

=FAVORITE BIBLE CHAPTERS=

Lesson 26

I John 2

INTRODUCTION: The book of I John is a family letter from the Father to His little children who are in the world. It is one of the most precious and one of the sweetest of all the books of the Bible. The tenderness is sweet. The book is written basically to show the Christian how to have assurance. Perhaps the most important chapter of the book is the second one.

I. GOD'S CONCERN FOR HIS OWN. Notice I John 2:1.

1. God wants to call us His own. How sweet! Notice the first word, "My." It is a word that shows God's possessiveness.
2. God reminds us that we must be born into His family. Notice the words, "little children." This word in the Greek is "teknon" or "teknia" which means "born ones." God is saying that before He can give us assurance, we must be born again. He is stressing the new birth and the fact that a person must be born again.
3. God does not want His own to sin. "...these things write I unto you, that ye sin not." God does not want His little "born ones" to sin. This does not mean that we can live without sin, for in I John 1:8-10 it says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." The Lord is writing this to us so we will not sin. He is not pleased with our sin, but the fact that we cannot live above sin does not mean that we should fail to try.
4. If we do sin, God has provided an advocate. Notice the words, "...we have an advocate with the Father, Jesus Christ the righteous." The word "advocate" in I John 2:1, here is a wonderful word. It means "intercessor," "mediator," "go-between," "lawyer," "attorney," etc. It comes from the root word, "paraclete," which means "to run beside someone and pick him up." It means "to run to one's side when he has fallen and lift him up." Jesus Christ lifts us up when we do fall into sin. Here is a wonderful, blessed truth!

II. WAYS WE CAN KNOW THAT WE HAVE BEEN SAVED.

1. We can know that we are saved because we keep His commandments. I John 2:3, "And hereby we do know that we know him, if we keep his commandments." This means that we do His will. If a person wants to do His will, it is a good assurance of salvation.
2. We can know that we are saved because we keep His Word. I John 2:5, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." In other words, if we regard His Word and do our best to obey its truths, this again is assurance of salvation.
3. We can know that we are saved because we love the brethren. I John 2:9-11, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 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." Love for the brethren is a good assurance of our salvation. Notice the same truth in I John 3:14, 15, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."
4. We know that we are saved because we do not love the world. 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." The word "world" is the word "kosmos" which means "the world system." If a person slips

into the world because he is tempted, this is one thing; but if he loves the world, this is yet another thing.

5. We know that we are saved because we believe that Jesus is the Son of God and that He is the Christ Who died for us on the cross for our sins. I John 2:22, 23, “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.”