Love The Brethren (1 John 3:13-18)

Intro: John was writing his epistles in response to the false teaching of Gnosticism. There are many aspects of this false doctrine but from the meaning of the word deals with knowledge. The Gnostic claimed to be in the know or to have a special knowledge which others did not possess. They claimed a heavenly apprehension of truth to which other Christians did not have access. By this intellectual enlightenment they knew truth more accurately than even the apostles and prophets. This resulted in an arrogance among the Gnostic which looked down on other Christians. They were puffed up having no love nor concern for others. Thus, it is no surprise that John would stress the need for brethren to love one another.

I. WORLD HATES YOU
   A. 1 John 3:13 “Marvel not, my brethren, if the world hate you.”
   B. Practical consequences of Gnosticism (all false).
      1. Asceticism
      2. Antinomionism
      3. Perfectionism
      4. Center for now upon Antinomionism:
         a. It means “against law.”
         b. Described people who lived violating any of God’s laws they so desired.
         c. They believed that the body was not responsible for its acts.
         d. Because of their duelistic belief:
            (1) the body could commit sin
            (2) the spirit remain in a right relationship with God
         e. They would gratify the body’s lust and passions without any control or limit.
   C. John shows the error of such thinking.
      1. Christians are to live above sin.
         a. Pure; 1 John 3:3 “And every man that hath this hope in him purifieth himself, even as he is pure.”
         b. Walking in the light; 1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”
         c. Walking as Christ walked; 1 John 2:6 “He that saith he abideth in him ought himself also so to walk, even as he walked.”
         d. Doing righteousness;
            (1) 1 John 2:29 “If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”
            (2) 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”
         e. Keep His commandments
            (1) 1 John 2:3 “And hereby we do know that we know him, if we keep his commandments.”
            (2) 1 John 3:24 “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.”
            (3) 1 John 5:2 “By this we know that we love the children of God, when we love God, and keep his commandments.”
         f. Keeping His Word; 1 John 2:5 “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”
g. Doing the Will of God; 1 John 2:17 “17And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

2. Negatively Christians are to:
   a. Sin not; 1 John 2:1 “1My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:”
   b. Not committing sin; 1 John 3:9 “9Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”
   c. Sinneth not; 1 John 5:18 “18We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

3. 1 John 3:10 “10In 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.”

D. The Gnostic only claimed to have a relationship with God
   1. They will come to “hate” the ones who are faithful.
   2. The Gnostic was not a Christian; 1 John 2:19 “19They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”

3. There was no difference between the Gnostic and the man in the world.

4. Often the man in the world would live a better moral life than the Gnostic.

E. Those in the world will also hate the Christian.
   1. Faithful Christians will expose sin; Eph. 5:11 “11And have no fellowship with the unfruitful works of darkness, but rather reprove them.”
   2. The world loves darkness; John 3:19-20 “19And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”

3. Thus, hatred by the world; John 15:18-20 “18If the world hate you, ye know that it hated me before it hated you. 19If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”

F. Many in the church are no longer exposing sin.
   1. We have become complacent in doing this.
   2. Many have simply allowed sin to enter the camp so they will not speak out on it.
   3. We have entered a phase in which we want to make everyone feel good about themselves.
      a. Friendship evangelism.
      b. Not emphatically convicting them of sin.
   4. When we strongly expose sin for what it is, the world will hate and persecute us.
   5. We will also will be attacked by some brethren.

II. LOVE EVIDENCES LIFE
   A. 1 John 3:14 “14We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”

   B. Some have misused this.
      1. All one must do to receive eternal life is to love one’s brethren.
      2. They set this in opposition to obedience and conclude obedience is not necessary.
      3. John along with others stresses the need for obedience.
4. A correct understanding of this passage shows obedience in necessary.

C. What John actually is teaching.

1. Love of the brethren is not what brings one from death to life but simply gives evidence of it.

2. What some have said to explain this verse.
   a. A. T. Robertson writes, “Behold (hoti). Proof of this transition, not the ground of it.”
   b. Haas, de Jonge, and Swellengrebel wrote, “Because we love the brethren gives the reason, or the proof, of ‘we know.’ One must avoid a rendering in which the clause can be taken as the cause or reason of the directly preceding “we have passed ... into life.”
   c. Quotes like this could be multiplied.

3. When we pass from life to death, we will love our brethren.

4. If we do not have love for our brethren.
   a. 1 John 4:20 “20If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”
   b. This demonstrates what John is saying in our passage.
      (1) If we fail to love our brethren, those we have seen, then we cannot love God.
      (2) If we do not love God, then we are abiding in death.

D. 1 Pet. 1:22 “22Seeing 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.”

1. When we obey the truth, we come into a love of the brethren.
   a. This word comes from the Greek philadelphia.
   b. This love is more a natural affection that one possesses for another.
   c. Stahlin wrote concerning the verbal form phileo that it is “to regard and treat somebody as one of one’s own people. It thus denotes natural attraction to those who belong.”
   d. We are members of the same family so we have a natural affection for one another.

2. Then we are to make sure we love one another.
   a. This love is from the Greek agapao.
   b. This is the love discussed by John that evidences that we have passed from death to life.

E. Life and Death.

1. When one is born, he is innocent of all sin and thus pure.
   a. Ecc. 7:29 “29Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”
   b. Psa. 106:37-38 “37Yea, they sacrificed their sons and their daughters unto devils, 38And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”
   c. Mat. 18:3 “3And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”
   d. Mat. 19:13-15 “13Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15And he laid his hands on them, and departed thence.”
2. As he grows he reaches an "age of accountability"
   a. He knows and chooses evil instead of good.
   b. Isa. 7:15 "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."
   c. When he chooses evil, sin enters his life.
3. Sin brings death
   a. Rom. 6:23 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
   b. Jam. 1:14-15 "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."
4. It is a spiritual death
   a. It is a separation from God.
   b. Isa. 59:1-2 "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."
5. When one obeys the Truth:
   a. He purifies the soul; 1 Pet. 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: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
   b. His sins are washed away by Christ’s blood
      (1) Rev. 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"
      (2) Acts 22:16 "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
   c. He is reconciled to God
      (1) 2 Cor. 5:18 "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"
      (2) Col. 1:20-21 "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled"
6. Being reconciled to God, he passes from death to life.

III. HATE IS MURDER
A. John goes from love to not loving and now to hate.
   1. 1 John 3:15 "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."
   2. Plummer notes that John is "treating the two [not loving and hate—mh] as equivalent. He takes no account of the neutral ground of indifference. He that is not for his brother is against him. Indifference is hate quiescent, there being nothing to excite it. Love is the only security against hate. And as every one who does not love is potentially a hater, so every hater is potentially, a murderer. A murderer is a hater who expresses his hatred in the most emphatic way. A hater who does not murder abstains for various reasons from this extreme way of expressing his hate.”
B. Hate
1. Translated from the Greek *miseo*.
2. It carries the meaning of hate or detest. Vine defines it, “of malicious and unjustifiable feelings toward others, whether towards the innocent or by mutual animosity.”
3. Also carries the idea of loving less.
   a. Friberg, Friberg, and Miller write, “Hebraistically, requiring single-minded loyalty in discipleship prefer less, love less.”
   b. Zodhiates puts it, “To love less. In Luke 14:26 Jesus contrasts love to family with love to Himself...Every member of man’s family is a human being, and the love shown to humans compared to the love shown to Jesus Christ, God in the flesh, must be so different that the former seems like hatred. The meaning of *miseo* as loving less is made clear in Matt. 10:37.”

C. Murder has always been condemned by God.
1. God is the giver of life, thus murder is contrary to His nature.
2. When Cain murdered Abel, notice what God said; Gen. 4:10-11 “10And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand;”
3. After the flood; Gen. 9:6 “6Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.”
4. In the Mosaic Law
   a. Exo. 20:13 “13Thou shalt not kill”
   b. Exo. 21:12 “12He that smiteth a man, so that he die, shall be surely put to death.”

D. Jesus’ teaching goes beyond the physical murder.
1. Mat. 5:21-22 “21Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”
2. Plummer states, “And as every one who does not love is potentially a hater, so every hater is potentially, a murderer. A murderer is a hater who expresses his hatred in the most emphatic way. A hater who does not murder abstains for various reasons from this extreme way of expressing his hate.”
3. Johnson states, “Has the germs from which murder springs lurking in his heart. Hatred led Cain to murder; so it does many others who sin likewise.”
4. Moffitt writes, “Their attitudes are identical. They desire the same thing. One fulfills the attitude and the desire, while the other is only restrained by fear of punishment or hampered by lack of opportunity.”

E. John’s use of “hate” in this context.
1. It is not from the standpoint of “love less”
   a. Mat. 10:37 “37He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”
   b. Luke 14:26 “26If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”
2. John is speaking of that attitude of mind that has malicious animosity toward others, and thus murder in the heart.
F. Murderers do not have eternal life.
1. This includes those who have hatred in their heart.
2. God is the giver of life so murder is inconsistent with His nature.
3. Murder is consistent with Satan’s nature; John 8:44 “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”
4. It is listed as evil.
   a. Rom. 1:29 “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,”
   b. Gal. 5:21 “Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”
   c. 1 Tim. 1:9 “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers,”
   d. 1 Pet. 4:15 “But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters.”
5. They will be lost eternally.
   a. Rev. 21:8 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”
   b. Rev. 22:15 “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

IV. What is Love
A. 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.”
1. Lenski mentions: “The same is true with regard to love as with regard to life: neither is visible to the eye, tangible to the hand; both are known as being present only by their activity. So John names the evidence.”
2. Naming the evidence is necessary especially today because so many do not have any idea what love is.
B. What is love?
1. Expressions we hear of love
   a. I love my [car].
   b. I love my [sports team].
   c. I love [television show].
   d. I love [person of opposite sex]. (When it is only lust.)
2. Some things love is not:
   a. Love is not simply lust.
      (1) Within married love there should be a desire for each other
      (2) 1 Cor. 7:1-5 “Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body,
but the wife. 5Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.”

(3) Heb. 13:4 “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

b. Love is not simply emotionalism.
   (1) Emotions are involved in love.
   (2) 1 Pet. 1:22 “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.”
   (3) One might have emotions for another yet not Biblical love.

c. Love is not simply throwing your arms around someone and saying you love them.

3. We know God’s love for us by what He did for us.
   a. Perceive
      (1) Comes from the Greek ginosko.
      (2) Vine says it is “to know by experience and observation.”
      (3) We come to know God’s love for us by experience and observation.
   b. Love
      (1) From the Greek agape.
      (2) It does not depend on emotions, but is a choice one makes.
      (3) Friberg, Friberg, and Miller write: “Especially as an attitude of appreciation resulting from a conscious evaluation and choice.”
   c. Regarding God’s love:
      (1) Zodhiates states, “With reference to God’s love, it is God’s willful direction toward man. It involves God doing what He knows is best for man and not necessarily what man desires.”
      (2) We observe and experience God doing what is best for man.

C. What we observe concerning God’s love

1. Concerning Jesus.
   a. He was/is God; John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”
   b. He was equal with God; Phi. 2:6 “Who, being in the form of God, thought it not robbery to be equal with God:”
   c. Instead of that eternal equality with God, He left heaven’s home.
      (1) Heb. 12:2 “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”
      (2) Phi. 2:7 “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”
   2. Why would the Father allow such a sacrifice? John 3:16-17 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”
   3. How is this in man’s best interest?
      a. God created man and placed him in the Garden of Eden.
         (1) Gen. 1-2
(2) There was fellowship between God and man; Gen. 3:8 “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”

(3) Satan tempted Eve who committed sin along with Adam; Gen. 3:1-6 “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4And the serpent said unto the woman, Ye shall not surely die: 5For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

b. Sin brings death.
(1) Rom. 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”
(2) Jam. 1:15 “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

(3) Death is separation
(a) Isa. 59:1-2 “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”
(b) Jam. 2:26 “For as the body without the spirit is dead, so faith without works is dead also.”

(4) Man is separated from God and all His blessings.
(a) All men sin thus all men are separated from Him.
   i) Rom. 3:23 “For all have sinned, and come short of the glory of God;”
   ii) Gal. 3:22 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”
(b) Man’s need is to be reconciled to God.

c. Man cannot save himself.
(1) Salvation comes by God’s grace; Eph. 2:8-9 “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast.”
(2) God was expressing His love for man in allowing His Son to take the punishment we deserve.
(a) 1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”
(b) Rom. 3:24-27 “Being justified freely by his grace through the redemption that is in Christ Jesus: 25Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.”
(3) God was doing for man what man could not do for himself; 2 Cor. 5:18-19 “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19To wit, that God was in Christ, reconciling the
world unto himself, not imputing their trespasses unto them; and hath committed unto us the
word of reconciliation.”

d. When we see the great cost to reconcile man back to God, we learn what true love
is all about.

4. We see God’s love by the conviction of sin.
   a. Here is God doing what is best for man even when man does not like it.
   b. Man cannot be saved without first being convicted of sin.
   c. Part of God’s plan of saving men involves repentance.
      (1) Luke 13:3, 5 “3I tell you, Nay: but, except ye repent, ye shall all likewise perish.... 5I
tell you, Nay: but, except ye repent, ye shall all likewise perish.”
      (2) Acts 17:30 “And the times of this ignorance God winked at; but now commandeth all
men every where to repent:”
      (3) For repentance there must be sorrow for sin; 2 Cor. 7:9-10 “9Now I rejoice, not
that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a
godly manner, that ye might receive damage by us in nothing. 10For godly sorrow worketh
repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

d. Being convicted of one’s sins is not something one will normally enjoy, but
necessary for salvation.
   e. This is something God does through His Word.
      (1) Some examples in Acts:
         (2) Acts 2:36 “Therefore let all the house of Israel know assuredly, that God hath made that
same Jesus, whom ye have crucified, both Lord and Christ.”
      (3) Acts 3:14-15 “But ye denied the Holy One and the Just, and desired a murderer to be
granted unto you; 15And killed the Prince of life, whom God hath raised from the dead; whereof
we are witnesses.”
      (4) Acts 5:3, 30 “3But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy
Ghost, and to keep back part of the price of the land?... 30The God of our fathers raised up
Jesus, whom ye slew and hanged on a tree.”
      (5) Acts 7:51-52 “51Ye stiffneked and uncircumcised in heart and ears, ye do always resist
the Holy Ghost: as your fathers did, so do ye. 52Which of the prophets have not your fathers
persecuted? and they have slain them which shewed before of the coming of the Just One;
of whom ye have been now the betrayers and murderers:”
      (6) Acts 8:20-23 “20But Peter said unto him, Thy money perish with thee, because thou hast
thought that the gift of God may be purchased with money. 21Thou hast neither part nor lot
in this matter: for thy heart is not right in the sight of God. 22Repent therefore of this thy
wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23For
I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”

f. Man’s reactions
   (1) Some appreciated it:
      (a) The 3,000 who obeyed in Acts 2
      (b) Simon the sorcerer; Acts 8
      (c) It allowed them to get their lives right with God.
   (2) Most do not appreciate it:
      (a) Those who did not obey in Acts 2
      (b) Those hearing Stephen; Acts 7

   g. Rebukes are not enjoyable for the recipient or the giver.
      (1) It shows a true love for the one in sin.
(2) It is not doing what they might desire, but what is needed.
(3) An emotional response would not do these type of things which are necessary for true love.

V. EVIDENCE OF LOVE

A. 1 John 3:17-18

“If but whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18My little children, let us not love in word, neither in tongue; but in deed and in truth.”

B. A real world example:

1. A man who has this world’s goods.
   a. Moffitt says, “John had in mind a brother who had in store all the provisions the world needs in order to live.”
   b. He is not one who is in need.
2. He sees someone in need.
   a. Seeth
      (1) It is not a casual glance.
      (2) Zodhiates writes, “to look closely at. To gaze, to look with interest and for a purpose, usually indicating the careful observation of details.”
   b. He knows the need is real and not a person trying to live off the goodness of others.
      (1) He is not a leach on society.
      (2) He actually does not have enough to live; he is lacking the necessities of life.
   c. He knows this is another Christian.
      (1) We oppose the false doctrine of “saints only.”
      (2) Gal. 6:10 “10As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”
   d. He has the ability and the opportunity, thus the obligation to help.
   e. The Christian is to be compassionate.
      (1) 1 Pet. 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”
      (2) The good Samaritan
         (a) Luke 10:33 “33But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,”
         (b) Luke 10:37 “37And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”
   f. Instead of compassion, he refuses to help.
      (1) Shutteth up
         (a) Robertson defines it, “to close like the door....graphic slamming the door of his compassion.”
         (b) Jerry Moffitt points out some other uses of this term: “Jesus used the word for shutting the door of the closet when on prayed (Mat. 6:6). Also, the door was ‘shut’ to the foolish virgins (Mat. 25:10). Lenski thought that in John’s statement the word has the flavor of ‘locks’; one ‘locks’ up his compassion. Kleio is used of the prison-house whose doors were ‘shut in all safety,’ though the apostles had disappeared (Acts 5:23)”
(2) This is one who has closed the door of his feelings to another brother who is in need.

3. “How dwelleth the love of God in him?”
   a. What does “love of God” mean?
   b. There are three different meanings.
      (1) Haas, de Jonge and Swellengrebel write, “This construction may mean, (a) that God is the agent, ‘God loves,’ (b) that God is the goal, ‘to love God,’ or (c) a qualification, ‘to have love of a divine kind,’ ‘to love like one whom God has taught to love.’... In the present verse [2:5—mh], and in 3.17, all three relationships seem to be possible.”
      (2) Moffitt mentions b and c and then says, “the type of love God has and the type of love we are to have toward God should probably not be separated, for they are really one and the same. Love is love whether it is God’s kind of love or love directed toward God. However the point John was making is simple.”

4. Here is a Christian.
   a. He is to love his brethren, the type of love that would lay down his life for them.
   b. Here is brother who is in need.
      (1) Not having the physical sustenance to live.
      (2) He does not need him to lay down his life for him.
      (3) Yet, he shuts the door of compassion from him in refusing to provide for his physical needs.
      (4) Since he does not show love in that which is lesser, he cannot claim to love in that which is greater.

5. Practical hatred:
   a. Jerry Moffitt then adds, “Practical hate has been exposed. Practical love has now been revealed. John wished in our section, to do one more thing. He wanted to strike a blow at hypocrisy and ostentation regarding love.”
   b. Consider again the way the gnostic would treat others.
      (1) They would look down on those who were Christians.
      (2) Thus, their practical hatred was demonstrated.

C. Love in action and not just speech.
   1. 1 John 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.”
      a. Hearing that someone loves us is important.
      b. It is more important to experience love by their actions.
   2. God tells us of His love for us.
      a. He did not leave it at words alone.
      b. He vividly demonstrated it by giving His Son
         (1) John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
         (2) 2 Cor. 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
3. Words alone that are not translated into action are worthless.
   a. Kistemaker and Hendrikson state, “In order to be genuine, love seeks the welfare of others.”
   b. We are to seek the best welfare of others.
4. In seeking the best welfare of others:
   a. We will seek to save their soul.
   b. To those outside of Christ:
      (1) Love demands pointing out their sin and need for a Savior
      (2) We will show them what they must do to have the remission of their sins.
      (3) We can talk all we want about saving others and love for the lost.
         a) Till we get out and start teaching them the Gospel our words are worthless.
         b) We must makes Jesus mission, our mission; Luke 19:10 “10For the Son of man is come to seek and to save that which was lost.”
   c. To Christians who sin:
      (1) We can talk all we wish about how much we love them, but till we do what is necessary to restore them, it is worthless.
      (2) We are to restore them:
         a) Gal. 6:1 “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”
         b) Jam. 5:19-20 “19Brethren, if any of you do err from the truth, and one convert him; 20Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”
      (3) If the sin is a private matter it should be handled privately.
         a) Mat. 18:15-20 “15Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20For where two or three are gathered together in my name, there am I in the midst of them.”
         b) If not repented of, then it must be made public to save their souls.
      (4) If public in nature, then public rebuke is necessary.
         a) 1 Cor. 5:4 “4In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,”
         b) 2 The. 3:6, 14 “14Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.... 14And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.”
         (c) Rebuke must be public so their sin will not influence others; 1 Cor. 5:6 “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?”
         (d) If they refuse to repent, we must withdraw our fellowship.
            i) They are no longer in fellowship with God.
ii) This demonstrates our love for them—going the extra mile to get them to repent.

(5) If someone teaches false doctrine.
   (a) A teaching that if believed and/or practiced would cause them to be lost.
   (b) We must mark and avoid them.
      i) Rom. 16:17 “17Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.”
      ii) 1 Tim. 6:3-5 “3If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”
   (c) Their teachings must be exposed for their soul-damning nature.
   (d) The individuals must be marked also; 2 Tim. 2:17-18 “17And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

Conclusion: Jesus stated, John 13:34-35; 15:12 “34A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35By this shall all men know that ye are my disciples, if ye have love one to another.... 15:12This is my commandment, That ye love one another, as I have loved you.” While the world will never love us, we should portray the type of love Jesus had for us. Not one that simply proclaims itself, but one that will do what is in the best interest of others even if they do not like or appreciate it. A type love that will not shut up the heart of compassion for others, but will do what is needed both physically and spiritually. Let us “love one another.”