

2. The Christian Recommends His Experience To Others - V. 9-11
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I. REDEEMED BY HIS CROSS - V. 1-8

Without any guesswork at all, one sure way of knowing, is whether or not the person is bearing his own cross willingly or whether or not he has come under the cross of Christ to walk in his footsteps.

When the cross is taken from the center of religion, then that religion collapses. Daily cross-bearing. Now this is more than just having ill health, or suffering results for some of the violations of God's laws. This kind of cross that we are talking about is one of divine necessity.

V. 5-1 - He declares hereby (we) know that we know him. The one who says I know him. He that saith, he abideth in him. Here then is an expression - it means the same thing.

A thing cannot be white and black at the same time. A man cannot say that he knows Christ and deny this with his life. And tell the truth.

There was an evangelist of the earlier days who had a (shouting committee) in his meetings. The business of this committee, so it is said, is to investigate the life of anyone who began to shout in the meeting. If a brother or sister had been living a good life - he was allowed to continue his shouting. Otherwise he was stopped. A brother ought to be allowed to shout or talk. If he has the proper qualifications by the life he lives.

And John uses a favorite thought of his - when he says, hereby, literally he says - in this, we are in him. And that he abides in him, ought to walk in this way.

There is a two-fold danger, indeed, in (thinking lightly of sin.) First, to think that sin is universal and no man can escape it. And second, that there is forgiveness of sin. And some will say - if all have sinned, why make a fuss about it. It is just part of the human situation. But again, if there is forgiveness of sin, why worry about it. Christ Jesus has already won that for us.

In ~~V. 2~~ He says, that we have an advocate. Which in other places is translated as comforter. Jacob's sons and daughters rose up to comfort him at the loss of Joseph. Gen. 37:35.

Isa. 61:2 - States this is the function of the prophet - to comfort all that mourn.

Matt. 5:4 - Those who mourn will be comforted.

Second, this means to (call someone to one's side) in order to use that friend as a helper and as a counselor. It means a helper, a supporter, a witness in your favor, in your defense to plead your cause. Joseph and his brethren - he says, when Joseph forgave them in the Scriptures for the wrong that they have done him, he said I offer you amnesty for all that you did for me. You need not to look for any other advocate. You need not to plead or have anyone else to plead for you. So an advocate is someone to plead one's cause. And the Christian man has this in Jesus Christ. He is the defender. He is at the right hand of God who makes intercession for us. Rom. 8:34.

Heb. 7:25 - He ever liveth to make intercession.

V. 2
Second, propitiation. V. 2. So the advocate - all men have experienced a friend to come along to aid them. The picture in this is that it comes from a sacrifice. And the problem in religion is sin, and it interrupts the fellowship with God. By sacrifice, fellowship with God is restored. Our relationship is restored. So the Jews offered night and morning a sin offering in the temple. Trespass offerings. And in the day of atonement, for all sins known and unknown.

So here is someone who has been injured and someone comes and takes away the insult. So he is forgiven. And God has provided this (disinfectant) from sin. When a man can enter the presence of God. The word means - (not) so much to pacify God as to disinfect man from the taint of sin. And thereby, to fit him again to enter into fellowship with God. So the penalty remitted, the guilt removed, the defilement taken away. This work of Jesus was carried out not only for us but for the whole world.

That is why to know God and to abide in him and to have fellowship in him, is the deepest quest of every man's heart. Augustine said if 'God has made man for himself, and that they were restless until they rested in Him.

V. 6 - He walks then - as you walk. He walks while on this earth. Taught everyone how to walk that claims to abide in him. This takes the guess work out of salvation and throws light on the Christian as he obeys. To obey the commandments and to walk on this earth and to keep those commandments - is to reproduce his life of service and sacrifice. Loud talk, all comes to nothing. Unless it is backed up by a life such as Christ himself lived. If a man has not this spirit - he is none of his.

II. RECOMMENDS HIS EXPERIENCE TO OTHERS - V. 9-11

Now this takes guesswork away from the matter of salvation. If you are recommending the experience that you have to someone else. If it ever happened to you personally, you will recommend it, as a wonderful experience for everyone else. You need no professional training to do this. To just tell someone else how sweet that day was when the Doxology of praise entered your heart and how each tomorrow has been different in your life, in your job.

Suppose today somebody delivered you a letter. And in the contents they state you inherited a million dollars. How long would you keep your telephone silent. How long would it be before you told someone. Would you go on about your normal routine of life. Would you just go on to bed as usual. No, there are some friends that are close to you. And there are some good news that you want to share. And it is impossible to keep this to yourself.

When it comes to taking the guesswork out of salvation, this personal relationship is something that is going to influence your life. And you are going to recommend it to others.

V. 9 For one thing he says, V. 9, if you are in the light and hate your brother. He says you are still in darkness unto now.

V. 10 " He that loveth his brother, abideth in the light. " There is none occasion to stumbling to him. But he that hateth his brother is in darkness and walks in darkness. What John is saying here - you are not going to go on a half-way stage. You can't go on hating the man next to you. Hating your neighbor, hating somebody in your family. He says, these two don't go together. And if you walk in the light. And if you are a Christian, and you love - then all the guesswork is taken out of it.

He who loves his brother not, walks in darkness. And does not know where he is going because the darkness has blinded him. The hatred makes the man blind.

It is not uncommon sight to see a group of men and people opposed - even a good and useful proposal. Just because he dislikes or has a quarrel with the man who made the proposal.

Sometimes this hinders the progress in a church when there is some scheme - whereby somebody has a personal animosity - no man is fit to give a verdict on anything while he has hatred in his heart. To me this is a very, very lovely passage of Scripture that he brings to use. That we recommend to others if we are saved.

III. REJECTS INTENTIONAL SIN - V. 15-20

V. 15 He says the one that abideth in me, ye have overcome the wicked one. V. 15. Love not the world, neither the things that are in the world.

V. 16 V. 16 - For all that is in the world, the lust of the flesh, the lust of the eye, the pride of life, is not of the Father but of this world. And so the man who is a Christian - all of this is taken out of his life. Notice here, first he says, the typical sins of the world as he names three of them.

First, flesh desire. This means that the sins of the flesh, sexual sins, part of our nature. Or we make the god of pleasure - purely worldly pleasure.

Second, the eyes desire - that is the outward show. We see nothing without wishing to acquire it.

Third, the empty life of pride. A man who claims the possessions and the deeds and achievements that do not belong to him - in order to impress others and to exalt himself. So he judges everything by the matter of appetite.

Now this is a lovely passage because it helps us to reject the intentional sins that would come. The best defense of the Christian against sin, is to remember who and what he is, and what God has done for him in Jesus Christ.

Nehemiah was urged to seek safety. 6:11. (Should such a man as I flee.) When the Christian is tempted in this way, he must reject these intentional sins that come to him.

V. 18 He warns his readers against the world in giving assurance of victory over it. For the man who will do the will of God and he suggests here in these verses, V. 18 - about the anti-Christ. He says little children, anti-Christ shall come even now are there many anti-Christ. Whereby, we know that it is the last time. He speaks of these hostile enemies and forces who can come and claim as an opponent and as an adversary of Christ. And the anti-Christ puts him in the place of Christ.

The simplest way to think of the anti-Christ idea is this. Christ is the incarnation of God and goodness. Anti-Christ is the incarnation of the Devil and evil.

Christ stands for God. Anti-Christ stands for everything which is against God and in opposition to God.

Paul in Thess. speaks of the man of sin. In the book of Revelation, there is the beast and the dragon - and of course Nero who was a human monster.

All down through history there have been identification of human figures with anti-Christ. The Pope, Napoleon, ^{Hitler, Mussolini, Stalin} have all been in their day and generation identified with anti-Christ. So remember the principle which is hostile too and actively opposed to God.

And so there was the expectation of an adversary, a Messiah to appear, just as the Messiah himself. To come and to become the anti-Christ. Paul writes about a falling away that must come and a man of sin that must be revealed before the coming of the Lord Jesus Christ could take place. This man of sin would be the son of perdition. He would oppose and exhalt himself against all that is called God or that is worshipped.

In other places in Revelation, there are false teachers and prophets, beasts of sin and unrighteous ones are spoken of. He says in the last hour, V. 18, Christians have heard that anti-Christ comes. Hence, in the last hour, he does not use this but in a last hour. He is saying to little children, you are expecting the anti-Christ. Paul's man of sin. And the final appearing of Jesus. But we are living in an age that has the characteristic of the last age. And that last hour. Men are now in our midst that have the qualities of the anti-Christ. They are deadly enemies of Christ. They set themselves against everything that is Christian.

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And John speaks about this hour. And the forces of sin are great and intense. And the Christian can know that he has salvation without guesswork. When he rejects these anti-Christ and this evil. And puts it down in all forms.

V. 19 V. 19 - Now John says those that went out from us, and do not continue with us, there was a falling away. He means to say that they do not belong to the Christian company - not one of them belongs to us. Their going away shows that they are retrobrates.

A Welsh preacher expounding this implication of the fool that had said, in his heart there is no God - he had a conversation with himself about his wasted life. And he began by removing one thing and another. He began by removing the pulpit furnishings. He hid the Bible away and he murmured about the treasured passages - he recalled the conversions. The cries from the sick beds. The marriages that had taken place. The deaths. He removed the hymnbooks. He removed the worship hour, the praise, and the repentance. And the good music. The pulpit cushion. The great sermons. And the testimony. The pulpit flowers and the pulpit chairs. And he removed all of these. The children's anniversary pieces. The faithful prayers of the old men and he stepped down from the pulpit stairs talking to himself and stumbling. He went out and slowly leaving the pulpit bare and empty - he walked to the church door. He turned his hand on the (latch) and he whispered in silence - do you want them back. And 3,000 voices shouted as one - yes! yes! Returning to his place, he replaced everything quietly, impressively, and without a word, he laid the Bible upon the cushion. He opened it and read. Comfort ye, comfort ye, my people - saith your God. The anti-Christ doubtless struck fear. The Devil's own Messiah marked to come in that last hour.

V. (20) - John says you have an (anointing) from the holy one. And this puts you in an emphatic position, as the Christian reader and against these anti-Christ. He has something that the anti-Christ does not have. And so elsewhere, that all Christians can know that they belong to Christ without guesswork. It seems unlikely that he should say that a Christian knows everything. But the anointing comes from the holy one. And it more probably refers of Christ. Christ so occupies John's thoughts that sometimes he is lifted up. He was anointed at his baptism by the Holy Spirit. And the same Christ anoints his people with the word. That is his coming that makes it internal and gives confidence to the Christian.

By an honest answer to the question am I living in intentional sin? John reminds us, that if we have no sin we deceive ourselves and the truth is not in us. But if a man is not living in contradiction to Christ's plan, then he is safe. There will always be those times when we fail to live in the higher level. But to lie, cheat, steal, or profane, his name willingly - not a Christian will do these things. He does not have the old appetite left in him. Somebody will say this morning, well preacher, you are talking about a miracle. Of course, it is, and that is exactly what happens. No miracle takes president over the fact that God can cleanse a human heart.

To make a public or private profession of faith, a few months later to be found in some vulgar crowd or living in some lustful direction, or participating in some old worldly amusement - or tossing just a few coins into God's storehouse is to think of God as a shoe-shine boy. No, a man who does that is not saved. And there is no guesswork about that fact.

How can you know that you are saved - are you trying to grow a soul like that of your Saviour. Does each day finding you discontent with yesterday's performance. In your Christian life. The born-again Christian knows that purity must precede paradise. He knows that is first.

IV. RESTING IN HIS PROMISES - V. 24-29, V. 17

V. 25 And this is the promise that he hath promised us - even eternal life. We are resting in the promises of God.

V. 17 says - but he that doeth the will of God abideth forever.

That is the reason that we can take the guesswork out of our salvation.

The lawyer once told of a man he visited that had accumulated wealth. He had money but no family. He asked him about what institutions he wanted to aid. He could think of no good cause. And none of the causes that he suggested appealed to the man. He was coming near to death. He knew that death was going to separate him from his money. But there was no educational or benevolent cause that appealed to him so he went away from the lawyer's office without making a will. The world and its lust was passing away - and this man was left disappointed.

This is not the case of a Christian. On the other hand, "he that doeth the will of God, abideth forever." The man who lives to do the will of God, who makes the will of God the law of his life, finds life that is enduring. And the man who lives for the world and its empty desires, loses life, but he that does the will of God lives forever. There is only one thing worth living for - the will of God.

Val 17 This statement is on the tomb of D. L. Moody. And his life was an exemplification of what it means. And he tried to give himself unreserved to the will of God. And he lives on in the lives of thousands blessed by his work. And who can tell in what enduring glory he lives beyond the veil. // Lay not up for yourselves treasures upon this earth where moth, and rust consume - and where thieves break through and steal. But lay up for yourselves treasures in Heaven - where neither moth nor rust does

consume and where thieves do not break through nor steal.

Clement of Alex wrote "As the Sailer's Pulling at the Anchor rope - do not drag the anchor to them, but drag themselves up to the anchor, so you do not drag God's will down. The level of your desire but drag yourself up to the Holy Will of God."

One day a preacher asked an old Indian chief how he was so sure about his salvation, as a Christian. Without the art of rationalizing - the old chief built a fire. In the middle of a fire - he left a clear circle about two feet. In the middle he placed a crawling worm. The worm crawled out to the edge of the fire but could not escape. Finally it was completely exhausted and the worm stopped to die. The Indian chief reached over and picked up the worm and took it out of the circle of the fire. You see, that is the way I was saved. In frantic fear and

and foolish boast. I floundered around in my soul - circled by fire. And God
reached down and got me by the hands and lifted me out. There is no guesswork
about that to me.

Redeemed by Cross
Accountable for my sin
Rejects intentional sin
Rest upon Promise & will of God

That is the only way it can happen with one exception. You must be willing
to be lifted out of the flames.