

## I John 2:8–18

*I John 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.*

**N**EW commandment. Though Scripture previously spoke of love,<sup>1</sup> it was not fully manifested, nor could it be truly comprehended, until the coming of God's only-begotten Son.<sup>2</sup> John's commandment is new because of the divine love that led Christ to lay down His life for the brethren.<sup>3</sup> It was this depth of love, where one was willing to die for the sins of others,<sup>4</sup> that reveals, the true essence of love. *Greater love hath no man than this, that a man lay down his life for his friends* (John 15:13). Jesus laid down His life not for family but for friends. One could perhaps fathom dying for those we have blood relationship with, such as children and other close family members, yet Jesus died for the ungodly:<sup>5</sup> those who were strangers to God, alienated from Him,<sup>6</sup> and Who had lived lives completely contrary to divine

will.<sup>7</sup> Life is the most precious thing a man has. In fact, it is all he really has, and is his most priceless possession. To give it up, is to give up all that one has. This is the divine love Jesus manifested. It is this manner of love, of being willing to lay down our life for the brethren (if not unto death, then surely in life), that any who claim relationship with the Son of God are commanded to walk in.<sup>8</sup>

*(Barnes' Notes on the Bible, I John 2:8) Which thing is true in him—*In the Lord Jesus. That is, which commandment or law of love was illustrated in him, or was manifested by him in his contact with his disciples. That which was most prominent in him was this very love which he enjoined on all his followers.

*The darkness is past, and the true light now shineth.* This light that now shines is Jesus Christ and the love He openly manifested in the world. This divine love can still be felt in those who have been given Christ's own divine nature<sup>9</sup> in the

1 Lev. 19:18 *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

Lev. 19:34 *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

Deut. 6:5 *And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

2 John 15:9 *As the Father hath loved me, so have I loved you: continue ye in my love.*

Eph. 3:18–19 *May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

Eph. 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

Eph. 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

3 I John 3:16 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

4 Gal. 1:4 *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*

I John 2:2 *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

5 Rom. 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.*

6 Col. 1:21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.*

7 Isa. 53:5 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

Rom. 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

I Pet. 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

8 I John 2:6 *He that saith he abideth in him ought himself also so to walk, even as he walked.*

9 Matt. 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

form of the Holy Spirit today.<sup>10</sup> When a man is baptized by Jesus Christ, and has been given the Spirit of God, then God's love will be shed forth,<sup>11</sup> and the glory of the Savior, is again revealed in the world.

***I John 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.***

No man who truly abides in the light, by abiding in Christ and His love, *hateth his brother*. Hate blinds; it does not enlighten. Where hate is, darkness is, and all who hate remain in darkness even now. Light and hate are incompatible. Thus, it is impossible to hate the brethren and have any connection to divine light whatsoever. Nowhere also is maintaining a false profession of the Lord more tolerated than in today's churches. Sadly, merely claiming that one is a Christian is enough for most people to accept you as such. Yet it is not merely a profession of faith that saves a man<sup>12</sup> if there is no true obedience to the Son of God and His will for man.

*(Barnes' Notes on the Bible, I John 2:9) And hateth his brother—*The word "brother" seems here to refer to those who professed the same religion. The word is indeed sometimes used in a larger sense, but the reference here appears to be to that which is properly brotherly love among Christians.

*Is in darkness even until now—*That is, he cannot have true religion unless he has love

to the brethren. The command to love one another was one of the most solemn and earnest which Christ ever enjoined, John 15:17;<sup>13</sup> he made it the special badge of discipleship, or that by which his followers were to be everywhere known, John 13:35;<sup>14</sup> and it is, therefore, impossible to have any true religion without love to those who are sincerely and truly his followers. If a man has not that, he is in deep darkness, whatever else he may have, on the whole subject of religion. Compare the notes at 1 Thessalonians 4:9 [*But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*].

In true Christian behavior, there is no substitute for divine love. It is heralded as greater than even faith and hope.<sup>15</sup> Love is what God is,<sup>16</sup> and none can claim true relationship with Him, who do not possess the same love as God. Love led Jesus' ministry while on the earth, and all who are called to heaven through Him, will manifest this same love.<sup>17</sup> Because of their proximity to the Master, those saved by the Son of God, will manifest the same generous love as Him. By love we know that a man has passed from death unto life, but if a man does not genuinely possess Christ's love in his heart, then it is certain he remains spiritually dead. Where love therefore is, life is; where love is absent, life also is as well. *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.* (I John 3:14)

10 Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

11 Rom. 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

12 Matt. 7:21–23 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* <sup>22</sup>*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?* <sup>23</sup>*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

13 John 15:17 *These things I command you, that ye love one another.*

14 John 13:35 *By this shall all men know that ye are my disciples, if ye have love one to another.*

15 I Cor. 13:13 *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

16 I John 4:16 *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

17 John 13:35 *By this shall all men know that ye are my disciples, if ye have love one to another.*

***I John 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.***

When a man loves his brother with sincerity and genuineness, then he abides in God's light and reveals himself as a true child of God. God is love, and there is not anyone who truly abides in Him, who will not naturally walk in His love. Since love is what constitutes God's very own holy nature, then men are foolish to believe that they can have any true connection to the Lord, if they lack the very essence of His being. Hence, the foundation of any true knowledge of God, both must, and will, include the possession of God's love. If a man does not possess this divine fruit, then he is surely not a true Christian, and should never be recognized as such. *He that loveth not knoweth not God; for God is love.* (I John 4:8)

*None occasion of stumbling in him.* If a man truly loves both God and those born of Him,<sup>18</sup> then little in this life will cause him to stumble. By pursuing Christ's love, men avoid sin, and will do nothing ill to their neighbors. Thus, he who truly loves both God, and the people of God, will neither create a stumbling block to himself, in his own spiritual walk, nor be a stumbling block to other Christians, in theirs. Wherever also true love for God

and other Christians exists, the Lord's divine law has been fulfilled. *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.* (Rom. 13:10)

*(Ellicott's Commentary for English Readers, Rom. 13:10) Fulfilling of the law.*—The form of the Greek word implies not only that love helps a man to fulfil the law, but that in the fact of the presence of love in his heart the law is actually fulfilled.

So great is the divine commandment to love<sup>19</sup> that when men walk in it, practice it daily, and pursue its expansion in their lives, it fulfills God's complete purpose for their lives. Thus, if a man truly desires to do God's will in his life, he should pursue walking in the very nature of God.<sup>20</sup>

If it is truly love that rules a man, forms his character, and is the underlying force behind all his actions and decisions, then he will be filled with boldness, and not timidity, when Jesus returns to judge the world in righteousness. *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.* (I John 4:17)

*(Barnes' Notes on the Bible, I John 4:17) That we may have boldness in the day of judgment*—By the influence of love in delivering us from the fear of the wrath to come, 1 John

18 I John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

I John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

19 Matt. 22:36–40 Master, which is the great commandment in the law? <sup>37</sup>Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments hang all the law and the prophets.

Mark 12:29–31 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup>And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. <sup>31</sup>And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Luke 10:26–28 He said unto him, What is written in the law? how readest thou? <sup>27</sup>And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. <sup>28</sup>And he said unto him, Thou hast answered right: this do, and thou shalt live.

20 Eph. 5:1–2 Be ye therefore followers of God, as dear children; <sup>2</sup>and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

## *I Born of God*

4:18.<sup>21</sup> The idea is, that he who has true love to God will have nothing to fear in the day of judgment, and may even approach the awful tribunal where he is to receive the sentence which shall determine his everlasting destiny without alarm.

*There is no fear in love.* (I John 4:18) Love's divine presence drives out not only the fear of man, but also all fear of God. The greatest shame that sinners will have at Christ's judgment, is their disobedience to Christ's very clear and direct message to love. Since love is Christ's greatest commandment, then not to love is the greatest sin. And though most do not believe that the absence of love is sin, in truth there is no greater sin that can be committed. Not to love, in the Lord's eyes, is the greatest sin of all.

***I John 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.***

This truth the apostle states with undeniable clarity, that those who hate possess absolutely no affinity to the light whatsoever, and as a result have no closeness, resemblance, or association either with God or the Son of God. Not only, though, do those who hate the brethren both live and walk in darkness, but they also, as a further result of their sin, possess no true compass by which to govern their own lives. *The way of the wicked is as darkness: they know not at what they stumble.* (Prov. 4:19) A wise and truly righteous man can sin and see the error of his way, but the wicked have no heavenly light to make known their sin. Hate, therefore, so blinds a man's soul that all ability to navigate properly in this life is lost. The

willful sinner, then, is blind not only to God and His light, but also equally to any true wisdom regarding how to govern his own life properly. There is a great and dangerous consequence for abandoning God's will; it is that darkness will completely overtake the sinner. He also who sins, has no idea whatsoever of the great error he is committing, nor the final death that sin will produce.

(*Pulpit Commentary*, Prov. 4:19) The expression, *they know not at what they stumble*, carries with it the idea that they are so ignorant that they neither know wickedness as wickedness, nor do they apprehend the destruction which it involves. "Sins, however great and detestable they may be, are looked upon as trivial, or as not sins at all, when men get accustomed to them" (St. Augustine, 'Enchiridion,' cap. 80).

If evil is perceived as light,<sup>22</sup> then darkness will encompass a man's entire soul. *But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* (Matt. 6:23)

(*Vincent's Word Studies*, Matt. 6:23) "Seeing falsely is worse than blindness. A man who is too dim-sighted to discern the road from the ditch, may feel which is which; but if the ditch appears manifestly to him to be the road, and the road to be the ditch, what shall become of him? False seeing is unseeing, on the negative side of blindness" (Ruskin, "Modern Painters").

Who also can really be saved if they view hate as a form of enlightenment? With all devilish deception, the illusion is given that one is following the light. Indeed, those most in the dark often view themselves as the most enlightened men of all.

<sup>21</sup> I John 4:18 *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

<sup>22</sup> Isa. 5:20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

Luke 11:34–35 *The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.*<sup>35</sup> *Take heed therefore that the light which is in thee be not darkness.*

Many also have ignorantly believed they were following God, while being filled with hate, when in fact it was only Satan's deception that created their illusion. *And no marvel; for Satan himself is transformed into an angel of light.* (II Cor. 11:14)

(Barnes' Notes on the Bible, II Cor. 11:14) *For Satan himself is transformed. . .* —That is, he who is an apostate angel; who is malignant and wicked; who is the prince of evil, assumes the appearance of a holy angel. Paul assumes this as an indisputable and admitted truth, without attempting to prove it, and without referring to any particular instances. Probably he had in his eye cases where Satan put on false and delusive appearances for the purpose of deceiving, or where he assumed the appearance of great sanctity and reverence for the authority of God. Such instances occurred in the temptation of our first parents Genesis 3:1–6,<sup>23</sup> and in the temptation of the Saviour, Matthew 4.<sup>24</sup> The phrase "an angel of light," means a pure and holy angel, light being the emblem of purity and holiness. Such are all the angels that dwell in heaven; and the idea is, that Satan assumes such a form as to appear to be such an angel. Learn here:

(1) His power. He can assume such an aspect as he pleases. He can dissemble and appear to be eminently pious. He is the prince of duplicity as well as of wickedness; and it is the consummation of bad power for an individual to be able to assume any character which he pleases.

(2) His art. He is long practiced in deceitful arts. For six thousand years he has been practicing the art of delusion. And with him it is perfect.

(3) We are not to suppose that all that appears to be piety is piety. Some of the most plau-

sible appearances of piety are assumed by Satan and his ministers. None ever professed a profounder regard for the authority of God than Satan did when he tempted the Saviour. And if the prince of wickedness can appear to be an angel of light, we are not to be surprised if those who have the blackest hearts appear to be people of most eminent piety.

(4) We should be on our guard. We should not listen to suggestions merely because they appear to come from a pious man, nor because they seem to be prompted by a regard to the will of God. We may be always sure that, if we are to be tempted, it will be by someone having a great appearance of virtue and religion.

(5) We are not to expect that Satan will appear to man to be as bad as he is. He never shows himself openly to be a spirit of pure wickedness; or black and abominable in his character; or full of evil and hateful. He would thus defeat himself. It is for this reason that wicked people do not believe that there is such a being as Satan. Though continually under his influence and "led captive by him at his will," yet they neither see him nor the chains which lead them, nor are they willing to believe in the existence of the one or the other.

***I John 2:12–14 I write unto you, little children, because your sins are forgiven you for his name's sake.***

***<sup>13</sup>I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.***

***<sup>14</sup>I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and***

23 Gen. 3:1–6 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*<sup>2</sup> *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*<sup>3</sup> *but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*<sup>4</sup> *And the serpent said unto the woman, Ye shall not surely die:*<sup>5</sup> *for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*<sup>6</sup> *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

24 Matt. 4:1–11

*the word of God abideth in you, and ye have overcome the wicked one.*

Because the Holy Spirit is Himself light, He will detect and identify when darkness is only parading itself as light.<sup>25</sup> Discerning of spirits is that spiritual ability and gift of God, which enables those saved by Him, to detect not only the true workings of the Holy Spirit in their own souls, but also all other deceptive and erring spirits,<sup>26</sup> seeking to lead them away from God. Through the possession of the Holy Spirit, and the discernment and power He produces in the believer, Christians will be brought to know God, and that they have overcome the wicked one.

*I John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Previously the apostle warned of the danger of hate; now he speaks of the ever-present danger of loving a carnal and sinful world. He who loves the world cannot truly love God, and he who loves God, will forsake any true love or affection he might have for the world. This world is corrupt; therefore, any true love or affection for it, reveals that there is no true affection for God, or the spiritual holiness that He seeks to lead men toward.<sup>27</sup> Hence,

<sup>25</sup> *Matt. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. John 5:42 But I know you, that ye have not the love of God in you.*

*Acts 5:1-6 But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup>And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. <sup>3</sup>But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? <sup>4</sup>Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup>And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup>And the young men arose, wound him up, and carried him out, and buried him.*

<sup>26</sup> *I John 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

<sup>27</sup> *II Pet. 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

<sup>28</sup> *Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

*Matt. 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

just as saints love God and will forsake the world for Him, those who love the world, will gladly forsake God for it. It is impossible to love the world, and at the same time properly claim any true and sincere love for its Creator.

*(Barnes' Notes on the Bible, I John 2:15) If any man love the world . . . —If, in this sense, a person loves the world, it shows that he has no true religion; that is, if characteristically he loves the world as his portion, and lives for that; if it is the ruling principle of his life to gain and enjoy that, it shows that his heart has never been renewed, and that he has no part with the children of God. See the James 4:4 note; Matthew 6:24 note.<sup>28</sup>*

If a man also seeks to be a friend of this world, he has positioned himself as God's enemy. To be a friend of the world is to align oneself with it. Thus, wherever and whenever, men choose fellowship with the world, they have made themselves the Lord's enemies. *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.* (Jas. 4:4)

*(Barnes' Notes on the Bible, Jas. 4:4) Is enmity with God—Is in fact hostility against God, since that world is arrayed against him. It neither obeys his laws, submits to his claims, nor seeks to honor him. To love that world is, therefore, to be arrayed against God; and*

the spirit which would lead us to this is, in fact, a spirit of hostility to God.

*Whosoever therefore will be a friend of the world*—“Whoever” he may be, whether in the church or out of it. The fact of being a member of the church makes no difference in this respect, for it is as easy to be a friend of the world in the church as out of it. The phrase “whosoever will” implies “purpose, intention, design.” It supposes that the heart is set on it; or that there is a deliberate purpose to seek the friendship of the world. It refers to that strong desire which often exists, even among professing Christians, to secure the friendship of the world; to copy its fashions and vanities; to enjoy its pleasures; and to share its pastimes and its friendships. . . .

*Is the enemy of God*—This is a most solemn declaration, and one of fearful import in its bearing on many who are members of the church. It settles the point that anyone, no matter what his professions, who is characteristically a friend of the world, cannot be a true Christian.

***I John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.***

*Lust of the flesh.* The Greek word for *lust* is #1939 *epithumia*. Strong’s Concordance defines it as “desire, passionate longing,

lust.” The unsaved have a great longing to satisfy not God, but the fallen nature of self. Since those unsaved are nothing but flesh, then they will seek to live their lives solely by its desires and appetites.

*Lust of the eyes.* It was the lust of the eyes that led to Eve’s sin, when she saw the tree was good for food, pleasant to the eye, and able to make one wise.<sup>29</sup> Much sin and rebellion begin with the eye, and then they expand themselves so that the entire body is consumed by them. Many a man has looked upon something with lust, which then ultimately led him to turn away from God and His will for his life.<sup>30</sup>

*Pride of life.* There is nothing more dangerous and able to prevent salvation than pride. The Lord detests pride.<sup>31</sup> It was this that led to Satan’s fall,<sup>32</sup> and countless men have followed his rebellious example. No doubt the devil’s main attribute is his pride.<sup>33</sup> Consequently, the one thing he seeks to promote above all other things in this world is leading men to imitate his own evil character. Pride is that deceptive sin that God seeks to hide from men, simply because if most get a taste of it, they will value it so much more, than the pursuit of holiness. *For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when*

29 Gen. 3:6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

30 II Tim. 4:10 *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

31 Prov. 16:5 *Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.*

32 Ezek. 28:15–18 *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.*

33 Isa. 14:12–15 *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.*

## *I Born of God*

*deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. (Job 33:14–17)*

*(Ellicott's Commentary for English Readers, Job 33:17) From his purpose.*—Rather, That He may withdraw man from carrying out his evil actions, and may remove that pride from man which he secretly cherishes. This is the main point of Elihu's teaching: that the purposes of God are disciplinary, to keep man from the sin which otherwise he would be prone to commit.

At the core of all pride is an inward desire to be worshiped as God. Practically, this is first evidenced when men worship themselves. This is what Satan desired, and so will all those who have chosen to follow his apostate example, engage in as well.

The nature by which a man is ruled is what ultimately determines his appetites and passions. Consequently, those born of the *flesh*<sup>34</sup> will have no other desires than those that are both worldly and fleshly. But God's Word reveals that all who choose to be led by the sinful nature of the flesh will die. To be *carnally minded is death*; thus when a man is ruled by the *lust of the flesh, the lust of the eyes, and the pride of life*, he has no other end than the grave and complete separation from all things eternal. This undoubtedly includes God Himself. To be led by the flesh, and its unholy desires, is to ultimately separate oneself from any true hope of receiving the eternal life presented through Jesus Christ. *For to be carnally minded is death*;

*but to be spiritually minded is life and peace. (Rom. 8:6)*

*(Barnes' Notes on the Bible, Rom. 8:6) For to be carnally minded*—Margin, "The minding of the flesh." The sense is, that to follow the inclinations of the flesh, or the corrupt propensities of our nature, leads us to condemnation and death. The expression is one of great energy, and shows that it not only leads to death, or leads to misery, but that it is death itself; there is woe and condemnation in the very act and purpose of being supremely devoted to the corrupt passions. Its only tendency is condemnation and despair.

It makes no difference what men love in the world—whether it is wealth, leisure, hobbies, or any other worldly affection; to love this world, is to forfeit any hope of receiving God's eternal spiritual life.

*I John 2:17 And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.*

What a man does, how he lives, and what he cherishes ultimately determine his destiny.<sup>35</sup> It is therefore only those who *[do] the will of God* that God has promised will *abideth for ever*. Sin is temporary, and though it sprouts, blooms, and has its day, it quickly fades and passes away. Of this God's Word is certain: the wicked will perish, and only the righteous are given the hope of living forever.<sup>36</sup> Obedience to the eternal God<sup>37</sup> has as its heavenly reward, receiving the same spiritual life as Him.

*I John 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many an-*

34 *John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

35 *Prov. 28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once. Matt. 24:13 But he that shall endure unto the end, the same shall be saved.*

*Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

36 *Ps. 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.*

*Ps. 37:9–10 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. <sup>10</sup>For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.*

*Ps. 37:20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.*

37 *Heb. 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;*



*tichrists; whereby we know that it is the last time.*

The phrase *the last time* makes no determination regarding the length of time that needs to be completed before Christ's appearance.<sup>38</sup> It is enough to know that both *antichrists* and the *antichrist* will come before the Son of God is revealed to the world, of which He also is to ultimately rule.<sup>39</sup>

(*Matthew Henry's Concise Commentary*, I John 2:18) Every man is an antichrist, who denies the Person, or any of the offices of Christ; and in denying the Son, he denies the Father also, and has no part in his favour while he rejects his great salvation.

To reject Christ's lordship is itself a form of antichrist. Hence, if a man does not submit to Christ's rule, he rejects Christ's government<sup>40</sup> and the overall authority<sup>41</sup> God has given to His Son. It is God's right to transfer authority to whom He wills, and His will is that His Son will reign over mankind forever.<sup>42</sup> Thus, all who are properly labeled antichrist, are those resistant to Christ's divine rule. To be anti-Christ is to reject the rule of Christ, and the power and authority that God has now given to His Son.<sup>43</sup> By this truth, it is easily observed, that those who choose to reject Jesus as Lord of their lives are by God's definition antichrist. The more also the Son of God is rejected on the earth, the closer time draws, for Christ's judgment to come upon her.

38 Luke 12:40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

Matt. 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

I Thess. 5:2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

39 I John 2:18 *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

I John 4:3 *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

II John 1:7 *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

40 Isa. 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

41 Dan. 7:14 *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Rev. 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

42 Eph. 1:22 *And hath put all things under his feet, and gave him to be the head over all things to the church, Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

Heb. 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

43 Matt. 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Phil. 2:9–11 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

<sup>10</sup>*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

