

## STUDIES IN 1 JOHN

### STUDY NUMBER EIGHT: Fellowship is Sacrificial Servanthood

1 John 3:11-24

Key Verse 3:16: "In this we have come to know love, because that one on our behalf laid down his soul; and we are having a moral obligation on behalf of our brethren to lay down our souls."

#### TEXT:

v.11 Because this is the message which you heard from the beginning, that we should be loving one another;

v.12 not as Cain [who] was out of the evil one, and killed his brother. And for what reason did he kill him? Because his works were evil, and those of his brother righteous.

v.13 And stop wondering, brethren, if the world is hating you.

v.14 As for us we are knowing that we have passed over out of death into life, because we are loving the brethren. The one who is not loving is abiding in death.

v.15 Everyone who is hating his brother is a murderer; and you are knowing that every murderer is not having eternal life abiding in him.

v.16 In this we have come to know love, because that one on our behalf laid down his soul; and we are having a moral obligation on behalf of our brethren to lay down our souls.

v.17 But whoever is having the livelihood of the world, and is seeing his brother having need and shuts up his heart from him, how is the love of God abiding in him?

v.18 Little children, let us not be loving by word nor by the tongue, but in deed and truth.

v.19 And in this we shall know that we are out of the truth, and in His presence we shall persuade our hearts,

v.20 in whatever our hearts are condemning us; because God is greater than our hearts, and He is knowing all things.

v.21 Beloved ones, if our heart is not condemning us, we are having boldness toward God.

v.22 And whatever we are asking we are receiving from Him, because we are keeping His commandments and we are doing the things pleasing in His sight.

v.23 And this is His commandment, that we should believe in the name of His Son, Jesus Christ, and loving one another, as He gave us commandment.

v.24 And the one who is keeping His commandments is abiding in Him, and He Himself is abiding in Him. And in this we are knowing that He is abiding in us, from the Spirit whom He gave to us.

## INTRODUCTION:

(Pack Up Your Gloomees in a Great Big Box, then Sit on the Lid and Laugh! by Barbara Johnson)

This poem caught my eye the other day when I was reading Dear Abby. It sums up life for a lot of us:

Dear Abigail Van Buren: Please give me your advice: My job is gone, my shoes are worn,  
I live on beans and rice.

The government won't help me; my state is going broke;  
My boy has been arrested (they caught him sniffing coke.)  
My wife has up and left me; my son resides in jail;  
The bank in which I own some stock will be the next to fail.  
My pants are getting shabby, and bagging at the knees;

I can't afford a bar of soap to wash my BVD's.  
My daughter says she's pregnant, but doesn't know the guy;  
My cotton's full of weevils and my cow is going dry.  
My hens have all stopped laying--I can't afford their mash;  
My checks are quickly bouncing, and the stores insist on cash.  
I've lost my only savings on horses at the track;  
The Klan is out to get me because my friends are black. I asked the priest to help me,  
while making my confession;  
He blamed it on the Protestants for causing this recession.  
And so I turn to you, my friend, before I go to ruin;  
My only source of good advice is Abigail Van Buren!

--George

Not to be outdone, Abby succinctly replied:

Dear George:  
Please do not appeal to me  
To heal our sick economy.  
It's plain to see we've lost our pants;  
Now give the other guys a chance.

pp. 61-62

(Who You are When No One's Looking by Bill Hybels)

In the early years of our marriage, both Lynne and I chose peace keeping over truth telling. I was starting up a church and I had a lot of upheaval at work--no money, no people, no buildings and plenty of disagreement among those who were involved with the project. Lynne had troubles of her own at home. She was pregnant; we had two boarders living with us who took a great deal of her time; and she was teaching flute lessons to help make ends meet. So with upheaval at home and upheaval at work, we had a common understanding whenever we got together "Don't make any more waves." Nevertheless, inside us the frustrations were building up.

God began to work on Lynne's heart. Before long, my tenderhearted wife started meeting me at the door saying, "Sit down, I have to tell you something. I haven't been truthful with you. I am sick and tired of being tenth on your priority list. You don't show me much affection. I don't like the way this marriage is heading, and I'm not going to stand for it."

I did not respond very well. I did not say, "I'm glad to hear what's on your heart. I'll change my schedule and start thinking about your needs as well as my own." Instead I yelled, "With all the problems I have trying to start this church--and you lay this trip on me! What do you want, anyway? Here, take some blood."

In spite of my reaction, Lynne stuck to her guns. She knew our marriage needed work, and she decided to fight until I saw the light. Over the years God used Lynne's tough love until I faced the truth about myself and allowed him to do a lot of surgery on me.

But then, once I started listening to Lynne and working on my problems, I began seeing some things in her I did not want to live with anymore. Having learned the value of truth telling, I decided to open up. "Sweetheart," I said, "I see a streak of self-centeredness in your life that bothers me."

Sweet, softhearted Lynne did not say, "Thank you for sharing your feelings." Instead she ran away sobbing, "I can't believe you'd say that!" and slammed the bedroom door. But I stuck to my guns, and we had several more rough months. Eventually she made some changes, just as I had had to do, and our marriage became peaceful once again. But this time there was a difference. This was not a counterfeit peace based on avoiding the real issues. This was the peace of the Lord--based on truth, real and lasting.  
pp. 71-72

Francis Schaeffer, in his book The Mark of the Christian, says:

We must be very careful at this point, however. We may be true Christians, really born-again Christians, and yet fail in our love toward other Christians. As a matter of fact, to be completely realistic, it is stronger than this. There will be times (and let us say it with tears), there will be times when we will fail in our love toward each other as Christians. In a fallen world, where there is no such thing as perfection until Jesus comes, we know this will be the case. And, of course, when we fail, we must ask God's forgiveness.  
p. 13

Jesus is not here saying that our failure to love all Christians proves that we are not Christians.

We are pursuing the subject of FELLOWSHIP WITH THE FATHER in this little epistle of 1 John.

We have noted together that:

1. FELLOWSHIP IS RESTORED BY JESUS CHRIST.
2. FELLOWSHIP IS BROKEN BY SIN.
3. FELLOWSHIP IS NOURISHED BY OBEDIENCE.
4. FELLOWSHIP IS ESCALATED BY GROWTH.
5. FELLOWSHIP IS BEING EDUCATED BY HIS SPIRIT
6. FELLOWSHIP IS A REHEARSAL FOR THE FUTURE
7. FELLOWSHIP IS APPARENT BY FRUIT

This brings us now to Study #8:

8. FELLOWSHIP IS SACRIFICIAL SERVANTHOOD

Fellowship will issue in the giving of ourselves. Fellowship issues in involvement.

SACRIFICIAL SERVANTHOOD is a normal outgrowth of an ever-deepening relationship with the Lord Jesus Christ.

Fellowship prepares us for the doing of His will.

## 2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

## 2 Corinthians 5:14, 15

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.

v.11 Because this is the message which you heard from the beginning, that we should be loving one another;

## 1 John 1:5

And this is the message which we have heard from Him and we are proclaiming to you, that God is light, and in Him there is not one bit of darkness.

The message in chapter 1:5 is that God is light, and now the message here is that we should be loving one another.

## Luke 10:27

And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

We are able to tell that we are in the light by our love.

Back in verse 10 we read:

In this it is made visible: the children of God and the children of the devil. Everyone who is not practicing righteousness is not of God, and the one who is not loving his brother.

We are able to also tell which family we are in by the love which we have for other members of the family.

We can tell that we are in the light by our love.

J. Vernon McGee says:

John often speaks in this epistle about "the beginning." The beginning he is talking about is the incarnation of Christ.  
p. 794

Love will be the fruit of our fellowship with the Father.

What is love but the sheer ecstasy of giving the best we have to the one we love the most.

The Bible Knowledge Commentary says:

John here made it plain that his admonitions were directed to Christians. "This is the message you (Christians) have heard from the beginning. We (Christians) should love one another."

Before telling his audience precisely what love is, he first tells them what it is not. It is most certainly not the kind of action CAIN exhibited toward his brother ABEL:

v.12 not as Cain [who] was out of the evil one, and killed his brother. And for what reason did he kill him? Because his works were evil, and those of his brother righteous.

Genesis 4:6-8

Then the Lord said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him.

HATE SLAYS, and LOVE SERVES.

Cain initially got his nose out of joint when his offering was rejected and his brother's was accepted. Cain certainly knew how he should come, and he knew what he should bring; but he chose to run the risk of bringing what he wanted to bring rather than being obedient.

John is using an illustration here by contrast in referring to the Old Testament account to show what jealousy and hatred can do.

Cain was "OUT OF THE EVIL ONE," or a child of the devil, referring back to verse 10.

As a result of being in this position, he kills his brother. He vented his hatred against Abel by taking his life.

Westcott points out:

The word [for killed] occurs elsewhere in the N.T. only in the Apocalypse. It expresses properly the slaughter of a victim. Here it seems to point to the deliberate determination of the murder.  
p. 110

Dr. Mitchell says:

In other words, the heart of Cain in his attitude toward God manifested itself in his disobedience to the Word of God. The heart of Abel in his attitude toward God manifested itself in his obedience to the Word of God.

Cain knew how he should come and knew what he should bring. He rebelled against God because his heart was evil. It was because of this evil heart that his works were bad. On the other hand, Abel had accepted God's way of salvation, and his heart was right toward God. Therefore, he responded in simple obedience, and in his sacrifice he manifested his faith and his obedience. This is the reason he was accepted of God.

Next John raises the question:

"AND FOR WHAT REASON DID HE KILL HIM?"

Then he gives the answer:

"BECAUSE HIS WORKS WERE EVIL, AND THOSE OF HIS BROTHER  
 RIGHTEOUS."

In John's answer we see the conflict between the works of evil and the works of righteousness.

Stott says:

Jealousy lay behind his hatred, not the jealousy which covets another's superior gifts but that which resents another's superior righteousness, the 'envy' which made the Jewish priests demand the death of Jesus. Jealousy-hatred-murder is a natural and terrible sequence.

Barclay says:

In life an evil man will always instinctively hate a good man. Righteousness always provokes hostility in the minds of those whose actions are basically evil. The reason is that the good man is a walking rebuke to the evil man, even if he never speaks a word to him, and even if there is no direct contact between them. The life of a good man always passes a silent judgment on the life of an evil man.

The Bible Knowledge Commentary says:

The reason for this murder was Cain's jealous resentment of his brother's superior righteousness. In saying this, John touched a sensitive nerve, the sin of hatred toward another Christian is often prompted by a feeling of guilt about one's own life as compared with that person's. It is well to remember that such reactions are satanic as John bluntly affirmed here.



(Yes, Lord, I Have Sinned, But I Have Several Excellent Excuses by James W. Moore)

Author J. Wallace Hamilton, in Ride the Wild Horses, talks about how much we like to be praised:

We like it even when we know we don't deserve it. We like it when we don't believe it, and as someone has said, we dislike it only when we hear it bestowed too much on others. Bishop Berry used to say that if a man can enjoy hearing his predecessor praised or his competitor complimented, he is qualified as an authority on the doctrine of entire sanctification. (p. 28)

pp. 34-35

1 Peter 4:1

Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

1 Peter 4:4

And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you;

Barclay says:

That was the attitude of the wild and loose living and reckless Alcibiades to Socrates. Socrates was the good man par excellence; Alcibiades was brilliant but erratic and often debauched. He used to say to Socrates: "Socrates, I hate you, because every time I meet you, you show me what I am."

When a man is walking in the light, in fellowship with the Father, this light reveals the darkness in those who do not know Christ and, as a result, they become very uncomfortable by this exposure.

v.13 And stop wondering, brethren, if the world is hating you.

Westcott says:

St John starts from the thought of hatred as the characteristic of the world. Over against this is love, the necessary sign of the presence of the new life of Christians. This love must be moulded on the pattern of Christ's sacrifice, and extend to the fulness of life. And the fruit of love is confidence, which issues in perfect sympathy.  
p. 111

Back in 1 John 2:15 John commanded us to:

stop loving the world,

and now in this verse he is telling us not to be surprised by the fact that:

"THE WORLD IS HATING" US.

John 15:18, 19

If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

Because the world is opposed to the Father and we have identified ourselves with the Father, we then suffer the same hatred from the world.

Matthew 5:11, 12

Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

The Bible Knowledge Commentary says:

Such reactions of hatred and murder are also worldly, since the world hates Christians. That fact should not surprise the readers (called brothers only here in 1 John) at all, however. What else can the world be expected to do? It is hatred among believers that is so abnormal and against which John was fundamentally warning.

John 16:33

These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.

v.14 As for us we are knowing that we have passed over out of death into life, because we are loving the brethren. The one who is not loving is abiding in death.

John 5:24

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

1 John 5:11, 12

And this is the witness, that God gave us eternal life, and this life is in His Son. The one who is having the Son is having the life; the one who is not having the Son of God is not having the life.

The Bible Knowledge Commentary says:

"In contrast with the world, however," John stated, "we are knowing that we have passed over out of death into life."

"WE" is in the emphatic position in the original.

Love for one's brothers is evidence of entrance into God's sphere of life.

John 13:34, 35

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.

Dr. Mitchell says:

So the manifestation of our fellowship with God is a life of practical righteousness and a love for the brethren.

The Bible Knowledge Commentary says:

The expression "passed over" is used only here and in John 5:24, where it refers to conversion.

I am reminded of the 4th stanza of that great old hymn:

"AT CALVARY"

O, the love that drew salvation's plan!  
O, the grace that brought it down to man!  
O, the mighty gulf that God did span  
At Calvary!

Mercy there was great, and grace was free;  
Pardon there was multiplied to me;  
There my burdened soul found liberty,  
At Calvary.

(The New Church Hymnal, 1976, Lexicon Music, Inc., #438)

The Bible Knowledge Commentary says:

The issue of conversion is not in view here. It is focusing on the experiential and is determined by one's actions.

"AS FOR US WE ARE KNOWING THAT WE HAVE PASSED OVER OUT OF DEATH INTO LIFE, BECAUSE WE ARE LOVING THE BRETHREN."

One of the evidences of life is love. My expression of love for the other brothers and sisters in God's family is a visible manifestation of the fact that I belong to that family and that I have passed over out of death--which waits the children of the devil--into life: the ultimate destiny of the children of God.

"THE ONE WHO IS NOT LOVING IS ABIDING IN DEATH."

The Bible Knowledge Commentary puts it this way:

"The one who is not loving (his brother) is abiding in death."

v.15 Everyone who is hating his brother is a murderer; and you are knowing that every murderer is not having eternal life abiding in him.

The Bible Knowledge Commentary says:

It is an illusion to believe that a real Christian is incapable of hatred and murder. David was guilty of the murder of pious Uriah the Hittite.

The view that chapter 3:15 cannot refer to the saved is totally devoid of all realism. The solemn fact remains that hatred of another believer is the spiritual equivalent of murder.

Matthew 5:21, 22

You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell.

A lustful eye is the spiritual equivalent of adultery:

Matthew 5:28

but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

The text does not say that he does not possess eternal life but that he does not have it "ABIDING IN HIM."

Hatred on the part of one Christian toward another is thus an experience of moral murder. He is living in the same sphere in which the world lives--which is death.

Because he is a murderer at heart, he can make no real claim to the kind of intimate fellowship with God in Christ which the word "ABIDE" suggests.

Eternal life which is Christ is not at home in his heart so long as the spirit of murder is there. Such a person is disastrously out of touch with his Lord and he experiences only death.

Romans 8:13

for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Whereas LOVE and LIFE go together,  
so HATRED and DEATH go together.

John's words were surely grim. Hate, unfortunately, is not confined to unsaved people.

When our hearts are filled with:

LUST,

MATERIALISM,

SELFISHNESS,

and MURDER,

there is no room for the Lord Jesus Christ.

### Revelation 3:20

Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me.

v.16 In this we have come to know love, because that one on our behalf laid down his soul; and we are having a moral obligation on behalf of our brethren to lay down our souls.

I have chosen the 16th verse as the KEY VERSE for:

"FELLOWSHIP IS SACRIFICIAL SERVANTHOOD"

Issuing from our fellowship with the Father is going to come involvement in the serving and the giving of ourselves to others.

The big questions that we ask ourselves are:

Are we loving?

Are we involved?



Ruel Howe says in his book Herein is Love:

The giving and receiving of love implies responsibility for one another. And we may withhold our love and reject the love of others as a way of evading the responsibility of love. We are willing to love up to the point where it begins to be inconvenient to love anymore. We like the image of ourselves as loved and loving people, but we would like the benefit without the responsibilities of the role. When the response to our love presents us with demands, we may begin to hold people off. We may say yes to be sure I love you, but keep your distance. I am willing to give of myself but not too much. I need to keep something of me for myself.

By this attitude, we are admitting that when we love another, we have to give ourselves to him and trust ourselves to him.

Commitment to another person is a courageous act. It is no wonder that we sometimes recoil from it.

"IN THIS WE HAVE COME TO KNOW LOVE, BECAUSE THAT ONE ON OUR BEHALF LAID DOWN HIS SOUL."

If you really want to know love, you can see it pictured in Jesus Christ.

### 2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

### Philippians 2:7

but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

This love took Jesus Christ all the way to Calvary's cross.

### Romans 5:8

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

John 15:13

Greater love has no one than this, that one lay down his life for his friends.

No greater love, nor could there be  
than Christ's deep love of Calvary.

"AND WE ARE HAVING A MORAL OBLIGATION ON BEHALF OF OUR  
BRETHREN TO LAY DOWN OUR SOULS."

Back in chapter 2:6, we are having a moral obligation "to be walking around just as that one also walked around."

Now "WE ARE HAVING A MORAL OBLIGATION" to be laying down our lives for our fellow brethren, even as He did for us.

We are to be LIVING and LOVING like Jesus Christ.

The apostle Paul in Philippians 2 talks about this kind of love when he says of himself:

Philippians 2:17

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

He speaks next of TIMOTHY in:

Philippians 2:20-22

For I have no one else of kindred spirit who will genuinely be concerned for your welfare. For they all seek after their own interests, not those of Christ Jesus. But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father.

He then speaks of EPAPHRODITUS in:

Philippians 2:30

because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.

So many times we say:

"I love you, but keep your distance."

"I want to give of myself, but not too much."

It is the GIVING part of love, which involves constructive involvement on our part in the lives of our brothers and sisters, that seems to be the biggest problem. It is the part of love involving sacrifice that makes us hesitant to move on to maturity. It is the type of love that ought to manifest itself in our lives as a result of our fellowship with the Father.

GROWTH in CHRISTLIKE LOVE will issue in SACRIFICIAL SERVANTHOOD.

We often prefer to say:

"Bless you."

"I love you."

"Have a good day,"

rather than:

"What can I do to help?"

Someone has said:

I love humanity. It's people I can't stand.

C. S. Lewis said:

Loving everybody in general may be an excuse for loving nobody in particular.

John 13:4, 5

[Jesus] rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

Matthew 20:26, 27

It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave;

John 20:21

Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you."

Matthew 16:25

For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.

Mark 10:45

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

One lady, who was giving her testimony as a former alcoholic, spoke of Christians as being "self-righteous social climbers who can't stoop to help a drunk."

It was Jim Elliot who prayed:

Lord pour out my life as an oblation for the world. Blood is only of value as it flows before thine altar.

This is love that knows no limit. This is love that will make any sacrifice necessary to manifest itself.

Do you recall the fable about two mountain goats approaching one another on a very narrow ledge? Realizing there was no room to pass, they reared and bucked, but neither budged. They backed up, charged, and locked horns again; but each held his ground. Again they parted and charged and like Gibraltar, they stood unmovable. Finally the sensible one knelt down and let the other one climb over him. Then they both went merrily on their way. Sometimes, too, we must let people walk over us because love involves giving of ourselves in the best interest of those loved.

Stott says:

Having shown that love is the evidence of life, he explains that the essence of love is self-sacrifice, which has been perfectly manifested in Christ and should characterize the lives of Christian people also. Hate is negative, seeks the other person's harm, and leads to activity against him, even to the point of murder.

Love:

is positive,

seeks the other person's good,

and leads to activity for him, even to the point of self-sacrifice.

As Cain has been given as the supreme example of hate, Christ is presented as the supreme example of love.

A person's life is his most precious possession.

The Bible Knowledge Commentary says:

In stark contrast with hatred stands the true character of Christian love. So far is it from the spirit of murder that its essence lies in giving one's life for others, rather than taking lives.

It is exemplified in Christ.

With this as a model, Christians should be prepared to make similar sacrifices for their brothers.

## FACES IN THE CROWD

Compassion is not some superficial or romantic feeling; it is a gut-wrenching sense of the needs of others that motivates us to action.

There are three aspects to seeing the world from God's point of view, and if all three are not kept in focus the needs will overwhelm us and we won't be able to see how we fit in.

(1) First, we must see people as the objects of God's love. We tend to see masses of people, but Jesus sees individuals. Our perspective is characterized by self-protective feelings while God sees people with compassion. Compassion is not some sort of nice feeling; it is a heart-rending insight into the needs of others that forces us to act. Compassion will change our attitude toward people. Compassion involves discomfort and inconvenience. It is always easier to stay in our warm cocoon of Christian fellowship than to take the time and effort to reach out to those in need.

(2) We also need a clear vision of ourselves as God's workers. The New Testament uses several words to describe Christ's followers (e.g. laborers, servants, soldiers, stewards, ambassadors), but they all imply that we are at the disposal of a superior. Working for the Lord of the harvest is not limited just to those who are in "full-time Christian service." We all have a responsibility to work in the field.

(3) Focusing on the Lord is imperative. Jesus didn't immediately send His disciples out to work in the fields. He first commanded them to pray to the Lord of the harvest. He wanted them to realize that God was in charge rather than going out merely on the basis of an emotional response to human needs. Yet we have a hard time accepting the concept of Lordship because it means giving up our independence.

We must begin by allowing God to change our perception of people. Growth comes as we rethink our concept of who we are. Focusing on our great God will expand our vision of the needy world.

"Faces in the crowd" by Paul Borthwick. Discipleship Journal, Jan/Feb 1991 [#61]. Pages 57-60.

(From InfoSearch 3.0)

(If I Really Believe, Why Do I Have These Doubts?)  
by Lynn Anderson)

We human beings need faith--to give us strength, to give us courage, to give our lives hope and color and meaning. As Cherea says in Camus' Caligula,

To lose one's life is a little thing, and I will have the courage when necessary. But to see the sense of life dissipated, to see our reason for existence disappear; that is what is insupportable. A man cannot live without a reason.  
p. 25

(A Burden Shared by David Roper)

Those who try to save their lives are left alone in the end, like the dear lonely woman whose epitaph read:

Here lie the bones of Nancy Jones.  
For her life held no terrors.  
She lived an old maid,  
She died an old maid,  
No hits, no runs, no errors.

p. 62

It was Jim Elliot who said:

He is no fool who gives what he cannot keep to gain what he cannot lose.

(Principle-Centered Leadership by Stephen R. Covey)

As William James said: "We can change our circumstances by a mere change of our attitude."  
p. 122

(The On-Purpose Person: Making Your Life Make Sense  
by Kevin W. McCarthy)

Giving of ourselves is an essential ingredient of being human. The image of the strong independent type is just hype. I know lots of men and women who are hurting down deep, but they maintain a self-sufficient image in fear of exposing themselves. I can see it on their faces, though--they're desperate. It shows in stress, overeating, over-drinking, addiction, affairs, or ill health. They're killing themselves. That's the way I was before I called you." p. 127

(Who You are When No One's Looking by Bill Hybels)

In today's view of love, the parable of the good Samaritan does not sound much like a love story. With a few modifications, however, it has real possibilities. Change the wounded traveler into a curvaceous blonde standing helplessly by her red Porsche, which has been incapacitated by a flat tire. In this retold story, you--the Samaritan--are able to change the tire without ever getting your hands or your three-piece suit dirty. The woman, of course, hovers nearby marveling at your skill and strength. Once the tire is changed and the tools put away, she hands you five crisp \$100 bills, plants a wet kiss on your lips and says, "I don't know how I can thank you enough."

Somehow, though, love never works out that way for me. For some reason, real life more closely resembles the original parable. One January, for example, during a twenty-degree-below zero Arctic blast, I was driving home from my work out at the gym when I noticed a middle-aged woman in a dirty Toyota pulled off the road in a snowbank. I fully intended to pass her by. I had things to do, people to see and places to go; not to mention wet hair, deck shoes, and no hat and gloves. But I felt the convicting voice of the Holy Spirit saying "Love," and I reluctantly turned around and went back.

The woman's trunk was full of books and clothes, and I had trouble finding the jack. When I finally found it, I was baffled about how to work it. Once I figured it out, my freezing hands stuck to it. And by the time I got the car off the ground, I discovered that there was no lug wrench in the trunk. Fortunately the woman had a friend who lived only three blocks away. We were able to drive that far, and while she went in for hot chocolate, I stayed out in the unheated garage and finished the job. She thanked me and drove away, and I dragged my frostbitten body into my car and drove home, saying to myself as my brain thawed out, "Where is this many-splendored thing they sing about? If I ever find it, I'll kill it."

pp. 81-82



In a biblical marriage, each partner looks the other in the eye and says, "I love you, which by definition means I commit myself to serve you, to build you up, to cheer you on. I know full well this is going to cost me lots of time, energy and money, but I want to put your interests ahead of mine. I'll stand at the back of the line; you go first."

In a biblical marriage, there is no power struggle with each partner trying to gain the upper hand. Instead, there is a serving contest in which each is trying to outlove, outbless and outserve the other. My wife knows how to love sacrificially. One night recently I took her out to dinner, and she said to me, "I've been noticing that the demands on your life are increasing. Maybe I should quit writing and concentrate on making your life smoother."

p. 85

(Descending into Greatness by Bill Hybels and Rob Wilkins)

The real shocker is that Jesus asks us, today, to be as countercultural and rebellious as He was. Into our screwed-up, twisted, dog-eat-dog world, He wants us to bring humility and servanthood. They will know you are My followers, He said, if you love one another.

p. 122

"Downward mobility is the exchange of pride for servanthood," he says. "Humility has to be at the root of it."

p. 138

(Men & Women: Enjoying the Difference by Larry Crabb)

Sometimes we labor so carefully to define proper roles for husbands and wives that we produce a pharisaical code of conduct that gives birth to stiffly courteous relationships. Other times we emphasize so strongly the importance of learning to like ourselves and focus so intently on repairing the damage to our "self" inflicted on us by a rejecting, insensitive, and sometimes brutal world, that "fixing ourselves" becomes more important than "giving ourselves." We replace stiff courtesy with self-absorbed vulnerability that fails to produce intimacy.

p. 21

Leighton Ford, in his book Transforming Leadership, says:

Jesus saw the heart of the human problem as the problem of the human heart. A radical change from inside out was at the core of his strategy.  
p. 62

When our daughter Debbie married, our son-in-law, Craig, sang to her as part of his vows a beautiful folk hymn:

Sister let me be your servant  
let me be as Christ to you  
Grant that I may have the grace to  
let you be my servant too.

p. 151

(The Existence and Attributes of God by Stephen Charnock)

We are not so beautiful by being the work of God, as by having a stamp of God upon us. Worldly greatness may make men honourable in the sight of creeping worms. Soft lives, ambitious reaches, luxurious pleasures, and a pompous religion, render no man excellent and noble in the sight of God. This is not the excellency and nobility of the Deity which we are bound to resemble; other lines of a divine image must be drawn in us to render us truly excellent.

p. 528

v.17 But whoever is having the livelihood of the world, and is seeing his brother having need and shuts up his heart from him, how is the love of God abiding in him?

LOVE is both EMOTIONAL and MOTIONAL.

LOVE FEELS and MOVES.

LOVE WEEPS and WORKS.

Here John is using an illustration to point up what he has been saying about this matter of love.

James 2:14-16

What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that?

John probably had in the back of his mind the parable of the good Samaritan. If you remember the parable, the priest and Levite both came down the road and looked on the scene of need, but neither of them got involved in helping this man.

It was the Samaritan who came down the road, who was the star of the story, and got involved in meeting needs. John had a real hard time with the Samaritans. He had wanted to call fire out of heaven to wipe out the Samaritan village, simply because they denied them hospitality.

Westcott says:

St John turns from considering the greatness of our obligation to notice the ordinary character of failure. By the transition he suggests that there is a danger in indulging ourselves in lofty views which lie out of the way of common experience. We may therefore try ourselves by a far more homely test. The question is commonly not of dying of another but of communicating to another the outward means of living. If we are found wanting here, we need look no further for judgment.  
p. 114

Stott says:

But true love is not only revealed in the supreme sacrifice; it is expressed in all lesser givings. Not many of us are called to lay down our lives in some deed of heroism, but we constantly have the much more prosaic opportunity to share our possessions with those in need. Love is "the willingness to surrender that which has value for our own life, to enrich the life of another."

Westcott says:

The phrase 'to shut up the heart' is apparently unique. It expresses the interposition of a barrier between the sufferer and the tender feelings of his brother.  
p. 115

John raises the question here in this 17th verse:

"HOW IS THE LOVE OF GOD ABIDING IN HIM?"

John is saying that God's kind of love will manifest itself through the lives of His children in such a way that we will become constructively involved in the needs of our fellow brothers and sisters in His family.

#### Galatians 6:9, 10

And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

This love will only flow unhindered from our lives as we are faithful in our fellowship with the Father.

It was Francis of Assisi who said:

Lord, make me an instrument of thy Peace,  
Where there is hatred, let me sow Love,  
Where there is injury, Pardon,  
Where there is doubt, Faith,  
Where there is despair, Hope,  
Where there is darkness, Light,  
Where there is sadness, Joy.

Oh, Divine Master,  
Grant that I may not so much seek to be consoled, as to Console.  
To be understood, as to Understand,  
To be loved, as to Love,  
For it is in giving, that we Receive,  
It is in pardoning that we are Pardoned.  
It is dying that we are born to Eternal Life.

v.18 Little children, let us not be loving by word nor by the tongue, but in deed and truth.

To put this in layman's terminology, we would say:

PUT YOUR MONEY WHERE YOUR MOUTH IS.

Love, to be love, must issue in deeds.

Here John gives a COMMAND in light of his previous teaching.  
The COMMAND is:

"NOT BE LOVING BY WORD NOR BY THE TONGUE, BUT IN DEED AND TRUTH."

It is possible to say that we are loving, and yet not be fulfilling our responsibility of that testimony by deeds which reveal it.

Even as it is possible for man to say that he has faith, and there is no fruit; it is possible for man to say that he is having fellowship, when he is really walking in the darkness.

The good Samaritan's actions reveal the fact that he is a man filled with love.

When I become a vehicle for God's kind of love, it is going to reveal itself by my constructive involvement in the lives of my brothers and sisters in God's family.

With ISAIAH of old, we are saying:

"Here am I, Lord, send me."

This love will spill out to the world.

When God's love is filling our hearts, sacrificial servanthood results:

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

v.19 And in this we shall know that we are out of the truth, and in His presence we shall persuade our hearts,

If this love is operative in our lives, we are going to know that "WE ARE OUT OF THE TRUTH," and when we come into His presence our hearts are more fully assured because of the fellowship we have with Him.

Because this love is flowing from our lives in the arena of human need, we have joy in our fellowship with the Father "AND IN HIS PRESENCE WE SHALL PERSUADE OUR HEARTS."

We just know that we are doing the right thing.

His presence is a very real experience to one who is loving in deed and truth, because this love is only revealed in the hearts of those who are in fellowship with the Father.

John just says that our hearts are persuaded that we are doing the right thing when His love is flowing through us.

The Bible Knowledge Commentary says:

John probably is referring back to verses 17 and 18. By practical acts of love in which the needs of others are met, Christians can have a basic assurance that they are participating experientially in the truth.

Barclay says:

Into the human heart there are bound to come doubts. Any man with a sensitive mind and heart must sometimes wonder, if he really is in any way a Christian at all. John's test is quite simple and very far-reaching. His test is love. If we feel love for our fellow-men welling up within our hearts, then we can be sure that the heart of Christ is in us. We may be conscious of many sins, but if we are conscious of love, then we are not far from Christ.

Blaiklock says:

We should love, as Bunyan puts it pungently, with something more than "the lick of the tongue." True love influences action. True love begets serenity of conscience. It is natural for a true Christian to sense some misgivings. There are dark days when the way is hard, failure obsessive, and the spirit burdened. Verse 19 touches the sincere misgiving of the spiritual Christian and assures him of the witness within. "Am I loving, as I should love?" he asks. "I love my brethren in Christ," comes the Spirit-prompted answer, and the doubting self-distrustful heart is reassured. God, who is greater than conscience, will also acquit, comfort and confirm.  
p. 73

"AND IN THIS WE SHALL KNOW THAT WE ARE OUT OF THE TRUTH, AND IN HIS PRESENCE WE SHALL PERSUADE OUR HEARTS."

We could translate it:

"We shall still and tranquilize the fears and misgivings of our heart."

#### Philippians 4:6, 7

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

#### Psalms 94:19

When anxiety was great within me,  
your consolation brought joy to my soul.

Psalm 112:7, 8

He will have no fear of bad news;  
 his heart is steadfast, trusting in the Lord.  
 His heart is secure, he will have no fear;  
 in the end he will look in triumph on his foes.

Westcott says:

In this, the consciousness of active and sincere love of the brethren, resting upon and moulded by the love of Christ. We shall know that we are out of the truth. And in His presence we shall persuade our hearts.  
 p. 116

(The Existence and Attributes of God by Stephen Charnock)

. . . whenever we foolishly charge him by our distrustful thoughts, we forget his love, which made the promise, and his eternal life, which can accomplish it.  
 p. 90

v.20 in whatever our hearts are condemning us; because God is greater than our hearts, and He is knowing all things.

Man sees the deed but God knows the intention.

Thomas a Kempis said:

"Men judge us by our deeds but God by the deep emotions of our heart."

Although the things we do are misunderstood by men, they are never misunderstood by God because He knows our hearts.

John says here:

"IN WHATEVER OUR HEARTS ARE CONDEMNING US."



Here is a child of God who has some guilt about his lack of love about a relationship in the past, and so his heart condemns him. What is the answer to this condemnation?

"GOD IS GREATER THAN OUR HEARTS, AND HE IS KNOWING ALL THINGS."

What does John mean by this? God knows that the blood of Christ has already been applied to that thing, and that the blood of His Son keeps on cleansing us from all sin. All those sins are under the blood of Christ.

If "OUR HEARTS ARE CONDEMNING US," we have this joy:

"GOD IS GREATER THAN OUR HEARTS, AND HE IS KNOWING ALL THINGS."

He knows that those sins are under the blood.

The Bible Knowledge Commentary says:

It is precisely in the sphere of a believer's love for other Christians in which Christ has set him so high a standard that he may feel deeply his own inadequacy and failure.

If he has been engaged in the kind of practical acts of love which John enjoined, his guilt-ridden heart can be persuaded by realizing that God is well aware of his fundamental commitment to the truth.

John 21:17

He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

Hebrews 4:13

And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

1 Samuel 16:7

But the Lord said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."

Westcott says:

We shall then still our heart in whatsoever it may condemn us, because we are in fellowship with God, and that fact assures us of His sovereign mercy.  
p. 117

He is the Supreme Sovereign over the whole man. Nothing in man can stand against His judgment and will. The context requires that this sovereignty should be regarded under the aspect of love, as exercised for the calming of human doubts.  
p. 118

Thus the meaning of the whole passage will be: The sense within us of a sincere love of the brethren, which is the sign of God's presence with us, will enable us to stay the accusations of our conscience, whatever they may be, because God, who gives us the love, and so blesses us with His fellowship, is greater than our heart; and He, having perfect knowledge, forgives all on which the heart sadly dwells.  
p. 118

Barclay says:

The passage must therefore mean this: Our hearts condemn us--that is inevitable. But God is greater than our hearts; He knows all things. Not only does He know our sins; He also knows our love, our longings, the nobility that never fully works itself out, our penitence and our dreams; and the greatness of His knowledge gives Him the sympathy which can understand, which can accept not only what we have done, but also what we meant to do which can forgive.

Stott says:

Our conscience is by no means infallible; its condemnation may often be unjust. We can, therefore, appeal from our conscience to God who is greater and more knowledgeable. Indeed, He knows all things, including our secret motives and deepest resolves, and, it is implied, will be more merciful towards us than our own heart. His omniscience should relieve, not terrify, us.

Guy King says:

If we are conscious of some partial, or momentary, failure in the Christian temper, what then? Does that mean that we no longer love Him, and have forfeited our right to His Name? The fault must, of course, be confessed, and repented of, and thus be forgiven; and then we may leave the matter with God, Who is "greater than our heart, and knoweth all things"--Who, because He understands, undertakes.

Dr. Mitchell says:

This verse is speaking about assurance of the fact that we are in fellowship with God so that we have a boldness before God based on a walk with the righteous God.

(Pack Up Your Gloomees in a Great Big Box, then Sit on the Lid and Laugh! by Barbara Johnson)

Though no one can go back  
and make a new start,  
anyone can start from now  
and make a brand new end.

--Carl Bard

p. 26

(Jumping Hurdles, Hitting Glitches, Overcoming Setbacks  
by Steve Brown)

It was a very steep, winding mountain road. The tourist bus inched its way down, navigating the curves with great care. Then the bus driver and tourists smelled the burning brake shoe against the drum of the wheel just before the brakes gave way. The bus rapidly picked up speed. The anxious looks of the passengers, occasionally punctuated with the screams of two people toward the front of the bus, increased. But far in the back of the bus, a little boy had fallen asleep, and no matter what happened, he remained asleep.

When the bus finally reached the foot of the mountain in one piece, everyone expressed great relief and gratitude. One man woke up the little boy, told him what happened, and asked him in a laughing way how he could possibly sleep through such a dangerous ride.

"Sir," the little boy said, "I could sleep because my father drives the bus."

Our Father drives the bus too. No matter how bad the road, regardless of how worrisome it becomes, we can sleep. He's never had an accident, you know.

He told me to tell you that. Have a good night's rest.  
pp. 124-25

Matthew 11:28-30

Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.

v.21 Beloved ones, if our heart is not condemning us, we are having boldness toward God.

The Bible Knowledge Commentary says:

Once a condemning heart has been silenced by resting on God's knowledge of all things, there comes a new confidence before God. As a result of active participation in the truth by real deeds of love, Christians can calm their disapproving hearts and achieve boldness in prayer; and their prayers will be answered because they as believers are consciously subject to God's will. They obey His commands (2:3) and do what pleases Him. A confident and effective prayer life is founded on obedience.

When we are in fellowship with the Father, sometimes this disquieting concern comes up: Suppose I have done something I am not conscious of? Suppose I have grieved the Spirit, and maybe do not know about it?

Many people are living in a morbid introspection, always afraid that they have done something, and, feeling that because they cannot pinpoint what it is, they are really guilty.

That is the problem that John is addressing here when he says: "IF OUR HEART IS NOT CONDEMNING US," do not get worried about it. "WE ARE HAVING BOLDNESS TOWARD GOD," because it is the ministry of God's Holy Spirit to convict us of anything that displeases Him, and He will do His work perfectly.

You can count on the Spirit to let you know.

It is just like when there is something wrong in your marriage: you do not have any problem at all recognizing it in the conduct and attitude of your mate.

Isn't it strange that some people get upset if they have guilt feelings and others get upset if they do not have them?

One is as wrong as the other. The answer to both is the same: Trust God to do His work in our individual hearts.

Blaiklock says:

Dodd quotes aptly from the conversations of Brother Lawrence, who said that "when he had failed in his duty, he only confessed his fault, saying to God: 'I shall never do otherwise if you leave me to myself, 'tis you must hinder my falling and mend what is amiss.' And after that he gave himself no further uneasiness about it. That we ought to act with God in the greatest simplicity, speaking to Him frankly and plainly, and imploring His assistance in our affairs just as they happen."

Dr. Mitchell says:

If there is nothing between our heart and God's heart, then we have boldness and confidence before God. This is not a demanding spirit but an attitude of worship and of humility. We come as the children of God but still His creatures. There is a reverence and awe and worship in fellowship with God. There is also a peace and a confidence before God.

"WE ARE HAVING BOLDNESS TOWARD GOD."

This takes us back to:

chapter 2:28

And now, little children, keep on abiding in Him, in order that whenever He is revealed, we might have boldness and not shrink away in shame from Him in His coming.

v.22 And whatever we are asking we are receiving from Him, because we are keeping His commandments and we are doing the things pleasing in His sight.

John 15:7

If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.

Matthew 21:22

And all things you ask in prayer, believing, you shall receive.

The GROUNDS FOR EFFECTIVE PRAYER here are 2:

1. "KEEPING HIS COMMANDMENTS,"
2. "DOING THE THINGS PLEASING IN HIS SIGHT."

In other words, this is doing that which He desires of us with our lives.

As I am obedient to His command to be loving the brethren and manifest this love by deeds of kindness through my constructive involvement in the lives of my brethren in acts of self-sacrificial servanthood, I will find that I am receiving that which I am asking from Him.

The 2 THINGS we must focus upon are:

- 1.OBEDIENCE TO HIS WORD,
- 2.PLEASING HIM BY OUR CONDUCT.

Dr. Mitchell says:

When we are walking in fellowship with God, all doubts are removed and we will come to Him in prayer. Communion with God excludes all false petitions. We will not want that which is outside the will of God but will seek to please Him. Whatsoever we ask of Him we will receive because we are obedient to His Word and because we trust Him.

pp. 104-5

v.23 And this is His commandment, that we should believe in the name of His Son, Jesus Christ, and loving one another, as He gave us commandment.

Here John is summarizing everything he has said.

We have the RIGHT BELIEF and the RIGHT CONDUCT wedded together in this important verse.

1.I am to be "BELIEVING IN THE NAME OF HIS SON,"

1 John 5:13

I wrote these things to you in order that you may know that you are having eternal life, you who are believing in the name of the Son of God.

Acts 16:31

And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household."



## 2."LOVING ONE ANOTHER, AS HE GAVE US COMMANDMENT."

It is interesting that the 2 NEGATIVE WARNINGS in this epistle are about these very things:

1. Back in chapter 2:15 he said:

Stop loving the world . . .

In other words, do not misplace your love.

2. chapter 4:1

Beloved, stop believing every spirit . . .

Be sure your belief is right.

So he tells us here that there are 2 THINGS that are really important:

- 1."BELIEVING IN THE NAME OF HIS SON, JESUS CHRIST,"

- 2."LOVING ONE ANOTHER."

v.24 And the one who is keeping His commandments is abiding in Him, and He Himself is abiding in Him. And in this we are knowing that He is abiding in us, from the Spirit whom He gave to us.

### John 15:4, 5, 7

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.

I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.

Westcott says:

The obedience, which is the rule of the Christian life, issues in abiding fellowship with God. This verse is closely connected with v. 22, while v. 23 is in thought parenthetical.  
p. 120

#### John 15:10

If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love.

The one keeping the "COMMANDMENTS" of the Lord is finding  
2 THINGS TRUE:

- 1.HE "IS ABIDING IN" CHRIST,
- 2.CHRIST "IS ABIDING IN HIM."

John concludes this section with the phrase:

"AND IN THIS WE ARE KNOWING THAT HE IS ABIDING IN US, FROM THE SPIRIT WHOM HE GAVE TO US."

#### Romans 8:14

For all who are being led by the Spirit of God, these are sons of God.

#### Romans 8:16, 17

The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

The Bible Knowledge Commentary says:

This is the first of six references to the Holy Spirit. The way a believer can verify that God lives in him is by the operation of God's Spirit in his life.

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: Loving one another as brothers and sisters in the body of Christ is very important in the eyes of God.

LESSON #2: Love gives and hate takes.

LESSON #3: When you are walking in fellowship with God, you can expect that the world is going to be hating you.

LESSON #4: As God's love matures within us, it manifests itself in sacrificial servanthood.

LESSON #5: It is not enough to be loving by word or by tongue, but we must demonstrate it in deed and truth.

LESSON #6: Sacrificial servanthood shall still and tranquilize the fears and misgivings of our hearts.

LESSON #7: God is greater than our hearts and He is knowing all things.

LESSON #8: It is possible for us, walking in fellowship with our heavenly Father, to have boldness toward God.

LESSON #9: Effective prayer is the result of 2 things:

- 1.keeping His commandments
- 2.doing the things pleasing in His sight

LESSON #10: His commandment is 2-fold:

- 1.we should believe in the name of His Son, Jesus Christ
- 2.we should be loving one another as He gave us commandment

LESSON #11: The one who is keeping His commandments is abiding in Him and He himself is abiding in him.

My fellowship with the father is going to issue in a love for other members of the family, and that love reveals itself by giving of myself in the best interest of the one loved.

Rueben Welch, in his book We Really Do Need Each Other, says:

I am to love them and care very much about them, but I do not own them and cannot control what they do or act as judge over what they do. I have no alternative. I must release them; and a marvelous, happy, surprising thing is this: persons change in that atmosphere of releasing, unjudging love.

Heavenly Father, help us to take time to listen, to give our attention to the ones around us, to be more aware of the sensitivities of others. Help us to see people as people-- as real, live people--with feelings and concerns that are just like ours. Help us, Lord, not to judge, and help us not to allow our cynicism to deprive others of joy. Teach us, Lord, to love in deed and in spirit.

(Victory through Surrender by E. Stanley Jones)

Self-mortification is self-defeating, for it focuses the attention on the self--to watch it, to mortify it, to keep it under. It is a law of the mind that "whatever gets your attention gets you." If your self gets your attention, even a fighting attention, it will get you. You will be a self-preoccupied person, and a self-preoccupied person is a self-defeated person.  
p. 28

Mahatma Gandhi was asked: "If you were given the power to remake the world, what would you do first?" He replied: "I would pray for power to renounce that power." He saw with rare insight that for him to assert the power to remake the world would end in his being a vast self-asserting autocrat. He preferred to be a self-giving servant.  
pp. 68-69

(The Existence and Attributes of God by Stephen Charnock)

This goodness is greater than that manifested in creation, in regard of its cost. This was a more expensive goodness than what was laid out in creation: 'The redemption of one soul is precious,' Ps. xlix. 8, much more costly than the whole fabric of the world, or as many worlds as the understandings of angels in their utmost extent can conceive to be created. For the effecting of this God parts with his dearest treasure, and his Son eclipses his choicest glory; for this God must be made man, eternity must suffer death, the Lord of angels must weep in a cradle, and the Creator of the world must hang like a slave. He must be in a manger in Bethlehem, and die upon a cross on Calvary; unspotted righteousness must be made sin, and unblemished blessedness be made a curse. He was at no other expense than the breath of his mouth to form man; the fruits of the earth could have maintained innocent man without any other cost; but his broken nature cannot be healed without the invaluable medicine of the blood of God. View Christ in the womb and in the manger, in his weary steps and hungry bowels, in his prostrations in the garden and in his clotted drops of bloody sweat; view his head pierced with a crown of thorns, and his face besmeared with the soldiers' slubber; view him in his march to Calvary, and his elevation on the painful cross with his head hanged down, and his side streaming blood; view him pelted with the scoffs of the governors, and the derisions of the rabble: and see in all this what cost Goodness was at for man's redemption. In creation his power made the sun to shine upon us, and in redemption his bowels sent a Son to die for us.  
p. 578

## STUDY #8 - 1 John 3:11-24

What are some of the lessons that we can learn from this particular study?

LESSON #1: Loving one another as brothers and sisters in the body of Christ is very important in the eyes of God.

LESSON #2: Love gives and hate takes.

LESSON #3: When you are walking in fellowship with God, you can expect that the world is going to be hating you.

LESSON #4: As God's love matures within us, it manifests itself in sacrificial servanthood.

LESSON #5: It is not enough to be loving by word or by tongue, but we must demonstrate it in deed and truth.

LESSON #6: Sacrificial servanthood shall still and tranquilize the fears and misgivings of our hearts.

LESSON #7: God is greater than our hearts and He is knowing all things.

LESSON #8: It is possible for us, walking in fellowship with our heavenly Father, to have boldness toward God.

LESSON #9: Effective prayer is the result of 2 things:

- 1.keeping His commandments
- 2.doing the things pleasing in His sight

LESSON #10: His commandment is 2-fold:

- 1.we should believe in the name of His Son, Jesus Christ
- 2.we should be loving one another as He gave us commandment

LESSON #11: The one who is keeping His commandments is abiding in Him and He himself is abiding in him.