



# GARDEN CITY C H U R C H

**"1 JOHN Part 2"**

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**THIS IS AN APOSTOLIC MESSAGE...** The letter of 1 John contains within it everything necessary for a young believer to grow into maturity and for a mature believer to go and effectively reproduce sons and daughters of God, make disciples and establish christian communities that prioritize the revelation of Jesus, fellowship and authority over sin (producing purity/righteousness/holiness not just individually but within the whole community!! These are themes that you see consistently in Paul's writings, Peter's writings, James writing etc. we have overcomplicated the Apostolic and have missed some of the key markers that identify true apostolic anointing, teaching and ministry...read John through the lens of discovering what is important and priority to apostolic ministry.

## **1 John 2**

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

The Test of Knowing Him

3 Now by this we know that we know Him, if we keep His commandments. 4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God [a]is perfected in him. By this we know that we are in Him. 6 He who says he abides in Him ought himself also to walk just as He walked.

7 [b]Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard [c]from the beginning. 8 Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

9 He who says he is in the light, and hates his brother, is in darkness until now. 10 He who loves his brother abides in the light, and there is no cause for stumbling in him. 11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

### Their Spiritual State

12 I write to you, little children, Because your sins are forgiven you for His name's sake. 13 I write to you, fathers, Because you have known Him *who is* from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. 14 I have written to you, fathers, Because you have known Him *who is* from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

### Do Not Love the World

15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

### Deceptions of the Last Hour

18 Little children, it is the last hour; and as you have heard that the[d] Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

20 But you have an anointing from the Holy One, and you[e] know all things. 21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. 23 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

### Let Truth Abide in You

24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25 And this is the promise that He has promised us—eternal life.

26 These things I have written to you concerning those who *try to* [f]deceive you. 27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you [g]will abide in Him.

### The Children of God

28 And now, little children, abide in Him, that [h]when He appears, we may have confidence and not be ashamed before Him at His coming. 29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

***1 John 2:1-2 My little children (infant, little child), these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.***

- The first thing we have to address is that John has now expanded the purpose behind what He is writing. “I write to you, so that you may not sin.” If you’re like me you are thinking about the last thing that John said in the first chapter. **1 John 1:10 “If we say that we have not sinned, we make Him a liar, and His word is not in us.”**
  - **Sin:** to be without a share in, to miss the mark, to err, be mistaken, to miss or wander from the path of uprightness and honour, to do or go wrong, to wander from the law of God, violate God's law, sin
- It appears that these two verses contradict one another. Here are some thoughts about that to consider:
  - 1. In **1 John 1:10** John says that we say that we have not sinned (past tense) we make Him a liar. He says earlier in **1 John 1:8** that, **“If we say that we have no sin, we deceive ourselves”**. So again it appears to be a contradiction. When you look at the word have in this verse it speaks to what one possesses and or one’s condition. With that in mind what John is inviting us into here in the opening of 1 John 2 is meant to be understood in light of the fact that we have sinned in the past and that we apart from Jesus still both possess (inwardly) and have the capacity or

condition to and for sin to be carried out in our lives. This is the truth. Think about what Paul says in **Galatians 5:16**, **So I say, walk by the Spirit, and you will not gratify the desires of the flesh (It is only when we step into our resurrected glorified bodies after Christ returns will our mortal bodies of flesh in their current state be completely done away with)**. In this verse we see Paul acknowledging that even after we are following Jesus, our flesh will continue to have lusts, desires that are contrary to the spirit. **Galatians 5:17** **For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want. Paul takes it a step further in Galatians 5:24 when he says “Those who belong to Christ Jesus have crucified the flesh with its passions and desires.” What does this look like? Jesus tells us in Matthew 16:24** **Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me.** So with this conflict in mind, John is telling us that even within the light of past sin and in light of the present condition/capacity to sin, there is a path that we can walk so that we do not sin.

- Let's take it a step further. When we are first introduced to sin in the bible it is in **Genesis 4:6-7**. **Read what the world says, “Then the Lord said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you (devour you), but you must rule (exercise dominion, rule, reign) over it.”**
  - When it comes to sin we must realize that because of the fall we were born into it. It became our nature. This is where the theological doctrine of total depravity comes from. Which is to say that we are born with a corrupt nature. **Psalms 51:5** Behold, I was brought forth in iniquity, and in sin did my mother conceive me. **Jeremiah 17:9** The heart is deceitful above all things, and desperately sick; who can understand it? **Romans 3:10-11** “There is none righteous, no, not one; There is none who understands; There is none who seeks after God.
- Paul speaks similarly in **Romans 6**. **Romans 6:5-11** **For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be [a]done away with (destroyed, to render idle, unemployed, inactive, inoperative, to cause a person or thing to have no further efficiency, to deprive of force,**

influence, or power, to separated from, loosed from, to be severed from, to terminate intimacy with) that we should no longer be slaves (bound) of sin (before sharing in the death and resurrection of Jesus we were slaves we didn't have a choice).

- **Romans 3:23-24** for all have sinned and fall short of the glory of God. Romans 6:23 For the wages (allowance, compensation) of sin is death. **24** being justified [a]freely by His grace through the redemption that is in Christ Jesus,
- Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in[a] Christ Jesus our Lord.
- **7**For he who has died has been [b]freed from sin. **8** Now if we died with Christ, we believe that we shall also live with Him, **9**knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. **10**For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. **11**Likewise you also, [c]reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
- Now that we have taken the time to unpack what the bible says about sin, and how John is relating to sin in these two chapters we can really appreciate what he says in the second part of verse 1. ***“And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”***
  - This even further brings understanding to how John is addressing the duality between bringing us into awareness of our past sin, our capacity to sin in the present, while simultaneously giving us an understanding of the path that leads to not sinning! If you hear nothing else today hear these words WE HAVE AN ADVOCATE with the Father, Jesus Christ the righteous!!
    - Here we have John bringing us back into the revelation of who Jesus is!! He is our advocate!
    - Advocate (parakletos):
      - Summoned, called to one's side, esp. called to one's aid
      - one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
      - one who pleads another's cause with one, an intercessor
        - of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
      - This word is also used to speak of the role of Holy Spirit after Christ would ascend to the right hand of the Father.

- of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.
- The Righteous (*dikaïos*):
  - Righteous according to the law
  - Innocent, faultless, guiltless
  - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
  - only truly Christ
  - approved of or acceptable of God
- Propitiation (*hilasmos*):
  - an appeasing, propitiating
  - the means of appeasing, a propitiation
- **"and not for ours only but also for the whole world."**
- The World (*kosmos*):
  - an apt and harmonious arrangement or constitution, order, government
  - ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. **1 Pet. 3:3**
  - the world, the universe
  - the circle of the earth, the earth
  - the inhabitants of the earth, men, the human family
  - the ungodly multitude; the whole mass of men alienated from God, and
  - therefore hostile to the cause of Christ
    - **Romans 8:17-21** For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. 19 For the earnest expectation of the creation (*kosmos*) eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; 21 because the creation itself also will be delivered from the bondage of [f]corruption into the glorious liberty of the children of God.
    - **Psalm 115:16** The heaven, *even* the heavens, *are* the Lord's; But the earth He has given to the children of men.
      - **Genesis 1:26-28**
      - **Psalm 8:3-8**
    - John like Paul is wanting us to be motivated to address our sin nature as believers not based upon fear of judgement,

condemnation, guilt or shame but rather by the revelation that in light of what we have been given access to/our inheritance/original purpose etc. to give ourselves to sin is such a lower reality, pleasure and use of our bodies!

- **1 Corinthians 6:18-20** Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. **19** Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? **20** For you were bought at a price; therefore glorify God in your body [g]and in your spirit, which are God's.

**1 John 2:3-6** *Now by this we know that we know Him, if we keep His commandments. 4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God [a]is perfected in him. By this we know that we are in Him. 6 He who says he abides in Him ought himself also to walk just as He walked.*

- When you read these next few verses you see that John brings us back into his second greatest passion next to the revelation of Jesus and that is the fellowship we have with Him!
  - Knowing Him is if you're walking in intimacy with Him:
    - The word know (to perceive, understand have knowledge of and be intimate with)
  - John 14:15 "If you love Me, keep My commandments."
    - Keep (*tēreō*) : to attend to carefully, take care of
      - to guard
      - metaph. to keep, one in the state in which he is
      - to observe
      - to reserve: to undergo something
  - Perfected in Him (*teleioō*): *being perfected is a reality connected to a specific location, IN CHRIST*
    - to make perfect, complete (mature)
      - to carry through completely, to accomplish, finish, bring to an end
    - to complete (perfect)
      - add what is yet wanting in order to render a thing full
        - **John 3:3** For you died, and your life is now hidden with Christ in God. **4**When Christ, who is your life, appears, then you also will appear with Him in glory.
        - **Romans 8:1** There is therefore now no condemnation for those who are in Christ Jesus.

- **2 Corinthians 5:17** Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
- **Colossians 1:19-23** **19**For it pleased *the Father* that in Him all the fullness should dwell, **20**and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. **21**And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled **22**in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— **23**if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard
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- Abiding (*menō*)
  - to remain, abide
    - in reference to place
      - to sojourn, tarry
      - not to depart
        - to continue to be present
        - to be held, kept, continually
    - in reference to time
      - to continue to be, not to perish, to last, endure
        - of persons, to survive, live
    - in reference to state or condition
      - to remain as one, not to become another or different
  - Walk as He walked (*kathōs*)
    - according as
      - just as, even as
      - in proportion as, in the degree that

**1 John 2:7-11** Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard [c]from the beginning. 8 Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

9 He who says he is in the light, and hates his brother, is in darkness until now. 10 He who loves his brother abides in the light, and there is no cause for stumbling in him. 11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.



- What was the reference point of an old commandment/new commandment (1 John 2:7-11)
  - a. Brethren, I write no new commandment to you ... a new commandment I write to you: The commandment John wrote of was at the same time both old (in the sense that it was preached to them their whole Christian lives) and new (in the sense that it was called the new commandment by Jesus in John 13:34). (David Guzik commentary)
  - i. The new commandment to love that Jesus spoke of in John 13:34 was really new for several reasons. One of the most important reasons was that Jesus displayed a kind of love never seen before, a love we were to imitate. (David Guzik commentary)
  - John 13:34-35 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. **35** By this all will know that you are My disciples, if you have love for one another."
    - **Love (agapaō)**
      - of persons
        - to welcome, to entertain, to be fond of, to love dearly
      - of things
        - to be well pleased, to be contented at or with a thing
      - The same word that Jesus used with Peter John 21 when He restored Him on the beach and asked if He loved Him and if so to feed His sheep!
      - The same word that Jesus spoke in **John 15:9** "As the Father loved Me, I also have loved you; abide in My love.
- The definition of light is expressed in the manifestation of living our John 13:34-35 and the definition of darkness is walking outside of this commandment.
  - Stumbling in him:
    - a trap, snare (of offense)
    - any impediment placed in the way and causing one to stumble or fall, (a stumbling block, occasion of stumbling) i.e. a rock which is a cause of stumbling
    - fig. applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of their salvation
  - any person or thing by which one is (entrapped) drawn into error or sin (specifically the sin offense)

***1 John 2:12-14 I write to you, little children, Because your sins are forgiven you for His name's sake. 13 I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one.***

***write to you, little children, Because you have known the Father. 14 I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.***

- ***Disciples' Relation to Each Other/ The Spiritual State of the body/ The maturity of the believer and the accompanying stages.... There is an expectation of growth and maturity in the kingdom of God!!***
  - The family of God, the fellowship (*Koinōnia* - Koy-nohn-ee'-ah (fellowship): **fellowship, association, community, communion, joint participation, intercourse, intimacy**) of the Lord within the Kingdom is meant to be generational. Think Abraham, Isaac, and Jacob! The we serve is a God of generational covenant!
  - Little Children (infants, babes in the faith)
    - These have the revelation of forgiveness and the
      - **Forgive:** greek definition, to send away, to give up a debt, to remit, to expire
      - **Hebrews 9:13-14** For if (W)the blood of bulls and goats and (X)the ashes of a heifer, sprinkling the unclean, [d]sanctifies for the [e]purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without [f]spot to God, (Y)cleanse your conscience from (Z)dead works (AA)to serve the living God?
      - **Hebrews 10:1-4** For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, once [a]purified, would have had no more consciousness of sins. 3 But in those sacrifices there is a reminder of sins every year. 4 For it is not possible that the blood of bulls and goats could take away sins.
      - **Revelation of God as Abba Father:** of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father
  - Young Men (someone under forty, a youth)
    - **Overcome the wicked one (it says it twice of the young men):**
      - To conquer
        - to carry off the victory, come off victorious
          - of Christ, victorious over all His foes
          - of Christians, that hold fast their faith even unto death against the power of their foes, and temptations and persecutions
    - **You are strong and the word of God abides in you:**

- of living beings
  - strong either in body or in mind
  - of one who has strength of soul to sustain the attacks of Satan, strong and therefore exhibiting many excellences
- The word abiding in you:
  - **John 15:7** If you abide in Me, and My words abide in you, you[a] will ask what you desire, and it shall be done for you.
  - Abiding (*menō*)
    - to remain, abide
      - in reference to place
        - to sojourn, tarry
        - not to depart
          - to continue to be present
          - to be held, kept, continually
- Fathers (*pater*)
  - teachers, as those to whom pupils trace back the knowledge and training they have received
  - one advanced in years, a senior
  - one who has infused his own spirit into others, who actuates and governs their minds
  - one who stands in a father's place and looks after another in a paternal way
  - **You have known Him who is from the beginning (said twice)**
    - This is speaking to a knowledge of God that goes beyond intellect, that goes beyond the understanding of initial salvation. But it is speaking to a knowledge of God that is connected to who He is as the eternal one, the non-created, ever existing creator and all of His attributes. A depth and maturity of knowing God only after you've truly walked with Him to see and know for yourself that everything He says about Himself is true!

**1 John 2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.**

- **Do not love (*agapaō*) the world or the things of the world!**
  - Same word used in 1 John 2:10, John 15:9, and John 21

- John is saying, hey! This love/**agapaō** is meant to be reserved for the Lord and for the body of Christ, not for this world or the things of the world.
- The world (kosmos):
  - world affairs, the aggregate of things earthly
    - the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
- You cannot carry an **agapaō** love for the world and the Father at the same time.
  - When you hear “If anyone loves the world, the love of the Father is not in him, don’t think long term necessarily, don’t think that the love of the Father was never in them or never can be. But rather think about that in that exact moment you cannot steward in your heart, I cannot steward in my heart, a true **agapaō** love for the Father and for the world simultaneously. I’ll always have to make the choice between the two!
- To love the world includes yielding to the lust of the flesh, the lust of the eyes, and the pride of life.
  - Lust: desire, craving, longing, desire for what is forbidden, lust
  - Flesh: the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God
  - Eyes: metaph. the eyes of the mind, the faculty of knowing, speaks especially to the capacity we have to be envious and jealous of others
  - Pride of life: Empty self confidence, an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights, an impious and empty presumption which trusts in the stability of earthly things
- The world is passing away (temporary) and its lusts...but doing the will of God invites us into a reality that is eternal...
  - for ever, an unbroken age, perpetuity of time, eternity
  - the worlds, universe
  - period of time, age
    - When we commit to a lifestyle that prioritizes the will of God, aka a **John 4:34** reality we are positioning ourselves to taste of the age to come in this present time and space....wow!!
      - Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.”