

# 1 John 3:11-18 (Teaching)

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[ 0 : 00 ] Morning. Back in first John this morning, first John chapter three. We got down to worse 11 last week.

That's actually where we're going to start. I stopped at a really bad, odd place. But considering the text that was coming and the time that we had, that was the best place to start.

First John chapter three, just to recap a little bit from what we've gone through with us for.

The greatest part of the third chapter of first John is the first line in the first verse. It says, Behold, what men are of love, the Father hath bestowed upon us.

That's my favorite line out of this particular chapter. It goes on to say that we should be called the sons of God. That kind of really the entire chapter that we're talking about.

[ 1 : 20 ] But we'll pick up once again in verse 11. I know we kind of sort of covered that last week, but we'll read it again.

So verse 11 and first John chapter three says, For this is the message that you heard from the beginning, that we should love one another. So this is John once again re-emphasizing to his audience, to the hearers and readers of this letter that's going out to not just one congregation, but it was a common practice in this time that the letter that would come to the church, just like Paul wrote one letter to the churches in Galatia.

And if you read the opening chapter of the book of Galatian, you see that it's written to the churches, not just the church in Galatia. Galatia was a region, it wasn't a city, it was an entire region.

So this letter would have went to one particular church, and then they would have either copied it and sent copies out to the other churches in Galatia, or they would have just sent the original letter around for the other churches to have read.

So once again, this was a common practice back then for this to happen. They says, this is the message that you heard from the King that we should love one another.

[ 2 : 46 ] And it is the statement and the message from the very beginning. I mean, God give this commandment in the Old Testament that we were to love the Lord thy God, or actually the Jews were to love the Lord thy God, and they were to love their neighbors, their self, and there was two separate statements in the Old Testament.

Remember, Jesus in the New Testament says, and we should be well familiar with it, that the first commandment is to love the Lord thy God with all thy heart and mind and soul.

And he says, and the second is locking to it. In other words, it's just locking. Jesus wasn't saying one was more important than the other.

He was tying the two of them together. And if we love God, we will love our neighbor. And it's why Jesus tied those two together when he said, love thy neighbor as thyself.

So John says, this is a message you've heard from the King that we should love one another. And then he goes in, he gives an example in verse 12, but it's a negative example that he gives.

[ 3 : 56 ] It's not to the positive. We're truly born again, and we're truly saved, we're truly Christian, and we truly love God. We know that we should love our neighbor.

We know that we should love our brothers and sisters in Christ. We know that we should love everybody, and we should show the love of God to everyone. And I think that John, me personally, I think that John took that into consideration when he gave this example, because it's a negative example that he gives.

He says in verse 12, not as came who was of that wicked one and slew his brother, and wherefore slew he him, because his own works were evil and his brother's righteous.

So he gives a negative example. He gives what it is to not love your brother here, instead of what it is to love your brother. And he says, when we're born again, and we're saved, and if we keep our nose in the Word of God, and we listen to true sound preaching and true sound teaching, all the word, we will know that we are to love our brothers and sisters in Christ.

So he says, not as came who was of that wicked one, saying came didn't love his brother, came was all the wicked one. In other words, Abel is the one that loved his brother.

[ 5 : 22 ] Abel is the one that had a good relationship with God. Abel is the one that brought the sacrifice that God accepted over in Genesis chapter 4.

And he says, not as came. We can't love our brothers as came did. We all should be familiar with the story of came and able came slew his brother. He killed his own brother. Now this was talking about a blood brother.

Yes, but John is using this as a spiritual picture saying Abel is not the one that did this. Abel is the one that was accepted with God. He's the one that was in relationship with God.

And came had the exact same opportunity to be in the exact same type of relationship with God that Abel had. If you're familiar with that account, God told came.

Why are you so upset? And this is my own words. Why are you upset? Why are you acting this way? He says, if you bring the right sacrifice, you'll be accepted with me.

[ 6 : 26 ] And I said, that's my words. Saying basically what God was saying there to came. He says, if you do not send life at the door. In other words, if you do watch right.

Me personally and the Bible backs it up in the book of Hebrews. It was the faith that Abel had. It was the faith in God is why his sacrifice was accepted.

Had nothing to do with one coming from the ground and one being a blood or anything like that. The book of Hebrews plainly tells us it was the differences in faith. It was the contrast in faith between Abel's faith and Cain's faith.

Why one was accepted and why one was not. I've seen all kinds of theological debates over over why Abel was accepted. And why Cain's went into the Bible tells us why it wasn't.

It was by faith, by faith, according to the book of Hebrews, that Abel made his sacrifice unto God. That tells me that it wasn't by faith that Cain made his sacrifice or brought his sacrifice brought his offering unto God.

[ 7 : 34 ] So there's no reason to debate it when the Bible plainly tells us what it is. But not as Cain who was of that wicked one and slew his brother and wherefore slew he him. Because his own works were evil and his brother's righteous.

His own works, Cain's own works were evil. Why were they evil? The Bible tells us right here in the same verse because he was of that wicked one. Folks, there's good works all around.

There's good works by saved people. There's good works by lost people. But the motive behind those works is what makes them righteous or what makes them evil.

Most times if an unsaved person does a good work, they throw a hamburger to a homeless person or to a hungry person. They might give some clothing.

They might even give money. But why are they doing that? They're doing it for their own pat on their back. They're not doing it to glorify God. We do it as saved people, not to get an out of boy or an out of girl.

[ 8 : 38 ] That's right. Not to do it that man glorifies us. We do it that God not be glorified. We do it to glorify Jesus Christ.

We do it yes because it's commanded in Scripture. But a saved individual will do these things. That's just two examples as far as clothing and naked and feeding the hungry.

There's all kinds of other examples we can go into. But really and truly when you boil it down, a Christian's life is lived to the glory of God.

Everything that we do, every step that we take, every word that we speak should be done in a way that magnifies the name of Jesus Christ. An unsaved person, everything that they do in their life, it has something to do with them.

I don't know if you all were the same way that I was, but I know I was an extremely selfish individual before I met the Lord Jesus Christ and before he saved my soul.

[ 9 : 40 ] And chances are you were as well. Maybe some of us were more selfish than others. But when we get saved, who are we looking at?

Not looking out for God, but we're looking to God. But we're loving God and we're looking out for our neighbor. We're loving God and we're loving our neighbor as ourself.

We're living our lives to God. and what pleases God doing for our neighbors, worshiping God and loving our neighbors. That's what pleases God. In a very small combined nutshell, that's what pleases God.

We could broaden that out quite a bit, but we won't this morning. But in this example of not loving your brother that John gives here, he says, because his own works were evil and his brother's righteous, this was the basic reason that Tane slew his brother.

He was jealous. He was jealous that God had accepted Abel's sacrifice and not accepted his own because his works were evil and his brothers were righteous.

[ 10 : 54 ] And this is what calls the murder of Abel over in Genesis chapter four, verse 13. Marvel not, my brethren, if the world hates you.

That's very cut and dry, black and white, to the point, Marvel not, my brethren, if the world hates you. Jesus Christ said it himself in the gospels, that if the world hates you, know that it hated me first.

And I've said it going through first John. I believe I said it when I was teaching the book of Jude. Remember, remember this dear Christian, that when the world hates you, it's not because of you, it's because of Jesus.

It's because of whom you are related to, it's because whom you are associated with. You are associated with Jesus Christ. And that'll keep your pride down to a ground level.

When you start thinking that people hate you for being you, then your pride can be lifted up. And you're saying, look what I'm doing, look what I'm suffering from the Lord, look what I'm suffering for the kingdom of God.

[ 12 : 03 ] It ain't you, it's Jesus. It's Jesus that the world was screaming crucify. It wasn't you, it was Jesus they wanted dead.

And now that Jesus has been buried and resurrected and ascended on the Father and is making an intercession for all those that have come to faith and repentance, and him, now that he is doing that, they hate those that are associated with Jesus Christ.

So don't be surprised when the world hates you. That's what John's saying in this very short little verse here, moral not my brother, that the world hates you. Don't be surprised when that happens.

Jesus said that that would happen. You look in the Old Testament, this doesn't just New Testament, you look in the Old Testament, how they treated the prophets, how they treated the people that came speaking the messages of God.

They throw them down in pits. You know, the tradition has it that Isaiah was sewn in half. That's not in the Bible. But tradition has it, Jewish tradition has it that Isaiah was sewn in half.

[ 13 : 08 ] And church tradition has that as well. They didn't treat the prophets very well. Take the verse that we read just before this. The one that had a righteous relationship with God.

He was not treated well by the world. By the one that was off that wicked one. By the one whose works were evil. He wasn't treated well by that. So we don't need to be surprised when the world looks down on us.

And when the world makes fun of us and the world comes against us. Marvel not when that happens. God said it would be that way. Christ said it would be that way. Verse 14, we know that we have passed from death into life because we love the brethren.

He that loveeth not his brother, abouteth and death. This is one of the assurances that we can have of salvation.

I assume that everybody in here is like me. I'll be honest, I don't feel saved all the time. I know that I am. I know that I am. I have that kind of assurance, but I don't feel that way all the time.

[ 14 : 12 ] And if you're honest with yourself, you probably don't feel saved all the time either. Praise God, it ain't based on what I feel. It ain't based on how close I feel to God.

Yes, sure, in my Christian walk, sometimes I feel a whole lot closer to God than I do at other times. And there'll be times in the future that I feel like I'm closer to God than what I feel like I am right now.

But that's not what my salvation is based on. My salvation is based on the sacrifice that Jesus Christ made when he shed his blood for the remission of my sin and the sin of the entire world.

And I believe that for my salvation and I believed only that for my salvation and I repent of my sins, that's what I'm based on my salvation on.

Not on how close I feel to God. Yes, I wanna feel close to God all the time, but it doesn't happen. And you know what? As long as I'm in this flesh, as long as I'm in this body, it won't be like that all the time.

[ 15 : 11 ] It's coming today. It's coming today. I'm promised in Scripture, where I'm gonna behold the Lamb. I'm gonna behold Him face to face. I'll see Him in all of His glory. That's when I'll feel the closest to God.

It won't happen in this flesh. I mean, it's a constant war. We know this from Paul's letter to the Romans. It's a constant war between the flesh and the spirit. And that's why sometimes we feel closer to God than we do others.

It's because that war is raging in your flesh. It's raging in your body and your mind. But praise God. Like I said, I'm not basing my feelings on salvation.

I'm basing one day that I believe on Jesus Christ for my salvation. That God saved my soul. That's what I'm basing my salvation on.

So we know that we have passed from death in the life that calls, we love the brethren. If you love the brethren, I've said this many times, if you love the brethren, you're naturally gonna wanna be where the brethren are at.

[ 16 : 12 ] You're gonna want fellowship with the brethren. Now does that mean we have to visit every church around? Does that mean we have to go to every function that every church has?

Absolutely not. That's not what that means. I mean, if you're involved in a local assembly, you want to be with that local assembly. And I know when everybody in here knows, sometimes things happen that you can't assemble with the brethren.

But that doesn't mean that you don't want to. You don't want to assemble with the brethren. If you love people, I love my wife. I like to be at home with my wife.

I like to be with my wife. If I never wanted to be with her, could I truly say that I loved her? It'd be awfully, awfully hard to do, would it not? So, and I'm not just saying that because she's sitting in here with me.

But if you love the brethren, you're gonna want to be with the brethren. You're gonna want to listen to the brethren. You're gonna want to help the brethren. But you're gonna want to be wherever the brethren are at.

[ 17 : 17 ] And folks, before I was saved, church was the last place I wanted to be. I didn't want to be a church. I didn't want to be around a bunch of Christians. I didn't want to hear about the Bible.

I didn't want to hear about God. You want to hear about Jesus or the gospel or any of these other things. But since I've been saved, that's changed.

And that's an assurance that I have, that I am indeed saved. I know I've passed from death into life and called it I love the brethren. And not only that I love the brethren, but we could take a little side note there, a little marginal note or put it in parentheses, whatever you want to do.

I love the things that the brethren love. Now some of the brethren love football. I don't. But if they love God, they love Jesus. If they love the songs of God, if they love the hymns that we sing, if they love to hear about the blood, they love to hear about the gospel, they love to hear about forgiveness and sin.

They love to hear about salvation. I love to hear about those things. And I like to talk about those things. I don't necessarily like to talk about the life that I had before in a bragging way.

[ 18 : 32 ] But I will tell people, hey, I was a sinner, but God saved my soul. I was a sinner. And while I was getting a sinner, Christ died for me. Christ died for the young Godly.

That was you and that was me. He died for us. Those of us that had no desire to have a relationship whatsoever with them. And I said, before I was saved, no desire to be in church, no desire to be around God's people.

The sense I've been saved ain't no better place to be. Besides around God's people talking about God, the goodness of God, the mercy of God, the grace of God, the patience of God, the long suffering of God, all these things.

And these are the things that the brethren love. And therefore, they're the things that I love. And we have a locked faith. We have something in common that we can talk about.

So we know we've passed from death into life because we love the brethren. He that loved with not his brother, abideth in death. We're going through the positive part of that verse.

[ 19 : 35 ] He that loved with not his brother, abideth in death. And I said last week, yes, I agree with the statement that context is everything when you're reading the Bible and the tenses come in a close second.

If you pay attention to the tenses of that, he that loved with not his brother, abideth in death. He that loved with, loved with his present perfect tense, not his brother, abideth. Abideth is in present perfect tense.

If you don't constantly love your brother, then you're constantly abiding in death. Is what that verse is saying in the present perfect tense as it's written in.

If you don't constantly love your brother, he that loved with not his brother, abideth in death. Now, this is where it gets a little sticky.

Because I love the brethren, I just said, if I love the brethren, I'm gonna be where the brethren are at. And that's true. There's some preachers I don't particularly care to listen to.

[ 20 : 39 ] Does that mean they're not saved? Does that mean they're not called to preach? No, no, that's not the case at all. A lot of it's just personal preference.

And the Bible doesn't speak against me having a personal preference. The Bible speaks against me hating my brother. If they're a true blue brother in Christ or a true blue sister in Christ, whatever the case is, then I should love them.

That doesn't mean that I have to agree with them. Doesn't mean I have to sit and listen to them. Doesn't mean that I can't reach up and turn the radio off if they come on. Doesn't mean any of those things.

And you know what, people, I'm sure out there say the same thing about me. I love Spencer, if I can't stand to hear the man preach. I love Spencer, but I don't, much like his teaching.

But I love him as a brother in Christ. I feel the same way about a lot of people. I've had people, you know, it's gotten back around to me that I should hang up preaching or just stick with teaching and it's got back to me vice versa.

[ 21 : 44 ] I should stick with preaching and hang up teaching. I don't really care what those people think. I don't really care where that come from. Although I know the sources of a couple of them, it doesn't bother me.

And you know what, I don't exclude myself from meetings where I know those people are gonna be. If I know there's gonna be a revival and I know someone's gonna be there, I don't say, well, I just can't go.

Because they're gonna be there. There's a lot of Christians, I'm talking about true blue Christians. They'll say, well, if I go, I'll just handle the spirit. No, you just don't wanna go, if that's the case.

You can't let stuff like that keep you from wanting to assemble with the brethren. You can't let that stuff keep you from them. Verse 15, whosoever hated his brother is a murderer.

My goodness, is a murderer. Whosoever hated his brother is a murderer. And you know that no murderer had to turn a life abiding in him.

[ 22 : 48 ] No murderer had to turn a life abiding in him. That's a huge statement that John makes there. Now he's not, of course, talking about physically taking someone's life here.

Although that's the example that he gave in the Bible verses before this with Cain and Abel. And Cain slaying his brother. That's the example that he gives.

But he's saying in this verse, he says, whosoever hated his brother is a murderer. In other words, if you hate your brother, you're no better than what Cain was. That's the context that we're in here.

Cain, the continued context of Cain and Abel. He says, whosoever hated his brother is a murderer. You're no better than Cain is. You're killing him for many of the same reasons.

Cain killed Abel because of jealousy. Cain killed Abel because he was off that wicked one. Because his own works were evil and Abel's were righteous. He said, if you hate your brother, yet you hate him and you're a murderer, and you're a murderer for the same reasons that Cain was.

[ 23 : 52 ] Because your own works are evil. Because you were off that wicked one. We can't hate our brother. We cannot hate our brother and be a child of God.

You know that no murderer hath eternal life abiding in him. Now, back to tenses again. I'll say it again. I hate turning Sunday school into an English lesson, but it's important.

It is. If you want to truly understand the verse, you'll take the surrounding context for one. And you'll take all the tenses that are brought up within that verse. And it helps you understand the verse is a whole lot better.

If you hate if his brother is a murderer, and you know that no murderer hath, that word hath, or has as we would say nowadays, hath is present perfect tense.

No murderer hath eternal life abiding in him. Abiding is just present tense. So you go from present perfect. No murderer hath, in other words, continually eternal life abiding in him.

[ 25 : 02 ] Does it continually have eternal life abiding presently in him? That tells me that doesn't mean they can't be saved.

You go from present perfect, perpetual, continual to just present. But that can change. Amen. That can change.

And not just in the spiritual realm that John is referring to here, but in the physical realm as too.

God can save someone that's physically murdered another person. God can save a murderer. He can save a drunk. He can save a billhead. He can save a prostitute. Amen.

Praise God. He can save anyone that comes to him in faith and repentance. They don't currently have everlasting life abiding in them.

[ 25 : 56 ] They don't have that life that comes from God abiding in them. But they can. They can. Praise God for it.

Jesus even said to the gods, he said, the prostitution to the publicans. The kingdom of God comes out understanding.

If you read it in context, they'll appreciate it. And they'll be saved. And they'll be part of the kingdom before the pharistetical and described bunch that he was talking to at the time.

He said, the publicans and the prostitutes, they believe John. That's what brought up that whole discussion that Jesus was having there. So they believe John.

When John came out of the wilderness, I'm going to tell my John the Baptist, when he came out the wilderness preaching repentance, they believed John. The publicans and the prostitutes did.

[ 26 : 52 ] But the Pharisees wouldn't because they were dependent on their own righteousness. They were dependent on their own worship. Anyway, that's a whole other thing. Hereby perceive we the love of God because he laid down his life for us.

And we also lay down our lives for the brethren. Hereby perceive we or understand we the love of God because he laid down his life for us.

And we also lay down our lives for the brethren. Does that mean that I just automatically give up my life for the brethren? That mean I go out here and lay down the road and say, I'm going to die for you so and so?

No, that's not what John's getting at. But Jesus said himself, in John chapter 15 verse 13, very beloved had no man than this, that a man laid down his life for his friend.

He says, what does this laying down of life mean now? Most of the time when we hear someone, he laid down his life. We hear about a soldier. He laid down his life for his country.

[ 27 : 52 ] We hear about a man defending his wife because there was a whole invasion. And he got killed in the process. He laid down his life for his wife. A parent saves a child from drowning or goes and pushes their child out of the road but gets run over by that truck.

They lay down their life for their child. That's how we normally think about that. But how else can we think about laying down our life for the brethren? Put your own selfish desires to the side and think about your brother.

Lay down your life, lay it to the side. This has the same connotation, the same connotation as Jesus Christ laying his glory aside and coming here to the earth.

It didn't make him any less glorious. It didn't make him any less God. It didn't make him any less the son of God. It didn't make him any less savior that he did that. That he laid aside his glory and came here and condescended here to be with us a bunch of lowly human beings, to tabernacle among his people.

They come here and lay down his life, lay down his life for his friends. But he laid aside his robes of, not of righteousness, he was still a righteous, but his robes of glory.

[ 29 : 13 ] That's the connotation that we're talking about here. Yes, we can lay down our life physically for the brethren. Yes, we can do that. But are we willing to set aside what we want to do?

Well, I was planning on going with a picnic for the family, but someone so called me and wants me to come over and have prayer with him. Well, God forbid we can't put a little delay on a family picnic and go have prayer with a brother in need.

That's what I believe John is getting out here more, more so than us physically laying down our lives. You're about to see we'd love a guy because he laid down his life for us.

We ought to lay down our lives for the brethren. But whoso had this world's good and see if his brother had need and showed us his bowels of compassion from him, how dwelleth the love of God in him.

And I was just getting that in that example. Whoever sees that this world has needs, but we shut up our bowels of compassion for him.

[ 30 : 19 ] That doesn't mean that every dime that I make, I have to go give it to the salvation army, or I have to just pick somebody at random on the street that's homeless and say, here's my paycheck, go have at it.

I see that you're in need. That's not what this is getting at. I mean, look at it this way. We're told here in this very verse of scripture, and James gets at the very same thing in his book in chapter two of the book of James.

But we're told right here, if we see someone has need and we shut up our bowels of compassion toward them, then basically we're no good really.

It says, how dwelleth the love of God in him? If we shut up our bowels of compassion. Somebody comes up to me and says, I need a knife.

Just out of curiosity, what do you need a knife for? This is someone that's in need. They need a knife. I'm tired of this life, I'm gonna go off myself.

[ 31 : 25 ] Do I give them the knife? If I don't give them the knife, I shut my bowels of compassion up towards them. No, they're gonna take that knife and you need to take their own life.

No, I'm gonna seek help for them. I'm gonna ask them if I can pray with them. I'm gonna do my best to lead that person to the Lord. I'm gonna tell them about the gospel. I'm gonna tell them, yes, this life stinks sometimes, and yes, it gets hard, and yes, we drag our feet and we drag our anchor through the mud.



But there's a day coming to God's people, to those whom he is saved, to those whom Jesus Christ has saved with his precious blood. There's a day coming that it won't be like this anymore.

And I'm gonna tell them about the gospel. I'm gonna tell them, hey, you are a sinner, but God loves you and God sent his son that you can have life and that you can have it more abundantly. But no, I'm gonna shut up my bowels of compassion because there's not gonna be any compassion there to begin with.

I'm not gonna give them my knife, so they can go off themselves. And that is not going against this scripture. There's people out there that would actually argue that with you. You see, this person had need, and you didn't give them what they stood in need of.

[ 32 : 33 ] You went against scripture, you went against the word of God. I think I would have to answer for God for aiding someone in suicide. But I know that's a dramatic example, but it's a good example.

So it really opens things up, at least to me. My little children let us not love in word, either in tongue, but indeed and in truth.

I can tell you I love you, but if I don't show you I love you, it's a whole different story. I can tell all kinds of people I love, I can tell my wife I love her, but if I go home and I kick her, that's not very loving.

But I try and show her I love her. I try and act like a husband that loves their wife. I can tell my children that I love them, and my children are grown now, but if I went home every night, beat the fire out of them for no good reason, that's not very loving.

That's not showing my children that I love them. Now there's a difference between correcting a child and just beating a child to be beaten. But y'all get my point, y'all get what I'm saying.

[ 33 : 47 ] Now, my little children are less not love and worried either in tongue, but indeed and in truth. Just a couple more minutes I'm gonna spend here. And indeed and in truth, we show people that we love them.

We not only say it to people, but we show them. And that doesn't mean we have to go out and buy them gifts. A lot of people confuse that.

I mean, you take into consideration, there's four Greek words that mean love, four different Greek words. There's three of them that's used in the New Testament. One of them is an eros.

You'll never find that in the New Testament in the Greek. That's where we get our word erotic from, eros. And that's exactly what it means. It's talking about a sexual type of love.

That word is not used in the New Testament. The stary that one is used. That's a general love that we have. Philia, which is where we get the word Philadelphia, where we get the city named Philadelphia, the city of brotherly love.

[ 34 : 46 ] That's exactly what it's talking about. It's talking about a family type of love. Then you've got a gapé, which is talking about a love where you would lay down your life for someone.

That's the love of God. The gapé love. Now, there is a difference between general love and family love. I mean, I love my wife, but I can promise you, I don't love my brothers and my mother the same way that I love my wife.

And my sons, I know that they love me, but they don't love me the same way that they love their wives. My oldest boy who has my only grandchild, he doesn't love his grandchild the same way that he loves me, but I know that he loves me.

There's different types of love brought up in the scriptures. I said there's three of four Greek words that are used, but the most important that we find is a gapé love.

That's the love of God. That's the one that John is talking about here, the one that's willing to lay aside our own desires and our own wants, and maybe even our own physical life for the brethren.

[ 35 : 55 ] She says, my little children, let us not love in word, neither in tongue, but indeed and in truth, it's fine to tell people that we love them, and we should tell people that we love them.

I should tell people that more often than what I do, but what's more important than telling someone that you love them, is showing someone that you love them, showing and proving to them that you love them.

And I'm gonna stop right there. We've got five minutes for the bell dings. Anybody got any questions or comments? Anything at all?

God bless you, I appreciate you.