

## I John 2:12-17 - Affirmation and Exhortation

EMC Wednesday Night Bible Study - 7-3-19

### Affirmation (vv. 12-14)

2:12 - "I am writing to you, little children..." - his spiritual \_\_\_\_\_

- Whose "sins have been forgiven" on account of Jesus' atoning work on our behalf (2:2; 4:10)

2 groups: "fathers" (πατέρες, "pateres") and "young men" (νεανίσκοι "neaniskoi")

- John refers to his readers as "children" throughout his letter
- Order: "children...fathers...young men"
- Use of the words in other NT passages
  - 1 Tim. 5:1 - how Timothy should relate to older men in the church at Ephesus
  - Νεανίσκος ("neaniskos") in synoptics/Acts always refers to younger people (Matt. 19:20, 22; Mark 14:51; 16:5; Luke 7:14; Acts 2:17; 5:10; 23:18, 22; I Timothy 5:1)

V. 13a, 14b - "I am writing to you, fathers, because you know Him who has been from the beginning."

- Overcoming the tendency to get set in our ways as we age

V. 13b, 14c - "I am writing to you, young men, because you have overcome the evil one."

- πονηρός ("ponéros") - adj. meaning bad, evil
  - Used \_\_\_\_\_: adjective functioning as a noun → "Evil (one)"
    - Cf. Mt. 6:13 - τοῦ πονηροῦ ("but deliver us from the evil one")
  - I John: always refers to the \_\_\_\_\_ (2:13, 14; 3:12; 5:18, 19)
- They "overcome" because God \_\_\_\_\_ and \_\_\_\_\_ (4:4; 5:4-5; 5:18b)
- 14c - "the word of God abides in you," - the message proclaimed by/embodied in Jesus

### Exhortation (vv. 15-17) - in the face of ongoing temptation

V. 15 - a present \_\_\_\_\_: "Do not love the world nor the things in the world."

- "the world" = worldly values and attitudes that are opposed to God (cf. Eph. 2:2ff.)
- Love for world and love for God = mutually exclusive (v. 15b; cf. Matt. 6:24; 12:30; Jas. 4:4)
- Viewed as \_\_\_\_\_, the world must be loved. Viewed as an evil \_\_\_\_\_, organized under the dominion of Satan, must not.

This imperative is grounded in 2 arguments:

- V. 16 - Love for the world is \_\_\_\_\_ w/ love for God. 3 marks of pagan life:
  - "the lust of the flesh" - the \_\_\_\_\_ desires of the fallen, sinful nature.
  - "the lust of the eyes" - sinful cravings that are activated by what one \_\_\_\_\_
    - Lustful glances leading to covetousness: Eve (Gen. 3:6), Achan (Josh. 7:21), David (II Sam. 11:2)
    - Law: "the love of beauty divorced from the love of goodness"
  - "the boastful pride of life"
    - βίος ("bios") - life, or manner of life/livelihood

- 5 of 6 times in synoptics = material possessions (cf. 3:17 - “the world’s goods (τὸν βίον τοῦ κόσμου)”)
    - NLT: “pride in our achievements and possessions”
- V. 17a - The \_\_\_\_\_ of the world - “The world is passing away, and also its lusts”
  - Cf. v. 8b; I Cor 7:31 - “the form of this world is passing away”
  - All that is opposed to God and his grace is \_\_\_\_\_ and has no future.

V. 17b - “the one who does the will of God lives forever”

- The “will of God” for Jesus in John’s gospel (4:34; 5:30; 6:38-40) → related to carrying out the mission on which the Father sent him
- Here = related the opposite of loving the world/the things in it:
  - \_\_\_\_\_ in the Son of God
  - \_\_\_\_\_ fellow believers

### Conclusion

15b - “If anyone loves the world, the love of the Father is not in him.”

- The hope of the gospel: Love for God can replace love for the world.
- 2 ways to resist temptation:
  - Sheer power of the \_\_\_\_\_
  - Renovation of \_\_\_\_\_
    - The expulsive power of a better affection: the love of God fully shed abroad by the Holy Spirit in sanctification
- Illustration of 2 ways in resisting temptation in Greek classical literature:
  - Ulysses vs. Jason and the Argonauts