

I think he agrees with Paul in Galatians 5:22 when he said the fruit of the spirit is love. Then follows joy, peace, long suffering, rest and all of these other things.

John is careful to add that he is not talking about selfish so-called love, like that of Cain who slew his brother.

2:7-8

Previously Chapter 2 Verse 7 and 8, John had called this commandment both old and new. Old as the human race but as new as the demonstration of the cross. When love is inactive or absent in the life of a professing Christian, all the other virtues suffer, from the lack of competent leadership.

The exhorted Christ told John to write to the messengers of the church at Ephesus in Revelation 2:4,5. I have someone against thee because thou has left thou first love. Remember therefore from which thou had fallen and do the first works or else I will come to thee quickly

*Remnant - Ouch! came - say waiter, I ordered strawberry and remove thy candlestick out of his place. short cake & you brought me a plate of strawberries! Where is the cake? - Within: well said, that's what we're short of!*

II. The enemies of love. Verse 12 through 13. Now the whole world system is an enemy of Christian love. And it is no wonder because self giving love is constantly rebuking the world for its selfishness.

1/12

"A FAMILY DISTINCTION"

I JOHN 3:10-18

*San Jones, so I would ask a question if any of them ever saw a perfect man or woman? I don't know her but I have heard of a perfect woman. Jesus - interesting - who is she - lady: she was my husband's first wife, & I hear of her all the time.*

We continue our idea of who's who from last Sunday

to go at length now in coming to one of the second phases of the characteristics found in Christians. We discussed the matter of righteousness, of living right, and being right. And the out-set we discover here that whosoever is not of God is of the children of the Devil. Now the name here given for Devil means slander, accuser, he slanders God's command. And he accuses man to God. He went to Eve and said, God did not say you should not eat this fruit. And then when he gets the poor woman in trouble, he goes to God and says, just look at that woman. She is violating your law and deserves death. He is an accuser. He is the one that entices to do wrong. He tells us that God is not love and that God hates us. That God is a long way off from us, and when he gets us to hating God, he goes straight up to God and accuses us. After we know that to be so, why on earth do we give away to him.

James declares we ought to resist the devil.

Sin we've discovered is lawlessness. It is the intent and purpose of God to create and bring things into existence

-- now lawlessness is anything that fails in the original intent of God. It goes across God's will, and God's plan. So whatever is characteristic of the member of this world, is in opposition to God. And since God is love there can be no such standard in him.

John was known as the disciples whom Jesus loved. In his writings he often speaks about Christian love.

The passage which we have immediately before us is connected with that which has preceded it and it is an elaboration of that point. When John said this is the message which ye heard from the beginning, that you love one another. And he seems to sum up the whole gospel message as a message of love. For in Verse 12 we will discover that Cain is a type of all haters. In Verse 16, that Christ is a type of all who truly love.

Now the supporting of this life as he says in Verse 17 certainly comes from the seat of affection.

Now the relationship of love and hate to believers and the Christian life, we'll find a great truth here in this passage. Love will be found to be indispensable to the Christian life. While hate is incompatible with the Christian life and the great stress and the great idea of this passage is the importance of self giving and Christ-like love which is a natural part of the Christian life.

Hence, we will discover that here is a family distinction that is again and again brought back to the thoughts of Christians. Now it should not be thought strange that love is a most important word in the Christian vocabulary. God is love, God so loved, thou shalt love. There is no Christian living apart from the exercise of love. Now this needs to be repeated over and over again.

Christ-like love is foreign to the unsaved man's heart. Self rules there. And selfishness is the opposite of love. The world often gets mixed up and calls selfish lust love. But the world is wrong, there can be no true love apart from Christianity. Its source is Calvary's

Cross. And it comes from Christ as one of the greatest

*Roy McClain - saw it 13<sup>th</sup> land on Okinawa - 1945, had gifts to those who repent. Wounded med flats of Japanese snipers had him pinned flat - death inevitable - a Chaplain, Marine outfit evolved out - had recognized him - But Sir, I don't belong to your religion - Without hesitation love over and over again. Chaplain said, No you don't belong to my religion, but you belong to my God! - love*

I. The primacy of love - Verse 11 through the first part of Verse 12.

Now this is the message that you have heard from the beginning. Now John is summing up the Gospel Message. It is a message that stresses the responsibility of living. Certainly he is saying that Love must march at the head of the procession of Christian virtues.

Cain with hate and death for company, or to the circle of Christ and love and life eternal.

John makes three comments on his own illustration

1- Cain is of the evil one, not born of God or abiding in God, but one of the children of the Devil. Verse 10. So are all of those followers of Cain!

2- Now second, he says that murderer has <sup>not</sup> eternal life abiding in him. To deny life is to forfeit life. Romans 1:28-32. Galatians 5:12, I Corinthians 6:9,10.

3- Third, he says if we can meet such a spirit of hatred and self-denial among Christian brethren, what wonder is it if the world hates us. The world which is not of God but is passing away is scarcely likely to be sympathetic with Christians. Thus the moral descendants of Cain and the descendants of Able are in this world. On one side there is wickedness and hatred, on the other there is righteousness. And hatred of the world seems certain to come to us, it is natural. But hatred may not come and find its place among the brethren. We need to get this straight. There are Cain's in the new family. Should we expect unbelievers to treat us kinder than professing fellow Christians. Why when a fellow Christian stumbles are we going to throw him out, forget about him. That is

So Cain answers the rebuke of his evil works by the righteousness of Able by putting him to death. Now that at least silences him, if not his conscience. And since that day, the world has used the same weapon of hatred. Still the rebuke of its evil ways by the good-will of the saints.

The believer will not be surprised at the world's hatred. History repeats again and again this truth. The cross of Jesus magnifies this fact. And if we should take a self examination, we will not be surprised that there is antagonism in the world. You are fighting against the world, the flesh, and the Devil under the banner of Jesus. And when his enemy begins to take on the appearance of a friend then you are on dangerous ground.

Now John is very careful here and we should think about this in the age of advertisement, propaganda, that words are put out by the thousands and religion becomes wordy and we are very apt to allow the overflow of talk to evaporate in just arguments, and to satisfy it with learning definitions and principles, and rules and regulations in our churches and in our maker.

Now John protests against this in a practical way. He is saying to us, let us not love in word or speech, but in deed and in truth. He is impatient with the abstract and he

wants to get to the concrete content of the principle of righteousness which abides in a man and causes him to be a true child of God by his obedience. What else could it be, but the message heard from the beginning that we should love one another.

This is a distinctive family likeness of the children of God. And it is resolved in the fact that we are law abiding, sin hating, obedient unto Christ. And that it has its foundation in an expression of love toward the brethren. And this is a demonstration of such.

And he comes to use this old reference of Cain and Able. For the outstanding features of the Cain story are hatred between brethren and hatred that was brought up on religious grounds. The address brethren in Chapter 3

3/13 Verse 13 contains that argument. There was a difference of opinion within the Christian family.

Now in this context hatred and murder were not words that were really exaggerated but so John could make black and white stand out in the minds of the people, that he could make this clear, they could get the attitude of the Christian, that cuts himself off from the fellowship of others on the grounds of pride, self-righteousness, and does not deny himself, and there is no love in his heart. Why he is identified with a murderer, with one who hates.

Matthew 5:21.

Now the Cain story may seem to be obscure and shows every sign perhaps by some who would like to revise it, in the interests of their own ideas. But John's meaning is clear. The cause of this brotherly hatred lay in difference about worship, and the claims to their superiority before God. Because here his own deeds were evil and his brothers were righteous. Now this is a type of all murderers. Here is a religious dispute. And to John's mind this was the situation of some of the churches he was writing too, in which brother denied spiritual life and fellowship to brother. It reflected precisely the same evil principle and deserved the same condemnation. I would like to point out here that the scripture would have us to be careful about how we judge church members or Christian friends in our own church as well as any denomination. All Christians, that we are not judges, and I have no right to deny a fellow traveler in any way and these Gnostics had already used the story of Cain for their own purposes. They had used this illustration but now here is the question. And why did he murder him. John points to it, he says it was intellectual spiritual pride and it destroyed the brotherhood and he says such will destroy the brotherhood in Christ. And here in these churches, every man belongs either to the circle of

have no proof of its presence at all. He who does not love makes clear therefore exactly where he stands. He remains in death.

Christian love is on the other hand the surest proof that we possess the divine love. For that too is self-evident within the soul that has received it, and this evidence lies in love, shed abroad as Paul says in our hearts. Now the natural state of man is selfishness. And the natural state has been left behind. And there is no clearer proof -- there has been a great transition from life to death -- death to life. And the further test is that one does not nourish these jealousies over religious differences, and antagonism toward his fellow believers just simply in the name of some convictions. But he accepts the principle of love and he gets beyond just a theological theory to living these facts daily and doing so in charity.

*Some one said a negro of his girl friend loved him - yes, Sir; she acts like she do"*

#### IV. The Sample Of Love - Verse 16 and 17.

v. 16 There is but one place where the truth about genuine love can be learned. It is the place where Jesus layed down his life for us. The Cross of Calvary is the only school of love. The true love that was completely, fully revealed. What do we learn at that school. To lay down our lives for the brethren. No, John says,--this love of the cross

like the world he says. Now John here talks about the meaning of love that distinguishes the true children of God. Love is an evidence of Christianity. And Cain is that evidence of wickedness. And do not wonder then if the world hates you. There is hostility on the part of the children of the Devil to the children of God. So John is warning us that we should know this quality of hatred as one that belongs to the evil world, and that we need not be astonished when it is manifest toward us. And this corresponds to the quality of the new life. Love catheterizes the Christian as a brotherhood. So John calls his fellow believers brethren.

Love to the brotherhood is evidence of having passed, out of death into life. It is an evidence that nobody can dispute. When therefore a man comes to possess the spirit of love to the brotherhood or better, when the spirit of brotherhood comes to possess him then he can know beyond question that he has already passed out of death into life. Now this is a forceful statement of truth, that to live and to love are terms that are found in the Christian. It is only when one begins to love that he moves into this territory out of death, and into the reach of life. When he loves the brotherhood, but on the other hand, a man who does not do this still abides

The opposite of love is hate. And everyone who hates his brother is a murderer. The truth of the sin of murder lies in the hatred in the heart. And it expresses itself in the act of killing.

I believe John here is reflecting on the teachings of Jesus. Jesus said he came not to destroy but to fulfill and spiritualize the teachings found in the Old Testament. Not only is a Christian not to kill but he says he is going further. The man who is angry with his brother is in danger of judgment. And whosoever would speak against his brother is in danger of Hell fire. Now one must be very careful therefore to be right with his brother. Or else his offering to God will not be accepted. Matthew 5:17-26.

Now John here uses the term brother. Some believes that this refers to a Christian. Not anyone outside the rank of the Christian faith and that he is reflecting on the teaching of Jesus. But of course this could mean that love means our neighbor. That we must love our enemies and those who persecute us. Even the Publicans and Gentiles, but at least John is here teaching us that a Christian is under obligation to love his brother. And I do not believe that John has in mind that he is under obligation to hate anyone. Because that would be essentially murder.

### III. The Significance Of Love - Verse 14 and 15.

v. 14 We know, says John, that this love is most significant. It is that which marks the difference between the spiritual-living and the spiritually dead. He gives us the positive and the negative.

Now the presence of love for the brethren prove to us that we have been redeemed, and that we are among the living.

It is just as simple as this -- the absence of love for the brethren proves that one is dwelling in the realm of death, and the realm of murder. And life cannot dwell in a murderer and John sees no middle ground. It is either love or it is either hate.

He seems to be empathic. We know that he made this that we know the knowledge that we are true children of God. Now the lost man is ignorant of any fact of hope, even that he is a murderer dwelling in the realm of death. Do you and I know this. Examine your so-called love. Christian love is on the one hand the plainest evidence that we possess divine life -- having passed from death of sin to life in God. Enjoy already the life in Christ, which is eternal. For the life which is given us by the father, in his son is empty principle, of spiritual existance. But it is a life of a quality whose pulse beat is love. Unless the divine life reveals itself in us, its characteristic and its nature

becomes more than just a demonstration. It becomes a real experience.

Unless some Christians today believe that they must die for somebody or for others, but not many of you, perhaps not even a few will have the opportunity to die for anybody else. But John here indicates that our failure to have compassion on the needy calls that come to us. A lack of compassion, a lack of the essential element, this experience will prove that we do not have this kind of love. But not only is Christ's example of love in the Christian life but it is in every believer. Here is a great source of Christian knowledge of love, in that we know because one laid down his life for us. The Christian has come to know love as a matter of experience in Jesus Christ. The revelation of love was layed down in His life. And now we have come into this experience. John does not mean to deny of course that there are other manifestations of love, human, divine, human experience, and some of these others. But he was trying to make love real in spite of all things that come to raise questions, to throw doubts on its reality. There is so much at fault today -- even sin and cruelty manifested in the relations between men. Disappointments and often temptations and other things that are brought to us in various forms. John sets this principle

must agree with his talk. It may not cost much to say, I love my brethren. It may cost a great deal actually to love the brethren. And without sincerity, so-called love, like so-called faith, is dead alone.

He was responsible for seeing that they were sincere. No man can care for our integrity for us, we must see to that ourselves. John's argument here tells us that Christian truth is for all and it is very clear as to what we need to do. It is an experience, it is a great sacrifice and we have received this love, and now we are under obligation to give it. Since Christ gave the best, he gave

**That ye, being rooted and grounded in love, may be able to comprehend . . . what is the breadth, and length, and depth, and height. Ephesians 3:17, 18.**

When Nansen was looking for the North Pole, he found himself in very deep water. He tried to take the soundings, but his line would not reach bottom. He took his diary, wrote the date, the length of the line, and added, "Deeper than that." The next day he lengthened the line, and again it failed to touch, and again he wrote the date, the length of the line, and added, "Deeper than that." After a few days he gathered all the line that could be found and dropped it down, but it did not reach bottom. Once more he wrote the date, the length of his longest line, and the words, "Deeper than that." 'Tis the Cross of Christ the Saviour, hath the Father's heart made known: All His grace to me, the sinner, told in judgment on His Son! Measured by that cross, that darkness, O how deep God's love must be! Deep as were Christ's depths of anguish, is the Father's love for me!

And when John uses this concrete case, if a Christian man has this world's goods, sees his brother's need, then shuts up his heart and his compassion, how does the love of God dwell in him. The clear implication is that the one who so acts does not have the love of God in him. He has love only in word and in his tongue, not in deed or truth or

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In fact, most people are not called on to give their lives in that sense. And sometimes it may be more difficult to live for the brethren than it is to die for them.

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to contrast between theory and that which is practical. Nothing certainly is lacking here of their knowledge. Here is the commandment that we love one another. Darkness is hatred. We learn that at the cross there is love. God has it for us and it has meaning for us today. He layed down his life that we ought to be ready to give something in behalf of our brethren. But all of this does not guarantee love within the heart. Only one thing does, that when we have this worldly goods enough to live on, that we have no compassion with one's hand and heart toward him, that has need. It is of little use to believe great principles and giving ones life for the brethren if we will not even share with them the means to live. John would have nothing to do with lip service, that which was abstract. But love means love in action. And we should beware of those who seem to credit themselves with love with their mouths in well sounding phrases and they seem to have emotion and sympathy but when they come to really express it, then it is lacking. John scorns mere talk about love and demands the deeds and truth of love. Exactly so had Jesus faced one who sought to inherit eternal life but he demands him to sell, to give, to follow. I think the same thing is demanded of us today. And there is no better picture than in the New Testament to illustrate this. The man who had

compassion, the priest and the Levite passed by. Here was a man who was in trouble and needed help and the priest and the Levite did not help him. But the Samaritan did not even know the man but his heart would not let him pass by. And here is a story that is told years ago and the world today needs compassion. Of course the world today needs scientists, engineers, and all of these things, but it needs men with big hearts, that will put on holy compassion and have love toward those who have need.

Now this man's conduct proved that he had love. It was real with him, he makes things right. He seeks to do unto others as he would have them to do unto him. And his religion was just not a negative matter. Not just something to talk about or to keep it for himself.

And it shows that he had a Christian responsibility in the world, in which he lived, when there was so much hatred among all the brethren of that day. This man knew the law of love and he felt his obligation and he fulfilled it.

#### V. The Sincerity of Love - Verse 13.

John sounds very much like James, my little children, let us not love in words, neither in tongue, but in deed and in truth. A child of God must be sincere. His walk

Others, Lord, yes, others  
 Let this my motto be,  
 Help me to live for others,  
 That I may live like Thee.

—C. D. MEIGS

When Pliny the Younger, a Roman author, had finished what today would be called an investigation of the Christians in the Roman Empire, he wrote to the Emperor, "The remarkable thing about these people is the way they love each other. They even love their enemies."

O Saviour, help us to give up our ways for thy way. Help us to go out of our way to serve others. Amen.

### ● FRIDAY, Mar. 3

LOVE IN DEED AND IN TRUTH  
 1 John 3:11-18

EVERYONE wants to be *sure*—sure of the love of parents, sure of a friend's love, sure of health. Above all, we want to be sure we are the children of God.

In today's reading the apostle John says we can test ourselves to see if we are truly Christians. "We know that we have passed from death unto life, because we love the brethren" (v. 14). The opposite is also true. "He that loveth not his brother abideth in death" (v. 14). To love our brother is not merely a request but a command of our Lord.

John is quite specific in what should be the quality of this love. It is not to be shown in words only, but in actions.

*My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John 3:18).*

To love "in truth" means that our love must be sincere. We must not pretend. In World War II the B-24 of Stanley Manierre was shot down in the Pacific. After four days afloat he and four buddies were captured by the Japanese and taken to a prison camp outside Tokyo. Soon the prisoners were hearing American B-29 bombers as day and night they dropped fire bombs on Tokyo.

Japanese guards showed their bitter hatred for Americans—that is, all except one—Private Kano-San, their interpreter. He extended many kindnesses to the prisoners. When they needed food and medical supplies desperately, Kano whispered, "I will try to help you."

Two years later Stanley was back in Connecticut, starting his career as a salesman. Although an active Christian, he kept asking, "Is this really what God wants me to do?"

In Stanley's mind God was using the picture of Kano, who was kind to Americans even when his home lay in shambles, bombed by American planes. He knew that Kano had learned Christian love at a mission school and that love had become a stronger force in his life than fear or hate.\*

As a result of finding and following God's will, Stanley and his wife and three children went to Japan as missionaries. He and Kano are now close friends and work together telling the love of God. Let us pray.

Dear Jesus, forgive our selfishness. May we prove our love for thee by showing it to others. Amen.

\*Adapted from the *Louisville Courier-Journal* March 2, 1955.

reality. God's love was not love that talked and did nothing. God manifested himself in the sacrifice and paid for our redemption.

Here is the evidence that John is very practical in his religion. As a matter of fact, I think this comes nearer to getting to the deeper realities of life. Here is a stream that seems never to stop.

Why does an experience of the love of God in Christ make one love, and serve his fellowmen. There is a bond of connection between Christ and the Christian gives himself to service. A right spiritual relationship between any man and Christ results in the establishment of a right relationship between this man and all other men.

It is of little use to believe great principles about giving one's life for the brethren if we will not even share with them the means to live. John would have nothing to do with lip service or with those who had emotions and he scorned this talk about loving and demands, the deeds, the truth to go along with that love.

7:27 AM