

Expository Files

Editors: Jon W. Quinn, Warren E. Berkley



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Front Page

Who Me?

Warren E. Berkley

*“When faced with a failed conversation, most of us are quick to blame others. If others would only change, then we’d all live happily ever after.”
(Crucial Conversations, Patterson, Grenny, McMillan, Switzler, page #29).*

Isn’t this the way we are? Don’t look at me! I didn’t do anything – the other person needs to change.

When I deliver a sermon that just doesn’t seem to get off the ground, there may be some temptation for me to say: *People just weren’t listening. I don’t know what’s wrong with audiences these days – they don’t get it.*

What I need to consider is **the only way I can change anything or teach anybody is, to work at my end of the process!!** I’ll never get better at this if I get into the habit of blaming audiences. That’s a wrong perspective, that works against personal improvement.

But we do this about a lot of things. This is typical in marriages; in churches and in the work place. **It’s easy to think – If others would change, everything would be all right.**

It’s often so simple to see what we are doing when we slow down and look at ourselves seriously. We are quick to direct blame outside ourselves. *{We will never be equipped to help others defeat their deficiencies, while we hold to our own.}*

Let's give up that common excuse, and adopt a better perspective, By listening to Jesus.

“Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, ‘Let me remove the speck out of your eye,’ and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck out of your brother's eye,” (Matt. 7:1-5).

We need to learn to use the mirror. Often that tells us where the problem is.

“The Day” In Matt. 6:34 **Warren E. Berkley**

One of our problems is we think in huge chunks of time! We make new year's resolutions. We mark out milestones in age when we turn 30, 50, or 60. We think of generations and decades and centuries. We think in these huge periods of time.

Jesus has something to say about this. He recommends that we think in terms of a much smaller unit of time. Don't take my word for it.

Here are His words: “Therefore, do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.”

Notice first the common fault, worrying about tomorrow. Put in modern terms: *Who will be elected President? Will there be another terror attack? Where? Will there be a recession? When? What about my job, my house, my family, my church, my health?* These weighty anxieties keep us awake, negatively impact our health, create tension in how we deal with people, rob us of energy, solve no problems, but also **distract us from the day's duty.**

I'm convinced these kinds of thought patterns only find good resolution by increased dependence on God. We must give ourselves complete to trusting

God for good outcome, while we busy ourselves not in worry but in work for the day. We are all, in a sense strictly in keeping with Matt. 6:33, day laborers! We must pursue higher things than worry about this earth. Jesus “simply tells us that if we want assurance of ‘these things,’ we must quit seeking them and seek God. If we seek the present, we will lose both it and eternity. If we seek heaven, earth will be thrown in.” And, “If we give ourselves absolutely to the pursuit of things it will serve to corrupt every other ambition,” (Paul Earnhart, Invitation To A Spiritual Revolution, p.116,117). Now to the matter at hand...

The unit of time: “The Day.” Jesus says, **there is enough trouble in one of those!!** One thing we can do to get a better handle on stewardship of time is to think more in terms of this 24 hour unit. You’ve heard the cliché, “Seize The Day.” That’s it. Long before the cliché, *carpe diem*, Jesus said: **“Sufficient for the day is it’s own trouble.”**

Paul said, “redeem the time, because the days are evil,” (Eph. 5:16). And the Bible says, in Heb. 3:13, “exhort one another daily.” The Bereans searched the Scriptures Daily in Acts 17:11 – and we often stress the value of **Daily Bible Reading**.

So get up tomorrow, and waste no time worrying about yesterday. If you’ve sinned, ask God to forgive you **then get your hands on the day!** If you need to repair some relationship, get that done “quickly,” (Matt. 5:25) get it behind you, so you can better **seize the day!** You cannot be a time efficient person until you start thinking – one day at a time. “Today’s trouble is enough for today,” (NRSV).

Jesus Wept, Lk. 19:4 **George Slover**

Now as He drew near, He saw the city and wept over it, (Luke 19:4)

Luke records the triumphal entry of Jesus into Jerusalem. (Luke 19:28-44) The Lord rode into the city on a colt. The disciples spread their clothes on the road and lavish Him with praises “*saying: ‘Blessed is the King who comes in the name of the LORD!’ Peace in heaven and glory in the highest!*” (Luke 19:38) One would think such an occasion would bring happiness, but instead it invoked tears from the Savior.

We are often touched when others cry –the tears of a child or of a grieving mother or wife. But, when a man of strength, power, and conviction cries, we know we are in the presence of deep emotion. Why did Jesus weep?

Jesus wept out of sympathy for human suffering and sorrow. He predicts troublesome days for Jerusalem. (Luke 19:41-44) In chapter 23 Luke again records Jesus: *"Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children."* *For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!'* (Luke 23:28-29) This he said foreseeing the destruction of Jerusalem that would come in 70 AD. It was compassion for the human race that motivated him to become poor that we might be rich. (II Corinthians 8:9) It was compassion that prompted him in his tireless ministry to the lepers, lame, blind, hurting mothers, and sorrowful fathers. It is this compassion that draws the hardened sinner to him today. This is what makes Jesus so dear to his disciples.

Jesus wept out of regret for those who are in the wrong. Jesus promised God would punish Jerusalem *"because you did not know the time of your visitation."* (Luke 19:44) God was in their midst and they rejected him! Are we also affected by sin in the same way? Do the foolish drunkard, foul-mouthed fool, the negligent parent, and the fool who espouses error leave us with a feeling of contempt and sorrow? They should, because this is how Jesus felt!

Thus, as Jesus proceeds toward Jerusalem for one final confrontation with its religious leaders, he is overwhelmed with grief and tears. His tears break into a passionate lamentation, for God had been in their midst and they did not acknowledge him.

Jesus must feel the same way toward a society like ours. His word is found in almost every home in America, but it is virtually ignored.

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"How are the Dead Raised?"
1 Corinthians 15:36-58
By Jon W. Quinn

“But someone will say, “How are the dead raised? And with what kind of body do they come?” (1 Corinthians 15:35).

We believe in the future resurrection from the dead. We are curious to know more about what it will be like. There are questions we sometimes have for which the answers are incomplete, at least at this time. But we know all we need to know, and we'll have to wait until Resurrection Day for greater details.

For now, we can speculate on the following questions, but that is about all”: “Will we know one another?” “What will we look like?” “What will we feel like?” “How will our perceptions of our environment change as we gain new abilities and the spiritual equivalents of eyes and ears?” “What will we sound like when we sing?” “Will the spiritual body of one who has died in old age be the same as one who died in infancy?” “Will we still bear scars and wounds?” Lots of questions! I'd like to look at some of the things the Bible says about it all. Facts we can know today about the resurrection body.

The Resurrection

All will be raised and judged, and the outcome of that judgment will be fair, righteous, and eternal. The results will be one of two of two possibilities: eternal life or eternal condemnation (John 5:28-29).

It will be a day of reckoning, and so we seek to please the Lord with our lives today, because we will be judged according to our deeds (2 Corinthians 5:7-10; Galatians 6:7-8; Hebrews 9:27).

The song "Amazing Grace" describes the saved being there 10,000 years "bright shining as the Sun". Certainly this description of the redeemed refers to the words of Jesus (Matthew 13:43).

The souls of the righteous dead will return with Jesus; receive their new bodies (this is the resurrection), and then those still alive who are in Christ will be "caught up" to be with them in the air (1 Thessalonians 4:13-18).

Body and Soul - a "Package Deal"

In this life, you are a "package deal". Your body is the package; your soul, or spirit, is the real you (1 Corinthians 5:1; 2 Peter 1:13,14). Though body and soul are united in this life, the package (body) is perishable. The body will be laid to rest, but not the spirit. The body will be consumed in some way. It will decay. Without the spirit, it is dead (James 2:26). The part of you that will survive death is that part contained within the package.

What Shall We Be?

The question we want to know the answer to is "What will we be like?" There is much about that question we do not know (1 John 3:1-3). We will be as Jesus is now. But we are not sure exactly how He is now. His post resurrection appearances do not help much because He had not yet ascended; we do not know what changes took place beyond the cloud (Acts 1:9-11). After His resurrection, Jesus stressed that He was yet in His flesh to assure apostles it was He; and at other times doing things that simple flesh cannot do (John 20:26-28; Luke 24:36-44). But we know also that though the apostles watched Him ascend into the cloud bodily, that it was not that body of flesh that went to God's right hand in heaven because flesh and blood cannot go there (1 Corinthians 15:50). We simply do not know what happened above the cloud.

There will be little or no recognizable correlation between the body you now have and the one you will have. The question we have been discussing is not a new one to Christians. Even in the first century, Christians were being asked about the resurrection by often skeptical unbelievers: "But someone will say, "How are the dead raised? And with what kind of body do they come?" (1 Corinthians 15:35). Christians had asked Paul about it. What kind of answer should be given? First, recognizing that this question was often not asked out of curiosity, but rather because of doubt of the resurrection, Paul says it is foolish. To deny that there is a resurrection just because we do not know what the body will look like makes little sense (v. 36).

But despite the foolishness of motive, Paul did give some information about it. In a nutshell, there is little or no similarity between the bodies we now have and the bodies we will have. Almost everything you can say about the two stand in stark contrast.

How different is the physical body which we now have from the resurrection body that we will have? Take a watermelon seed; small, brown,

lightweight, hard, not very tasty. Then take a watermelon: Large; Green on outside, red inside; heavy; not nearly as hard. Quite tasty. If a watermelon seed could think, and if it pondered what its next body would be like, do you think it could even imagine itself as a watermelon? They are so different! This is essentially how Paul answers the question. He uses an example of a seed being planted (1 Corinthians 15:36-38).

Then, Paul begins to contrast between different bodies. Some of them are very different. He illustrates by noting the difference in the bodies of animals and then the differences between the heavenly bodies: “All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.” (1 Corinthians 15:39-41).

So why is it so difficult to understand that God has a completely different body with a glory far beyond our present body waiting for us? That is how it is: “So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body” (1 Corinthians 15:42-44).

But Paul isn't done. Here is another contrast; that between how Adam became a fleshly man and how Christ, upon His ascension, became a spirit (1 Corinthians 15:45-49). Remember what John said? We'll be like Jesus as He is now... spirit. We won't be like we are now in the flesh; or like Adam was at his creation. (see Philippians 3:20,21). This change to new, spiritual bodies must take place, and if we have the faith we ought to have in the resurrection, we have a powerful motivator to remain steadfast and always abound in the lord's work. (1 Corinthians 15:50-58).

We believe in the future resurrection from the dead. We are curious to know more about what it will be like. Lots of questions! We've looked at some of the answers. These are things we can know now. But like that watermelon seed would have no idea of the watermelon he would one day become, we will probably have to wait until our change comes. Until then, let us abound in the work of the Lord!

Praise Jehovah!
Psalm 135.1-6
By Wayne S. Walker

The Hebrew word for Psalm is "mizmor." However, in the Hebrew Bible, the name for the book of Psa. isn't "Mizmorim" (or whatever the plural of "mizmor" is) but "Tehellim" which simply means "praises." Now, not all of the Psalms are specifically intended to praise God. Some are expressions of repentance, many are cries for God's protection, and others are even calls for God's judgment upon His enemies. However, the book of Psalms has in general been called the Hebrews' hymnbook, and the last 5 Psalms, along with several others, all begin with the words "Praise the Lord!"

This is true of Ps. 135. "Praise the LORD! Praise the name of the LORD; Praise Him, O you servants of the LORD! You who stand in the house of the LORD, In the courts of the house of our God, Praise the LORD, for the LORD is good; Sing praises to His name, for it is pleasant. For the LORD has chosen Jacob for Himself, Israel for His special treasure. For I know that the LORD is great, And our Lord is above all gods. Whatever the LORD pleases He does, In heaven and in earth, In the seas and in all deep places (verses 1-6).

Notice that the word "LORD" is in all capital letters. The ancient Hebrew language did not have written vowels, so the name which God chose for Himself and revealed in the Old Testament is represented in writing by four consonants, usually transliterated into English as YHWH. Because of a fear of accidentally taking the Lord's name in vain, the Jews became very superstitious about using it and refused to pronounce it, substituting the Hebrew word for "Lord" which is "adonai" in its place. Thus, over a period of time, the actual pronunciation of God's name was lost.

Later, when a system of vowel points was added to the Hebrew language by the medieval scribes, they used the vowels of the word "adonai" to fill out the name for God. The traditional way that this has been represented in English is Jehovah. We sing songs such as "Hallelujah! Praise Jehovah" and "Guide Me, O Thou Great Jehovah." In fact, the American Standard Version reads, "Praise ye Jehovah." Many modern scholars think that in Hebrew the name was probably pronounced Yahweh. However, most English

translations follow the Jewish practice and substitute the word "Lord" for the name of God, but put it in all capitals to show its origin. These six verses give us three reasons why we should praise Jehovah.

God

First, we should praise Jehovah because He is God (vs. 1-2). What does it mean to be "God"? We have a couple of English words which express the quality of being God. One is "deity" which comes from the Latin word "deus" meaning god, and "divinity" which comes from the same Latin root through the French. Both of these words are defined as the state of being God. But again, what does that mean? I guess that the best way to express the idea is to say that being God means having absolute infinity or unlimitedness. We generally identify God as being omnipotent, omniscient, and omnipresent, or unlimited in power, knowledge, and presence (Ps. 139:1-14).

There is something else that being God means. The name which God chose to call Himself, I AM WHO I AM, suggests the idea of one whose existence is self-sustained and eternal (Exo. 3:13-14). This terminology is linguistically the basis for the name which we know as Jehovah or Yahweh (Exo. 6:2-3). Many authorities suggest that the nearest translation of this name is "the eternal one" (Deut. 33:27, Ps. 90:2, Isa. 57:15). Because of who and what He is, God is absolutely eternal, without beginning or end. Unlike the nature of God, all of us who live in this earthly life have a beginning point, birth, and an ending point, death, at least from a physical viewpoint. Because we are beings bound by time, it is difficult for us to grasp this aspect of God's nature, but it is taught in the Scriptures

One other concept inherent in the idea of being God is master or ruler. The Hebrew term "adonai," usually translated "Lord" suggests this idea. "Come and see the works of God; He is awesome in His doing toward the sons of men. He turned the sea into dry land; They went through the river on foot. He rules by His power forever; His eyes observe the nations; Do not let the rebellious exalt themselves" (Ps. 66:5-7). Again, simply because of who and what He is, God is the ruler or master who's in control of the entire universe, and thus is worthy of our praise.

Good

Second, we should praise Jehovah because He is good (vs. 3-4). The specific reason that the Psalmist gave for knowing the goodness of God was His treatment of Israel. He said that He chose Jacob for Himself. We remember that God made promises to Abraham about His descendents (Gen. 15:13-16, 18). And he kept those promises (Josh. 21:43-45). The inspired writer of the Hebrew letter uses this fact to argue that God is good (Heb. 6:13-18). Because our God is one who has always kept His promises, such as those He made to Israel, we can trust that He will always continue to do good for His people.

We also know that God is good because of His provisions for mankind on earth. Paul said that He did good in that He gave us rain from heaven and fruitful seasons filling our hearts with food and gladness (Acts 14:17). In fact, every good gift and every perfect gift comes down from the Father of lights (Jas. 1:18). God is so good to have provided for all our material needs in this life. "God is great, God is good, Now we thank Him for our food."

Furthermore, we know that God is good because of His offer of redemption in Christ. Yes, God provided for our physical needs, but our spiritual needs are even greater, and God provided for them too. He has blessed us with all spiritual blessings in Christ, including redemption through His blood (Eph. 1:3, 7). All responsible human beings have sinned, stand condemned in God's sight, and deserve punishment in hell. Yet, God wants all people to be saved and is not willing that anyone should perish. Therefore, He sent His Son to die on the cross to pay the price for our sins by the shedding of His blood that salvation from sin and the hope of eternal life might be made available to all who would obey Him. So there can be no doubt to the honest observer that our God is good and therefore should be praised.

Great

Third, we should praise Jehovah because He is great, (vs. 5-6). According to the Psalmist, God's greatness is seen in His place above all gods. All other beings or things called "gods" are in actuality mere figments of men's imagination or dumb idols made by men's hands, but the God revealed in the Bible, and who in fact revealed the Bible, is a being who is intelligent and active, in contrast to the idols who are dumb and motionless (Isa. 46.5-10). The Bible is full of incontrovertible examples of where God foresaw the

future and prophesied what would happen, something neither man or nor non-existent pagan deity ever did. That in itself shows the greatness of God.

However, for all mankind, God's greatness is seen additionally in creation. "In the beginning God created the heavens and the earth....Then God said, 'Let there be light;' and there was light" (Gen. 1:1-3). We have visited many caves through the years, and when the lights are turned out they are dark--very dark! Imagine someone in a dark cave without any electricity or other source of light who says, "Let there be light"--and there is light. We cannot do that, but God did. Man can "create" items out of already existing materials, but God created everything out of nothing, "so that the things which are seen were not made of things which are visible" (Heb. 11:3). Such great power surely demonstrates the greatness of God

Then, for those of us who live this side of the cross, God's greatness is seen in His providential guidance of history. We remember the dream of Nebuchadnezzar, as interpreted by Daniel, in which the Babylonian king was the head of gold, which would be followed by a second, inferior, kingdom, then a third, and finally a fourth during which God would set up His kingdom (Dan. 2:36-44). Later visions of Daniel identify the second and third kingdoms as Persia and Greece (Dan. chapter 8). The New Testament identifies the fourth kingdom as that of Rome (Lk. 3:1). The existence and activities of all these kingdoms contributed to the circumstances of which Paul said that in the foulness of the times God sent forth His Son to redeem us (Gal. 4:4-5). Thus, God used the events of history, even the activities of His enemies, to bring about the conditions that enabled Him to fulfill His plan for the redemption of mankind. Only a God as great as the one revealed in the Bible could work through history to accomplish His will, and hence we need to praise Him for it.

Conclusion

There's a song in the Hymns for Worship Supplement, #99, that is based upon the first six verses of Psalm 135 and summarizes the reasons for praising Jehovah that are outlined in this passage.

"Praise ye the Lord, Jehovah is His name.
Ye who are servants sing unto His fame.
Stand in His house where He can be adored.
Forever in His courts, Praise ye the Lord!

Praise ye the Lord, for He is full of grace.
Yes, praise is pleasant here and every place.
He chose a people for Him by His word.
Ye who His treasure are, Praise ye the Lord!
We know the Lord is holy and is great.
He dwells above all gods in heaven's gate.
He does whate'er His wondrous plans afford.
In heaven and earth and sea, Praise ye the Lord!"

We should praise God in our prayers. We should praise God by singing psalms, hymns, and spiritual songs. "Hallelujah! I am rejoicing, Singing His praises, Jesus is mine" (Henry J. Zelle). However, we also can and should praise God by our lives. Those who are Christians should think, speak, and act so as to do everything to the glory and praise of God. And even those who are outside of Christ, when they make a decision to come to the Lord in obedience to His will so as to seek salvation from sin, are in essence giving praise to God. "Sing on, O blissful music, With every note you raise, My heart is filled with rapture, My soul is lost in praise" (Fanny J. Crosby).

Topic Page

A word to preachers and teachers

David Posey

[{From **The View**, Feb. 24, 2008, published by the Folsom Point Church of Christ.}](#)

There are a couple of general principles that I try to follow in my preaching, though I am far from 100% successful. First, I want to make sure that I am communicating that this is God's world, and thus center every sermon on God, not man. The practical effect of that is to present solutions to the problems that we face in terms of what God thinks and how God wants us to deal with them.

A second principle I try to follow is to be practical; that is, to point out that the word of God (His divine power) has, as Peter says, "granted unto us all things that pertain to life and godliness" (2 Pet. 1:3) But this latter principle can lead those of us who preach and teach down a wrong path, if we're not careful.

In “An Efficient Gospel?,” Tim Keel offers the following warning: *In a modern world, we tend to reduce the complexity and diversity of the Scriptures to simple systems, even when our systems flatten the diversity and integrity of the biblical witness. We reduce our sermons to consumer messages that reduce God to a resource that helps the individual secure a reduced version of the "abundant life" Jesus promised (John 10:10).*

The last thing we want to do is to minimize the meaning of the gospel in any way. The gospel is good news, but it is good news primarily because it offers a way of salvation. Salvation implies that one is lost and needs saving. The gospel is not just a handbook for getting along better in the world. The gospel assumes our “lostness” and provides a way to be found (saved). When our lessons, presumably *from* the gospel, become nothing more than a reduction of the gospel to neat little “take home” messages, we have betrayed our trust as preachers and teachers. It struck me that this may well be a modern version of being “ashamed” of the gospel (see Rom. 1:16; 2 Tim. 1:8, 12). It seems to me that this point needs to be especially impressed on those who are facing the pressures commensurate with starting a career and raising a family while trying to live as faithful Christians. It’s easy to fall into the trap that Keel mentions in his book: to reduce the “complexity and diversity of the Scriptures to simple systems...consumer messages that reduce God to a resource.” This time of life is a time when one is most concerned with seeing the scriptures as “relevant” and thus people in this age-group may tune in more readily to sermons and teaching that is more man-centered than God-centered. For those of us who preach and teach (including some in this time of life), the challenge is to present practical and helpful material without minimizing the gospel message. We can and will do that only when we return time and again to the basic premise that we are all lost sinners who need to be saved. All our practical lessons must be subsumed under that basic point. That means our sermons and lessons will balance practicality — the usefulness of the ideas presented — within the context of the gospel message: God loves us, even though we “fall short of His glory” and has shown us the way to a more abundant life (meaning a place of safety in His kingdom).

The practical conclusions we draw may or may not make our life on earth better; they may or may not solve our problems. Embracing the gospel may not make you a better business man or more financially prosperous — after all, adherence to the gospel has, historically, caused a much earthly pain as pleasure. But the gospel will always humble us and make us more godly

because it always leads us to the same conclusion, regardless of our station in life: that without God, we are nothing.

Plan of Salvation
By Jon W. Quinn

Plan #1

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

Acts 2:36-38

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -- this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

(Acts 2:36-38).

Plan #2

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer:

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

The First Epistle of John
Final Page 15.3 March, 2008
By Jon W. Quinn

Several years ago I decided to write a brief outline of First John. I wanted to show another brother how John had emphasized the need to obey the commandments of Jesus Christ. This is important because it relates to whether we really know Christ or not. Below is the outline I used in my discussion with the brother.

I John 1:1-4 - Affirmation that Jesus, the Word of Life was here; that He was tangible; and that the things written are for the purpose of allowing others to enter into fellowship with Him.

I John 1:5-10 - Cannot walk in darkness and have fellowship with God. Instructions to those in the light about being cleansed of sin.

I John 2:1-6 - Those who say they know Him but do not keep His commandments are liars. It is the one who keeps His word that are in Him.

I John 2:7-11 - Remember the old commandment, to love your brothers

I John 2:12-17 - Encouragement to be strong in the word and to not love the world.

I John 2:18-29 - Warning about the antichrists who deny the Son. Must continue to abide in what was heard from the beginning (cf 1:1) and not be deceived. Those who truly are of God practice righteousness.

I John 3:1-12 - Children of God purify themselves. Those who practice sin are of the devil. Sin is lawlessness. Those who practice righteousness are of God. The antichrists had claimed that what one practiced did not effect his spirit (see first post).

I John 3:13-24 - The child of God lives by a different standard than the world, therefore the world hates him. True love is that which is in deed, not just words. It is the one who keeps His commandments that abides in Him.

I John 4:1-6 - The spirit of the antichrist has gone into the world. Must listen to the teachings of the apostles, for they are of God, and this is the only way to distinguish between truth and error.

I John 4:7-21. Love; love of God; love for one another; and God's love for us. Love of brethren is a commandment of God.

I John 5:1-12 - Those who love God's children love God and observe His commandments, which are not burdensome. It is by this active faith in Christ we overcome the world. It is in the Son we have eternal life.

I John 5:13-17 - We know we have eternal life through the things written. We have confidence to ask according to His will. All unrighteousness is sin.

I John 5:18-21 We know that we are of God.