chapter, this shows the counterfeit of God's Spirit, which comes from Satan the devil. And remember, when you are talking about Satan the devil and what he does, how does he come and appear? *He appears as an angel of light*. His ministers—and he has ministers—and they appear as ministers of *righteousness*. A *counterfeit* righteousness! Here's how he's done it—Ephesians 2:2: “In which you walked in times past according to the course of this world... [the way that the world is] ...according to the prince of the power of the air, the spirit that is now working within...”

It's very interesting. There are two Greek words put together: *in* in Greek is 'en'; *work* is 'ergon.' In the Greek they are put together as one word, emphasizing *inner working within*. That's the counterfeit! Please understand, *not all demon possession is lunacy*. Some demons are intellectual. Some demons like to try and do good works. Satan would love you to expend your life on doing good works and never come to the knowledge of salvation. That's why Paul said, “If I give all that have to the poor, and I give my body to be burned, and I don't have love, **I'm nothing.**” *You have accomplished nothing!* Because all of that is a counterfeit of the true righteousness of God—which is inner working in “...the children of **disobedience...** [Which then tells us God requires obedience—correct? *Yes.*] ...among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and **by the mind...** (vs 2-3). How much do we have concerning mental abilities? Every Sunday you can turn on a

couple of programs which have to do: how to use your mind, how to be positive, how to overcome. So there is the desires of the mind. What are the desires of the mind and what did Satan appeal to Eve and to Adam? *To make you wise!* Everyone wants to be smart. Everyone wants to be wise. Everyone wants to use the greatest amount of their inner powers. How many times have you been told that you don't even use one-tenth of your mental capacity? Well, the truth is, if you used your entire mental capacity your brain would short-circuit. It would! That's why God doesn't expect us to use all of our mind all the time. That's why we sleep at night. To give the brain a rest. So the “...things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest *of the world*” (v 3). So Satan has his counterfeits out there.

Back to 1-John 3: We have that practicing sin is of the devil. And you go back and read John, the eighth chapter, that's profound! 1-John 3:9: “Everyone who has been begotten by God is not practicing sin because His seed *of begetting* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God...” (vs 9-10). Now, *think of that!* They may have some of it. Just like any counterfeit, needs to look as close to the real thing as possible. I just read in the paper that they found the counterfeiting ring in the maximum security prison in the print-shop; which is amazing when you think of that. But their counterfeits weren't too good.

What is righteousness? *All the commandments of God are righteousness*. And those who are against it are against law, against God. “...is not of God, and neither is the one who does not love his brother” (v 10), which is pretty profound—isn't it? You think of that in relationship to your church experience. And what happens when a lot of tares come into the church and in the congregation? *You don't have the love of God*. You don't have the love brethren. You have a little group over here. A little group over here; a little group over here; a little group over here. So that's why it's combined together.

Verse 11—this is where we begin the new section here: “For this is the [commanded] message that you heard from *the* beginning, that we should love one another.” Now, I put it in that tense because that's what it is, present tense. You are *lov-ing*. Everything that God wants you to be doing, is

present tense, *do-ing*. Why? Not future, ‘I’m going to love him tomorrow’—which you need to. Not past: ‘I have loved.’ Why? Because the only thing that counts is what you are *do-ing*. What you’ve done in the past may or may not have been right; may or may not have been good. But that’s in the past. And what does God say—even of the wicked people—‘If they will turn from their sins and turn to Me, all they’ve done will not be mentioned.’ So, it’s in the present tense. That’s why it’s so profound, and all these things are in present tense—that we ‘should be loving one another.’

Now, let’s go to 2-John, because we’re studying the Epistles of 1st, 2nd & 3rd John. Now, 2-John is a very short epistle. As a matter of fact it’s only one page long. And I think there are some pretty coded things that are being written. Because John knew what was happening. By this time do you think that John knew what was happening? *Yes!*

2-John 1: “The elder to *the chosen lady* and her children ... [Now, who is the ‘chosen lady’? *I think this is a coded message to the whole Church. Showing what the whole Church should be doing.] ... and her children, whom I love in Truth.... [Now, what you may do for a separate, individual study, as you go through: I want you to study love and Truth. We’re going to do a little bit of it today, but the there’s so much of it. Love and Truth go hand-in-hand—always go hand-in-hand. That’s why we have love and hate, Truth and error all the way through here.] ... whom I love in Truth, and not I alone, but also all those who have known the Truth”—with a reference back to the beginning of the preaching of the Gospel.*

Notice again, notice how he uses this here in 2 John 2: “For *the* sake of the Truth that is dwelling in us, and shall be with us forever... [So, right there in just the first two verses, he uses ‘truth’ three times.] ...Grace, mercy, *and* peace shall be with us from God *the* Father, and from *the* Lord Jesus Christ, the Son of the Father, **in Truth and love**” (vs 2-3).

Since God does not do anything in vain. And since in the Bible there are no vain repetitions... Now, I remember when I was first coming into the Church and I heard the instructions on praying—and ‘when you pray you should not be as the heathen who use vain repetitions’ over and over and over again. And then I read Psa. 132—where you have about 40 verses: ‘His mercy endures forever.’ Gives a statement and then it says: ‘His mercy endures forever.’ And I thought: That sounds like a vain repetition to me. But it’s not! So, likewise here. The number of times we see *love* and we see *Truth*, John is telling us something *very profound*. That, when in the Church, you are struggling to hold on to the true

doctrines of God and the true love of God you have to have *Truth* and you have to have *love* together. *They always go together.*

Now, v 4: “I rejoiced exceedingly that I have found among your children those who are walking in Truth... [so the *Truth* is *the way of the Lord—walking* in it.] ...exactly as we received commandment from the Father. And now I beseech you, lady, not as though I am writing a new commandment to you... [Now, let’s think of this in terms of prophecy to the Church of God down through time. When they’re coming down through time, how many times have they come across ‘new truth,’ which was not ‘new truth’? Which left the love of God? Which left the Truth of God? *Many, many times.* So this is part of the message.] ...but that which we have *observed* from *the* beginning, that we love one another” (vs 4-5). There it is again. That is amazing!

Verse 6. “And this is **the** love of God... [You want to sum it up in ‘the love.’ What is ‘the love’ that God wants us to do? *Love Him with all our heart, and mind, and soul, and being.*] ...that we walk according to His commandments... [Now, if you connect the two words: ‘walking in truth’ and ‘walking according to His commandments’ and ‘walking in love,’ what do we have? *We have them all together.* They’re all part of **one thing** we need to do.] ...This is the commandment, exactly as you heard from *the* beginning, that you might walk in it, because... [now here’s the reason why he emphasized all that down there:] ...many deceivers... [now you know why he emphasized *Truth*, why he emphasized *love* all the way] ...have entered into the world—those who do not confess that Jesus Christ has come in the flesh. This is *the spirit of the deceiver and the antichrist*” (vs 6-7). Quite a message there in that first part of 2 John— isn’t it? So that’s why. Do we find ourselves in the same situation today? *Yes, exactly the same situation today.*

Let’s go to the Gospel of John—where we find this commandment, which is the new commandment. But, after it was given it was no longer new, though it wasn’t the old commandment. And we’ve seen this misconstrued so many times, too, that it’s unreal. Then we will see ***how*** this is to be done. Jesus gave this commandment, and of course, it was on the Passover night. John 13:34: “A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another. By this shall everyone know that you are My disciples—if you love one another” (vs 34-35). Can a church get on a program to sort of play love to impress other people in the world, yet lose the Truth? *Yes!* We’ve seen that done. This is not the final commandment, but

this is a *special* commandment within all the rest of them. Now here's how we are to apply it.

Let's go to Philippians, the second chapter. This is really very profound, and I tell you, this is something that I'm learning more and more, the more I study the Bible, the more I study the Word of God, the more profound I really see how these things truly, truly are. Philippians 2:1 tells us *how*.

- How are we to love each other as Christ has loved us?
- Where does this begin?
- Do you just do it because it's something that you do?
- Or how does it come about?

Philippians 2:1: "Now then, if *there be* any encouragement in Christ, if any comfort of love, if any fellowship of *the Spirit*..." I want to inject something right here. *Fellowship of the spirit*. Remember how last week went back to Genesis, the second chapter, and discussed the Sabbath as being required of God for all mankind? All right—that was a special Sabbath. It had to be, because first of all, God created the time—did He not? *Yes!* He blessed it; He sanctified it, and He fellowshiped with Adam and Eve—did He not? *Had to of*. What is the Sabbath called? *It is called the rest of God—the rest*.

When we come, hold your place here in Philippians and let's go to Hebrews 4—combine this all together with 1-John. Hebrews 4:1: "Therefore, we should fear, lest perhaps, a promise being open to enter into **His rest**." *His rest—the rest of God*, which the Sabbath is a picture of—is it not? He wants us to enter into *His rest*. That goes clear back to the very first Sabbath, where the One Who became Jesus Christ, the Lord God of the Old Testament, on that *rest* day, fellowshiped directly, face-to-face with Adam and Eve. That is *the rest* that God says we are to enter into spiritually when the Kingdom of God comes. So, when we are keeping the Sabbath day, not only are we remembering the creation, we need to look forward to entering into that *rest* with God. Which today, we can have with the fellowship of the Spirit, where we find in 1-John, the first chapter, where it says: "...and truly our fellowship is with the Father and the Son"—right?

Now, combine that with what we just said here, and come back to Philippians 2:1 again: "...any fellowship of *the Spirit*..."—now, maybe this will help us keep the Sabbath better, as it were, because we do it in a more spiritual way by fellowshiping with Christ. But this is how then, we are to love one another. He says, "...if any fellowship of *the Spirit*, if any *deep* inner affections and compassions... [Your feelings from your innermost part of your being. And that's the way we need to feel for each other.] ...and compassions..."

We do need that on the Sabbath—don't we? We need it every day. And what we're leading up to brethren is this: So that we can understand that when we come to God to pray—which we need to—that you're going to desire to pray, you're going to desire to have this fellowship with God, you're going to desire to have the love one to another—because of the fellowship of the Spirit and because of the mind of Christ in you. Which does not do away with any of the commandments of God by the slightest stretch of anybody's imagination, but makes it far more meaningful.

So, he says, v 2: "Fulfill my joy, that you be of the same mind, having the same love, being joined together in soul, minding the one thing. *Let nothing be* done through contention or vainglory, but in humility, each esteeming the others above himself" (vs 2-3). Now, that's a big-ticket item— isn't it? *Yes!* Not like as I read in the book of Romans where these profess themselves to be the wise ones. 'And we're better than you.' And that's the whole philosophy of theology. 'Why you're nothing but a bunch of dumb sheep out there, we're the smart ones.' No, we're to grow to have the mind of Christ. That's the whole purpose of why we study. That's the whole purpose of why we go diligently through the verses in the Bible—so we can grow to have this. Do you not want to grow to have the mind of Christ? *Yes*. Well, it doesn't come automatically.

Verse 3: "*Let nothing be* done through contention or vainglory, but in humility, each esteeming the others above himself. Let each one look not *only* after his own things, but *let* each one also *consider* the things of others. Let this mind be in you, which *was* also in Christ Jesus" (vs 3-5). Now, we can have the mind of Christ. He says, 'let it be in you.' Which means it's a possibility. Because once we are begotten of the Spirit of God, Christ is in us—is that not correct? Col. 1:27: *Christ in you, the Hope of glory*.

Now, here's what God did: "Who, although He existed in *the* form of God... [and that means: *existing as God*] ...did not consider it robbery to be equal with God, but emptied Himself... [divested Himself of His glory, His power, His Divinity, His name—and came to die! Imagine that, God volunteering to die. God, Who cannot die, did the impossible by volunteering to die. That's why He had to become a human being. None of us have even come close to that kind of, of service to God at all, in any way.] ...and took upon him the form of [the emperor. I deliberately misread that, so you would get the point.] ...a servant [slave.] *and* was made in *the* likeness of men, *and* took the form of a servant; and being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the*

death of *the* cross” (vs 6-8).

Now, that’s something. And, as we go down through time, we’ll come back to this again and we will have more that we can understand about it—especially when we get around the Passover time. I’ll have to give part of that credit to, to Roger Rusk, who wrote the book—and I still haven’t been able to, with all the production we’ve been doing, to get enough funds to send off for the book *The Other End of the World*. But he made, he made a comment concerning the cup that Jesus said, “if You be willing, let this cup pass from Me”—his comment on what that cup was—*really profound!* And, I have been thinking on that and praying on it. And I think he’s pretty much right. So, when you’re studying that, we’ll cover it more as we come to the Passover time. But when you’re studying it, if Jesus died for the sins of the whole world, what was the cup that He had to drink of? You think on that! See if you can come up with the answer between now and then.

So, “...He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross” (v 8). Now, what is this to do for us? What is this to do for us? *It is to inspire us.*

Verse 12: “So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God Who works in you... [Now, notice the comparison, the same words of Satan, inner-working in the children of disobedience. Now, we have the same words where it is the Father inner-working within you.] ...both to will and to do according to *His* good pleasure” (vs 12-13). Now, we’re going to talk about how our relationship improves with God if we do the things that are pleasing to Him. That improves the relationship with God tremendously.

Let’s come back to 1-John 3:12. Now again, as you go through and you study through 1-John, and chapter three:

- you have righteousness—you have evil
- you have sin—you have good
- you have love—you have hate

1-John 3:12: We’re to be loving one another (v 11) “Not as Cain, *who* was of the wicked *one*... [just put right in your, your notes there: Eph. 2:2-3. Did Satan obviously inspire Cain? *Yes!* The ‘wicked one.’] ...and murdered his own brother. And what was the reason that he murdered him? Because his own works were wicked, but his brother’s works were righteous.” But, what did Cain think of his own works? I’m sure he thought they were righteous. I’m sure he thought that they were works that God ought to accept.

Now, let’s go to Ephesians, the second

chapter again, and then we will go back to Gen., the fourth chapter. We’re talking about the difference between ‘works were wicked and the works of his brother were righteous.’ Because there are works we are to do. Ephesians 2:10: “For we are His workmanship... [and, as we have noted, salvation is *creation*] ...created in Christ Jesus unto *the* good works... [very important] ...that God ordained beforehand in order that we might walk in them.”

All right, now let’s go back to Genesis, the fourth chapter. Let’s ask the questions:

- Who determines what a good work is? *God does, yes! Obviously.*
- Do we do things that we think are good, but are not good? *Yes!* I’ve done some of those things.
- And especially if it gets you an advantage, is that not correct?
- Based upon lust? *Yes, it’s good, according to human nature!*

Now, let’s come here—Genesis 4:3: “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.”

Let’s just ask a couple of questions here: Does God command anywhere that we are to bring the fruit of the ground unto God? *Yes, He does!* We’re to bring the ‘firstfruits’—is that not correct?—and also the fruit of the ground from a tree. The first four years of a new sapling tree that you plant, you don’t eat any of the fruit, you let it all fall to the ground. The fifth year it belongs to God and then from then on you have the rest, but you give the firstfruits to God. Everyone of the grain harvest, you have the first fruits that to go God. So if he brought of the fruit of the ground, what had to be something that was not correct? *It was not according to God’s command*—because God does command of the fruit of the ground—yes, He does.

Now, let’s come here to v 4: “And Abel, he also brought of the firstlings of his flock... [this shows that the laws of sacrifice and offerings were there: ‘the firstlings of his flock.’] ...and of the fat thereof. And the LORD had respect unto Abel and to his offering...” Why? *Because it was correct and it was righteous.* Who defines ‘righteousness’? *God defines righteousness.* So Abel was walking in the good works, which God had created and ordained for them to walk in, with that sacrifice, which then pointed to Christ.

Verse 5: “But unto Cain and to his offering He had not respect.... [Now, think of this in relationship to other people who are out here doing good works; and are saying, ‘This is what God requires.’ But God hasn’t required it of them. And they’re coming to God and saying, ‘This is a good

work, God.’ Had not respect. And what happens when you tell people? Let’s just use Christmas. All your good works at Christmas are not of God. You may have attached His name to it. You may assert family reunions and family love and getting together and put that in there to make it right, to justify it. What happens? *They get mad.* They get mad.] ...Why are you wroth? and why is your countenance fallen? If you do well... [that is proper and right according to what? *The commandments of God, obviously.*] ...shall you not be accepted?... [was it not something that Cain could have changed? *Yes!*] ...and if you do not well... [that is according to the commandments of God, because what is sin? *‘Sin is the transgression of the law’—or sin is lawlessness.* So, what was Cain doing here? *He was bringing something not according to the commandments of God—so:] ...sin lies at the door....”* (vs 5-7).

Now, what did God do? *God gave Cain a choice—didn’t He?* God explained it to him. Yes, He did, very clearly. Just like the Word of God explains to us what is right and what is wrong. “...And unto you *shall be* its desire...” (v 7). In other words: sin is going to have its desire upon you if you don’t get a hold of it and rule over it. And how do you rule over sin? *By using the commandments of God so you don’t sin.* Then, Cain didn’t like that a bit. So what did he do? ‘I know what I’m going to do. I’m going to get rid of this guy that makes me look bad in the eyes of God—my brother.’ So he kills him. Sound like something that happens today? *Yes, indeed!* So this that’s why He uses this example.

Let’s go back to 1-John 3:12—so he murdered him. “Not *hate one another*, as Cain, who was of the wicked *one*, and murdered his own brother...” Now, have you ever been around people who are dupolistic? Perfidious? Two-faced?

(go to the next track)

Yes! Our infamous President [Bill Clinton].

Now, have you ever had someone really close to you, like a close friend—someone who professed to be your *best* friend in the world and then he stabs you in the back? That’s why this is here. Because if you hate your brother in your heart, you’re a murderer already. Is that not true? *Yes.* So that’s why it’s here.

“...And what was the reason that he murdered him? Because he is own works were wicked, but his brother’s works were righteousness. **My brethren, do not be amazed if the world hates you**” (vs 12-13). Jesus warned us of it. And it’s going to hate us. When they *truly know*. Now, there’s a time with the Church, when we go public and lambaste everything, everything under the sun.

And then when they hate us and chase us away, or come in an infiltrate and tear down, what does God do? *He scatters us and we disappear.* To do what? *To re-gather strength, to come out.* And there’s going to come a time again when we are going lambaste everybody under the sun again. And how God is going to do it, I don’t know. But, I know the day is coming. Just like with those who have been attending with us for a long time, where I said when we got down to—I think when there were different people who were sick and couldn’t come—there were three of us here—or five of us, I forget which—and I said, ‘You wait, there will be brethren that God is going to send who will come.’ And they have, and you’re here, and there will be more. And there’s going to be the day when God is going to open the door. And it’s going to be done in a way that’s different than some people are trying to force the way through now.

If you go on television, you’re controlled, hands down. You won’t get on unless you are—period. Same way with the radio. But, when the time comes—let’s come here, John 15:17. That’s why we’re concentrating, and it seems to me this, brethren: maybe because of the severity of the times which lie ahead, whether how far or how near, we don’t know, but the time can be severe at any moment for any one of us under any given circumstances. Maybe that’s why we’re concentrating so much on the love of God, as we’re going through this, and when we get to chapter four we’re going to do a major series on the love of God.

John 15:17: “These things I command you, that you love one another. If the world hates you, you know that it hated Me before *it hated* you.... [And again, notice how we have the same thing: love, Truth, and then from the world, hatred and violence. Follows right along.] ...If you were of the world, the world would love its own... [Now, apply that to Billy Graham. Apply that to the pope. Are they of the world? *Yes!*] ...However, because you are not of the world, but I have personally chosen you out of the world... [and please notice that Christ is the One who does the choosing with God the Father.] ...the world hates you for this. Remember the word that I spoke to you: a servant is not greater than his master. If they persecuted Me, they will persecute you also. If they kept My Word, they will keep your *word* also.... [Why? *Because the Spirit of Truth, with God the Father and Jesus Christ, will call them and they will keep it.* And that’s what we are trying to do here.] (Now, v 21): ...But they will do all these things to you for My name’s sake, because they do not know Him Who sent Me. If I had not come and spoken to them, they would not have had sin... [that means they would have no excuse for their sins] ...but now they have nothing to cover their sin. The one who hates Me hates My

Father also” (vs 17-23). And this ties right back with the second chapter of the Epistle of 1-John.

“If I had not done among them the works that no other man has done, they would not have had sin...” (v 24). So, it makes you wonder. They hated Christ so much that outside of the Bible, the New Testament, there is no written history of what went on—that they can find. That’s how much they hated Him. Yet, what did Paul say when he was talking to Festus? He says, ‘Oh king, **you** as the king, **know** that this was not done in a corner.’ John wrote and said that ‘if everything were written in a book that Jesus did there would not be the books to contain all that was done.’ So what Christ really did was just absolutely turn that whole society absolutely upside down and their hatred and their vehemence against Him was so rabid that they didn’t want to preserve one shred of secular history that Christ existed as a person. That’s why we’ve got the New Testament. That’s why it’s so profound.

Now, v 25: “But this has happened so that the saying might be fulfilled which is written in their law, ‘They hated Me without a cause.’ But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the Truth, which proceeds from the Father, that one shall bear witness of Me” (vs 25-26).

John 16:1: “I have spoken these things to you so that you will not be offended. They shall cast you out of the synagogues... [and recall what Paul was doing, before he was called.] ...furthermore, the time is coming that everyone who kills you will think that he is rendering service to God. And they shall do these things to you because they do not know the Father, nor Me” (vs 1-3). So, when it talks about the world hating us, isn’t it profound that whenever it talks about it, we have it preceded by love and followed by love—don’t we? So that we know that in those circumstances God still loves us, Christ loves us and that’s why we need to love each other.

Now, let’s come back to 1-John 3:14: “We **know**... [so that’s something you have constantly be knowing] ...that we have passed from death into life... [and that’s pretty profound. Definite article is there in the Greek. So if you are dead in your sins and your trespasses, wherein you are held—that is **THE death**—and you have been transformed into **THE life**, which is Christ.] ...because we love the brethren. The one who does not love *his* brother is dwelling in [the] death.”

Now, you can check that with the *Interlinear* which is along with this study paper. Verse 15: “Everyone who hates his brother is a murderer... [now, notice how all of this is in the present tense—all in the present tense. Because that is what is counting—if I could do it that way.] ...and you

know that no murderer has eternal life dwelling within him.”

Now, let’s just compare that to 1-John 2:8. So this must have been a pretty profound thing even within the Church at that time—right? What is this telling us? Because he’s emphasizing loving one another—and hating. What was the Church experiencing? *Hatred within the church*—right? Have you experienced that? *Yes!* When John was writing this, you are dealing with a congregational situation that there was hatred within the Church and people didn’t know who to trust.

Notice what he says here, 1-John 2:8: “On the other hand. I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. Anyone who claims *that* he is in the Light, but hates his brother, *in reality* is in **the** darkness until now” (vs 8-9).

So, go through and study *hatred* and *love* in 1-John and you’re going to see that must have been a **profound** problem. Now, as someone who is an apostle and trying to correct the problem, how do you do it? *You don’t!* The problem was so far out of hand that what John had to do was say, ‘This is the way it is, folks! And you’re going to have to choose: Do you want God the Father and Christ, or do you want the wicked one? Are you going to walk in God’s way and love Him, or are you going to walk in darkness?’ This first Epistle of John is **profound!** And it’s so simple. It’s only five little chapters. And you read and it sounds so, and it’s easy to read. There are not complicated words in it. But the message is really deep.

Walking “...in the darkness until now. Anyone who loves his brother is dwelling in the Light, and there is no cause of offense in him.... [Now, this is the perfect state of fellowshiping with the brethren that we want to come to—correct? *Yes!*] ...But anyone who hates his brother is in darkness, and is walking in darkness, and does not understand where he is going because the darkness has blinded his eyes” (vs 9-11).

Now, let’s come back to 1-John 3:14 again. Then he goes on, explaining it further—the last sentence there: “...The one who does not love *his* brother is dwelling in [the] death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life dwelling with him” (vs 14-15). So what he’s saying is this: if you have this attitude of hatred toward the brethren, you are what? *The same as Cain.* That’s what he’s saying.

Now, let’s go to the book of Jude for just a minute, because remember, the book of Jude was the of the General Epistles. Jude 10: “As for these,

whatever things they do not understand, they blaspheme; but whatever things they understand by instinct, as irrational brute beasts, they are corrupting themselves in these things. **Woe to them! For they have walked in the way of Cain...**" (vs 10-11). There is **THE way of Cain!** And so, this is what John is also talking about. What is *the way of Cain*?

- anger
- hatred
- murder
- accusing God
- going around establishing his own righteousness and anger because God does not accept his righteousness

We could turn that around and say, 'Wooo, I wonder what's going to happen with some of these Sunday-keepers.' Because we need to get around to labeling it very clearly, brethren, that Sunday-keeping is their own righteousness by which they are trying to compel God to give them salvation. And it's going to have to be stated that way sooner or later—and publicly, sooner or later. But when it does, you better all have a little place for me to come.

The way of Cain—now notice: "...and for gain, they have wholly given themselves up to Balaam's delusion, and have perished in the rebellion of Korah" (v 11). Now, you take the *three worst people* in the Bible and put them together in one verse. That's pretty profound. Huh? something! Now, the doctrine of Balaam is being foisted upon us today. What you do under the guise of goodness, you get people to sin. And then when they sin—because God must judge—correct? *Yes!*—then you come under the condemnation of God because you sin. Now, maybe that's why the hand of God has been held back. Because when the way of Cain, the way of Balaam and the way of Korah all come together, believe me, in this country, all hell is going to break loose. And when it does, if we don't have the love of God, we're going to be standing there with an empty vessel.

Now, let's come back to 1-John 3:16. We're going to compare this with some other verses that are chapter three and verse sixteen, also. It doesn't work in every book of the Bible because I've gone through every book of the Bible and it doesn't fit every book of the Bible—it fits *some* books of the Bible. 1-John 3:16: "By this *very act* we have known **the** love of God because He laid down His life for us: and we [are obligating] ourselves are to lay down *our* lives for the brethren." All right, that tells us a whole lot, too—doesn't it.

Let's first of all compare that with John 3:16—which is the first comparison that you're going to go to, because that is written by John. But,

we're going to see that there are some other very interesting things in chapter three and verse sixteen, as we're going through. And how some of them tie directly to the same topic. Now we know that men divided the verses, but maybe somehow there was some inspiration in it, because some of these things fit together so nicely.

Gospel of John 3:16: "For God so loved the world that He gave His only begotten Son... [and I don't think we really comprehend that yet, brethren. How much it is that God did in loving the world and mankind.] ...so that everyone... [and that angers some people, because that means anybody—that means anybody] ...everyone who believes in Him may not perish, but may have everlasting life. For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him" (vs 16-17). Now, we're condemned because of sin. But God lifts that condemnation—doesn't He?

Now, let's look at another one. Let's go to Matthew 3:16—and we'll just sort of tie these together and let the Scriptures tell the story. Sometimes that's very interesting. "And after He was baptized, Jesus came up immediately out of the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon Him." Having to do with salvation—correct? *Yes!* We're going to see that many of these have to do with a facet of salvation for us that either Christ was doing, or that He did for us.

Let's go to Luke 3:16—nothing in Mark 3:16. I already checked it out, so we can bypass Mark. And, it's pretty much in the same account, but just a little bit differently. Luke 3:16: "John answered all *of them*, saying, 'I indeed baptize you with water; but He is coming Who *is* mightier than I, of Whom I am not fit to loose the thong of His sandals. He shall baptize you with *the* Holy Spirit, and with fire.'" Again, having to do with repentance and baptism and salvation.

Let's go to, let's go to 1-Corinthians 3:16. Now, I could fudge because in a couple of places I could say, 'Ok, let's target this study within a two-verse margin—two verses before or after—but I didn't, I wanted to keep exactly the three and verse sixteen. 1 Corinthians 3:16: "Don't you understand that you are God's temple, and *that* the Spirit of God is dwelling in you?" Again, having to do with Christ, with salvation, with the Spirit of God.

Let's go to Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Again, having to do with Christ and salvation.

Let's go to Ephesians 3:16: "That He may grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man.... [Again, conversion, being strengthened, receiving God's Spirit.] ...That Christ may dwell in your hearts by faith" (vs 16-17)—and so forth. But, I said I wouldn't fudge, so I won't.

2-Thessalonians 3:16: "Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all." Again, having to do with your status and condition before God.

1-Timothy 3:16—which is really one of the profound ones: "And undeniably, great is the mystery of Godliness... ['God so loved the world, gave His only begotten Son' so forth.] ...God was manifested in *the* flesh, was justified in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory."

There's a tremendous summary of the whole Gospel—correct? That is a summary, which covers the whole Bible.

Let's go to 2-Timothy 3:16—which I think is quite fitting when you put all of this together, this makes an interesting story. So, if you would like to, sometimes it's good to do this: to take and print them all out one after the other, so that then you can see it in a direct column. 2-Timothy 3:16—it ends this way: "All Scripture *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness... [Now, we'll add v 17—cheat just one:] ...So that the man of God may be complete, fully equipped for every good work." I couldn't find any others that matched up with it. But those are sufficient to tell a very interesting story.

Let's come back to 1-John 3, and let's make a little more progress here. We're not going to finish the whole thing this week, so we'll, we'll wrap up 1-John 3 next week. 1-John 3:16: "By this *very act* we have known the love *of God*... [so, when we put it all together and we really understand the love of God and what God has done—how the Father has loved the world, how Christ has loved us] ...because He laid down His life for us... [He gave up everything, brethren. He gave up *literally everything!* And risked it, because Christ could have sinned, when you know the Truth—but He didn't. So because of that] ...we [are obligating] ourselves are to lay down *our* lives for the brethren." Now, just one caveat that I want to mention here. It is absolutely true that we need to do what it says, without a doubt. But, it is also true, one word of caution: Do not let anyone, for their own purposes, leverage that to themselves to accomplish their own ends and means, so that they take advantage of you. That's why Jesus said of the poor, when Judas said,

'Well, we could have given this to the poor'; He said, 'You always have the poor with you. But Me you won't have with you always.'

So, we need to do that. And we are. We have been doing that here for each other and we've been doing that for all the brethren wherever they are—the very things that we are doing is that. One of the best ways that you can really lay your life down for the brethren is that you always remain true to God and have the love of God and serve God and be true to His Word. That's the greatest service that you can do to help the brethren, besides just going out and doing physical things as this refers to here in verse seventeen. Because you can give them everything that they need; if you don't have the love of God it will not do what God wants.

Verse 17: "But whoever has this world's goods, and sees his brother in need, and shuts up his feelings of compassion from him, how can the love of God be dwelling in him?" We all have to make a judgment on that concerning ourselves. We could tie it around the other way, too, and say, 'which one of us having the Word of God, as we know it, and we see our brethren over here languishing and suffering and being taken advantage of and throwing the Truth away—should we not reach out to them also?' *Yes!* And that's how the Christian Biblical Church of God has grown—that's how it's grown. That's why we send the Care Package. When they get the Care Package—and we've made two sections to the Care Package—what happens is that when they begin to listen, then they say, 'Oh boy, I know someone, I know someone...' And that's the way it goes. So we are, we are doing what this says in a spiritual way. And when we have need, we will, for those who have need in a physical sense, too, without a doubt.

Even though our resources are limited, we'll do the best we can. This could also be on an individual basis. I'll just have to say that there are times when you see them, you drive up, you're going to go into a mall, you're going to come to a stop sign and there's someone there, you know is just 'shucking' you. Like if you go to San Francisco and you go up there and hear people pandering. Then you look down at their shoes and they're all brand new. And you know that this is someone who's working in the daytime and pandering at night. But there are occasions when you may need someone who's truly in need. And in those occasions we, we can reach out and help them, because our neighbor is anyone who is near to us that we can help. And there have been times when I've gone up and I've been touched to give people, just standing there out of work, need food, will work, do anything. And you look at them and you know that they're really not 'shucking' you. Well, if

you can help them, help them. That's perfectly fine. And we should.

So much so with the brethren, too. Because the last thing you want to do is misapply that verse where Jesus said, 'you always have the poor with you' and say, 'well, you know, don't give them anything.' What did Jesus do? He gave them food in abundance beyond when He fed the four thousand and the five thousand, and did the healing, right? *Yes!*

Verse 18—here's the key. We are to be what we are and we are to act the way we say that we want to be. "My little children, we should not love in word... [just by mouthing it or that is in message—'word' can mean message] ...nor in tongues... [that is by the words that you say] ...rather, *we should love* in work and in truth. And in this *way* we know that we are of the Truth, and shall assure our hearts before Him" (vs 18-19).

Now, we'll go ahead and end here today because then I'll bring, bring in next week, we'll tie that in with how our prayers are answered; how we pray and our whole attitude toward it. But, I'll tell you one thing, I have learned over the years that if you pray because you have to pray, your prayers are really not what they ought to be. And we have been trained in the past, start out pray by the clock, all that sort of thing—which is true. But, we're going to find out that if you really love God, and God's Spirit is in you, and you desire what God wants you to have and you are truly coming to the attitude that is exemplified here as we're studying in the Epistles of John that you're going to want to pray. That your desire in prayer is going to be wholehearted and the most important thing in praying is that you love God *and believe*.

So we'll cover that next week and show how it ties in here in doing the things that please God.

- 1st, 2nd John Scriptures from *The Seven General Epistles* translation by Fred R. Coulter—except where noted
- All other Scriptures from: *The New Testament in Its Original Order—A Faithful Version* by Fred R. Coulter—except where noted
- Old Testament Scriptures from the *King James Version*

Scriptural References:

- 1) Ephesians 2:2-3
- 2) 1-John 3:9-11
- 3) 2-John 1-7
- 4) John 13:34-35
- 5) Philippians 2:1
- 6) Hebrews 4:1
- 7) Philippians 2:1-8, 12-13
- 8) 1-John 3:11-12
- 9) Ephesians 2:10
- 10) Genesis 4:3-7
- 11) 1-John 3:12-13
- 12) John 15:17-26

- 13) John 16:1-3
- 14) 1-John 3:14-15
- 15) 1-John 2:8-11
- 16) 1-John 3:14-15
- 17) Jude 10-11
- 18) 1-John 3:16
- 19) John 3:16-17
- 20) Matthew 3:16
- 21) Luke 3:16
- 22) 1-Corinthians 3:16
- 23) Galatians 3:16
- 24) Ephesians 3:16
- 25) 2-Thessalonians 3:16
- 26) 1-Timothy 3:16
- 27) 2-Timothy 3:16-17
- 28) 1-John 3:16-19

Scriptures referenced, not quoted:

- Psalm 132
- Colossians 1:27
- Ephesians 2:2-3

Also referenced: Book:

- *The Other End of the World* by Roger Rusk

FRC:bo
 Transcribed: 4/10/07
 Reformatted: 9/23/09