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### **Love One Another**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus - **April 12, 2015**

## **1 John 3:11-24**

**Introduction:** John's readers had to face an early form of heresy called Gnosticism. This error, which held that **spirit** was **good** but **matter** was **evil**, taught falsehoods about the Person of Christ. Gnostics denied His humanity because they believed a **human body** would have **contaminated** Him.

Another Gnostic error was a lack of **love**. Believing that they possessed a superior knowledge (gnosis), they set themselves apart as an elite class and **despised (hated)** all others. Gnostics believed it was their **knowledge** that gave them a special relationship with the God of pure spirit.

These false teachings necessitated John's special emphasis in this letter. The incarnation of Christ, for example is found several times (1 John 1:1; 2:22-23; 4:1-3; 5:20).  
(Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

**1 John 1:5-7**, This then is the **MESSAGE** which we have heard of him, and declare unto you, that God is **LIGHT**, and in him is no darkness at ALL. If we say that we have fellowship with him, and **walk (LIVE [exist])** in **darkness**, we **lie**, and do not the truth: but if we **walk (LIVE)** IN the light, as he is IN the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

**NOTE:** It is **not** merely an abstract teaching with regard to the **NATURE** of God that John presented here (though some of that is in it). The most practical organization of the next few verses lies in the arrangement of his thoughts around such words as "**if we say**," which are undeniably addressed to the prevailing errors he was exposing. (1 John 1:6, 8, 10) (Source: *Coffman Commentaries on the Old and New Testament*)

**1 John 3:11**, For this is the **message** that ye heard from the **beginning**, that we should **LOVE** one another.

**Love, defined 25, agapao, phonetic: ag-ap-ah'-o; to love (in a SOCIAL or MORAL sense).**

Social, relating to men (people) living in society; as social interests or concerns; social pleasures; social benefits; social happiness; social DUTIES.

True SELF-LOVE and social are the same.

Moral, In general, moral denotes something which respects the conduct of men (people) and their relations as social beings whose actions have a bearing on each other's RIGHTS and HAPPINESS, and are therefore right or wrong, virtuous or vicious; as moral views; moral justice; moral obligations.

**Thought 1.** Here, John is referring to the LOVE revealed in HOW Jesus loved his disciples, and even those who were of the world. It's an "unconditional love" but

without a proper example of HOW to love, no one can love as God intended. So, we read about HOW he loved his disciples, and, as Christians, we know HOW we're supposed to love! Love will comfort, teach, provide for, and even **rebuke!** But, due to not knowing the scriptures, and what love IS, **some** refuse to love, and be loved like he's commanded and actually **reject** the love that he's sent to help them!

**John 13:34-35**, A new commandment I give unto you, that ye **LOVE (in a socially and morally) one another;** AS (like) I have **loved** you, that ye also love ONE ANOTHER. By this shall all men know that ye are MY disciples, if ye have **LOVE** one to another.

**NOTE:** If this commandment had been merely a restatement of the Mosaic principle of loving one's neighbor **as himself**, it would not have been **new**. The newness of it is implicit in the words, "even as I have loved you." As Reynolds stated it: So a new type of love is given, as the Greek expositors generally have urged. There is a **deeper intensity** in this **love** than can be found in **Moses'** "**Love thy neighbor as thyself.**" In that commandment which embraces the whole law, SELF-LOVE is assumed and made the **standard** for the LOVE of neighbor. The new commandment, on the other hand, is based on a new principle, measured by a **higher standard** than **love of SELF**. This is based on **Christ's love**, which was self-abandoning and self-sacrificing love.

R. W. Frank stated that: In Christian thought, "God is love." An everlasting, all-comprehensive, benevolent, and sacrificial love is held to be the very essence of God. This redeeming love was **revealed** in Christ who summed up the law and the prophets in the two-fold commandment of love.

In the earliest ages of the church, there seems to have been far more success on the part of Christians in obeying this commandment than in present times. The **lack of love** among Christians is a **glaring weakness** of faith today. (Source: Coffman Commentaries on the Old & New Testament classic. [studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**Ephesians 5:25**, Husbands, **LOVE** your **wives**, even AS (just like) Christ also **LOVED** the church, and gave himself for it...

**John 21:15** ...when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **lovest** thou me **more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed MY lambs.**

**Revelation 3:19**, As many as **I LOVE**, **I rebuke** and **chasten...**

**1 Corinthians 13:6**, (love) Rejoiceth not in iniquity, but rejoiceth in the TRUTH...

**Galatians 4:16**, Am I therefore become your **ENEMY**, because I tell you **the truth?**

**1 John 3:12**, 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.

**NOTE: Cain was of the evil one ...** It is a mistake to suppose that God punished Cain merely for making a mistake in the worship; this reveals that Cain was controlled by **evil** principles. "It is inferred here that even before Cain slew Abel, there was something in the actions of the brothers that revealed their difference." The New Testament reveals that Abel was righteous and that Cain's works were evil, as this very verse flatly declares. **And slew his brother ...** This sheds further light upon what is recorded in Gen. 4, where

it is recorded merely that Cain rose up and slew his brother. The word John used in this place properly means: "slaughtered," "**butchered**," "by cutting the throat (jugulare) like an ox in the shambles."

**And wherefore slew he him ... ?** It was not for any offense of Abel's against his brother, but simply and only because, "Cain's works were evil, and his brother's righteous." Thus quite early in human history the **hatred of darkness against the light** was revealed. Cain was the archetype (original pattern) of the world's eternal opposition to truth and righteousness. Roberts was of the opinion that John's choice of Cain as his example of evil could very possibly have been due to the fact that the odious heresy of the Cainites (which flourished a little later) might already have made its appearance at the time he wrote.

The heroes worshipped by this monstrous system were Cain, Korah, the Sodomites and Judas Iscariot. They advocated such nonsense by means of a "Gospel of Judas." ... They taught that men could not be saved until they had passed through every kind of experience, even the most vile, claiming that an angel attended their orgies and urged them on to incur pollution. Out of their debaucheries, they claimed to have "perfect knowledge," and did not shrink to rush into such actions as it is unlawful even to name?

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**1 John 3:13**, Marvel not, **my brethren**, if the **world HATE** you.

**NOTE:** The apostle Peter wrote a similar warning (1 Peter 4:12), and Jesus Christ had repeatedly **warned** the apostles of the unyielding **hostility** of the **world** (15:18, 19, 25; 16:1ff; 17:14, etc.). **Cain** with his murderous attitude toward his brother who was righteous is the prototype of all the **unregenerate** people who ever lived. Although it is natural for the non-Christian world to hate Christians, it is not the business or intention of Christians to seek or encourage such hatred; but, rather, it is the purpose of God's children so to live and deport themselves as to disarm such hatreds and win the lost to Christ. In keeping with that purpose, Christians should diligently eliminate from their lives all lack of amiability, carefully avoiding all behavior that might **justly** incur the **world's** hostility.

The reason why the wicked hated the righteous is that, "The **good man** is a walking **rebuke** to the **evil man**, even if he never spake a word to him. His life passes a silent judgment." Alcibiades, a debauchee, said to Socrates, "I hate you; because every time I meet you, you show me what I am." "There is still a Cain, the world, hating its Abel, the church." (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**John 15:18-20**, If the **world HATE** you, ye know that it hated me before it hated you. If ye were OF the world, the world would **love his own**: but because ye are not of the world, but I have chosen you out of the world, therefore (for this reason) the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have **persecuted me**, they **WILL** also persecute you; if they have kept my saying, they will keep yours also.

**Thought 1.** This verse helps to make clear that when John said "brethren", he was referring to the family of ALL Christians. And when he said "the world" he was speaking of those people who have NOT been BORN AGAIN of God's Holy Spirit, nor is IN them.

**Romans 8:8-9**, So then they that are **IN** the **FLESH** cannot please God. 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.

**1 John 3:14**, We **KNOW** that we have **passed** from **death** unto **life**, because we **LOVE** the brethren. He that **LOVETH NOT** his brother abideth in death.

**NOTE:** Death and life are represented here as **two distinct territories**, states, or kingdoms, to either of which the inhabitants of either may be removed. This is implied in the term from, denoting change of place, and, I go. It is the same figure which St. Paul uses, Colossians 1:13: Who hath delivered us from the power of **darkness**, and **translated US into** the kingdom of the Son of his love. The believers to whom St. John writes had been once in the region and shadow of death, in the place where sin and death reigned, whose subjects they were; but they had left that kingdom of oppression, wretchedness, and woe, and had come over to the **kingdom of life**, whose king was the Prince and **Author of life**; where ALL was liberty, prosperity, and happiness; where life and love were universally prevalent, and death and hatred could not enter. We know, therefore, says the apostle, that we are passed over from the territory of death to the kingdom of life, because we LOVE the BRETHREN, which those who continue in the old kingdom-under the old covenant, can never do; for he that loveth not his brother abideth in death. He has never changed his **original residence**. He is still an unconverted, unrenewed **sinner**.  
(Source: *The Adam Clarke Commentary* [classic.studylight.org/com/acc/](http://classic.studylight.org/com/acc/))

**Colossians 1:12-13**, Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the **power (authority, jurisdiction)** of darkness, and **hath translated (carry away)** us INTO the kingdom of his dear Son...

**Thought 1.** This goes back to speaking of the TWO kingdoms, or families, in existence. So, in John's remark about "loveth not his brother", he's really speaking of loving not Christians as a WHOLE: as a FAMILY. He is NOT speaking a specific person in the body of Christ to whom another Christian may show hate because of immaturity. Both Paul and James dealt with fights due to envy and strife, which is not love, among the body.

**1 Corinthians 1:11**, For it hath been declared unto me of you, my brethren, by **THEM** which are of the HOUSE of **Chloe**, that there are **CONTENTIONS** among you.

**Contentions defined 2054, a quarrel, wrangling** (to ARGUE noisily and persistently): **DEBATE, strife, variance** (disagreement).

**Proverbs 13:10**, Only by **PRIDE** cometh **contention (a quarrel: debate, strife** [1. Bitter and sometimes violent conflict, struggle, or rivalry]).

**James 3:14-16**, But if **YE** have bitter **envying** and **strife** in your **hearts**, glory not, And lie not against the truth. This wisdom descendeth not from above, but is **earthly, sensual, devilish**. For where envying and strife is, there is **confusion** and every EVIL work.

**Thought 2.** As you saw, to correct the wrongs, they both dealt with Christians who weren't showing love to other Christians. This is why Paul wrote 1 Corinthians 13, about "LOVE." So, I say again, in 1 John 3, he's speaking of loving Christians as a whole, because there were people who claimed to be God's children, but hated all those who believed on Jesus.

**1 John 3:15**, Whosoever **hateth his brother is a murderer:** and ye know that no **murderer** hath eternal LIFE abiding IN HIM.

**Thought 1.** This is a continuation of what was said in verse 14. And goes on to make the point that because of FAITH in Jesus, we are God's children and have "eternal life" in us.

**1 John 5:10-13**, He that **believeth** on the SON of God hath the **witness IN himself:** he that believeth not God hath **made (appoint** [to settle as an opinion]) him a liar; because he **believeth not** the record that God gave of his Son. And this is the record, that God hath given to us **eternal life**, and this life is in **his Son**. He that **hath the Son** hath **life**; and he that hath NOT the Son of God hath NOT **LIFE**.

These things have I written unto you that **believe** on the **name (authority)** of the Son of God; that ye may KNOW that ye have ETERNAL LIFE, and that ye may BELIEVE on the **name (authority)** of the Son of God.

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

**NOTE:** ...not in such sense, or for such ends and purposes, as Christ laid down his life for us; for no man, as by giving his money, so by laying down his life, can redeem his brother, or give to God a ransom for him: but the meaning is, that saints ought to risk their lives, and expose themselves to dangers, for the sake of their brethren, when they are **called to it**, and the case requires it: as Priscilla and Aquila laid down their necks, or ventured their lives for the Apostle Paul, (Romans 16:3-4); and they should also, when called unto it, freely lay down their lives in the cause of Christ, and for the sake of his Gospel, for the gaining of souls to Christ, and for the confirming of the faith of the brethren in him, as the apostles of Christ, and the martyrs of Jesus, have done; this is an argument for brotherly love, in the highest instance of it, taken from the example of our Lord Jesus Christ, than which nothing is more forcible, or can lay a greater obligation on the saints. (Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**1 John 3:17**, But whoso hath this world's good, and SEETH **his brother** have need, and shutteth up his bowels of **compassion** from him, how dwelleth the love of God IN HIM?

**Thought 1.** Evidently, this was going on among those that "claimed" to be children of God, but were NOT believers on Jesus. This is on the same level as what the Pharisees did toward Jesus our Lord, while claiming to be like Abraham, who was "of God."

**John 8:39-42, 44**, They answered and said unto him, **Abraham** is our **father**. Jesus saith unto them, If ye were Abraham's children, ye would do the **WORKS** of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have **one Father**, even **God**. Jesus said unto them, If God were your Father, ye would LOVE ME: for I proceeded forth and came from God; neither came I of myself, but he sent me.  
...**Ye** are of **your father** the **devil**, and the lusts of your father ye will do. He was a **murderer** from the beginning, and abode not in the truth, because there is NO TRUTH in him.

**1 John 3:18**, My little children, let us not **love** in **word**, neither in **tongue**; but **in deed** (**WORK**) and in truth.

**NOTE:** ...true love is a **laborious** and operative grace, hence we read of the **work** and labour of love; it shows itself by the saints serving one another, in spirituals; as by bearing one another's burdens, forbearing with, and forgiving one another, praying for each other, and building up one another on their most holy faith; exhorting each other to the **DUTIES** of religion, and not suffering sins upon one another, but admonish in **love**, and restore with meekness; and in temporal, **distributing** to the **necessities** of the saints, ministering: to them of their worldly substance, and supplying their daily wants: and this is loving "in deed", or "in work"; this is actual love, love in fact, and what is apparent and evident: and it is "in truth", when it is in reality, and not in show only; and when it is cordially and heartily done, with cheerfulness, and without grudging. (Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**1 John 3:19-20** And hereby we **KNOW** that we are **OF the truth**, and shall assure our hearts before him.

For if our heart **condemn** us, God is greater than our heart, and knoweth all things.

**NOTE:** That we have the true religion of the Lord Jesus, and shall assure our hearts-be persuaded in our consciences, that we have the truth as it is in Jesus; as no man can impose upon himself by imagining he loves when he does not: he may make empty professions to others, but if he loves either God or man, he knows it because he feels it; and love *unfelt* is not love, it is *word* or *tongue*. This the apostle lays down as a *test* of a man's Christianity, and it is the strongest and most infallible test that can be given. He that loves *feels* that he does love; and he who *feels* that he loves God and man has true religion; and he who is careful to show the fruits of this love, in **obedience** to **God** and humane acts to man, gives *others* the fullest proof that he has the loving mind that was in Jesus. **Verse 20. If our heart condemn us** If we be *conscious* that our love is *feigned*, we shall feel inwardly condemned in professing to have what we have not. *And if our heart condemn us, God is greater than our heart*, for he knows every hypocritical winding and turning of the soul, he searches the heart, and tries the reins, and sees all the deceitfulness and desperate wickedness of the heart which we cannot see, and, if we could see them, could not comprehend them; and as he is the just Judge, he will condemn us more *strictly* and *extensively* than we can be by our own *conscience*.  
(Source: *The Adam Clarke Commentary* [classic.studylight.org/com/acc/](http://classic.studylight.org/com/acc/))

**1 John 3:21**, Beloved, if our heart **condemn us not**, then have we **confidence** toward God.

**NOTE:** If we be conscious to ourselves of our own sincerity, that we practise not deceit, and use no mask, then have we confidence toward God—we can appeal to him for our sincerity, and we can come with boldness to the throne of grace, to obtain mercy, and find grace to help in time of need.  
(Source: *The Adam Clarke Commentary* [classic.studylight.org/com/acc/](http://classic.studylight.org/com/acc/))

**1 John 3:22**, And whatsoever **we ASK, we receive** of him, because we **keep** his commandments, and **DO** those things that are *pleasing* in **his sight**.

**NOTE:** "This declaration is limited by the conditions, which in other passages of Scripture, are made necessary to our petitions being granted by God." There is in this verse the implied condition that it is the prayers of the **obedient** which are answered. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**1 John 3:23**, And **this** is **his COMMANDMENT**, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

**Believe defined 4100, pisteuo pronounced pist-yoo'-o; to have FAITH in, by implication, to ENTRUST (especially one's spiritual well-being to Christ).**

**Thought 1.** Notice, he didn't mention any of the commandments written in the Law. Because of Jesus' death, a New Covenant is in force, which replaced the Old. This verse makes plain that ALL humans have a command to "entrust their spiritual well-being" to the authority that's in Jesus, or be eternally lost. And then after believing, we believers are commanded to love one another as he loved. (John 13:34)

**1 John 3:24**, And he that **keepeth** his **commandments dwelleth** IN HIM, and he **IN HIM**. And hereby we **know** that he **abideth** IN US, by the **SPIRIT** which he **hath given us**.

**Thought 1.** John goes on to say that the people who "entrust their spiritual well-being" to God's son, Jesus, dwell, or LIVE, reside, IN God, and God dwells IN them.

**1 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** (reside) **IN God**, and **God IN him**.