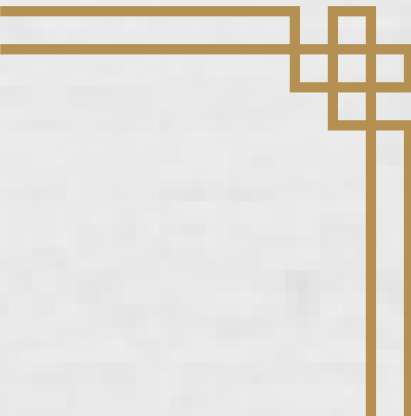
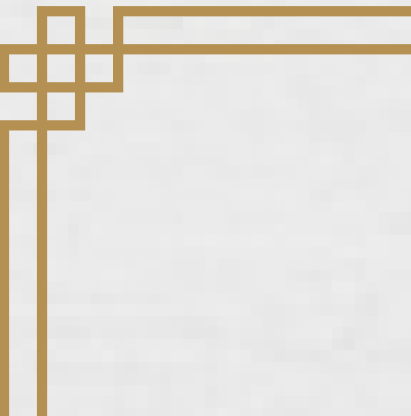
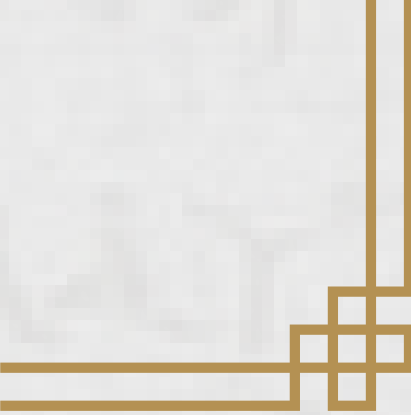
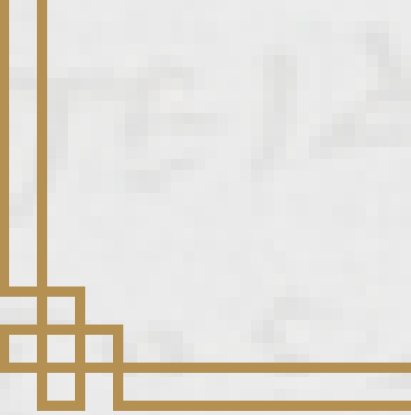




1 John

An Exegetical Series

1 John 2:15-17: Love of the Father



Summary of 1 John 2:12-14

- ▶ John takes an intentional pause amid challenging theology to reassure believers at all stages of their growth in Christ (Children, Father's, Young Men): those who walk in the light may have confidence that their sins are forgiven, that they truly know God, and that they are maturing as they overcome the evil one!
- ▶ Having assured believers of their identity in Christ, John now warns them of one of the greatest threats to living faithfully in that identity: *love of world or God*

Opening Question

- * When you've heard someone describe something as "worldly," what did they mean? Were those things truly sinful, or were they, at times, simply matters of personal preference or conviction? (*What does this question assume about what “worldly” means?*)
- * If loving the world isn't primarily about a list of activities, what does it look like for our hearts to love the world more than Christ?

Love “of” the World or “of” God?

As we journey through the text in these three verses, there are several key words we must understand well if we are to follow the author’s intention and thought process:

1. Love → ἀγάπη

2. The World → κόσμος

3. “of” or “from” → ἐκ

Love “of” the World or “of” God?

Love (ἀγάπη) as a Divine Imperative and a Quality (v. 15)

- ▶ Remember, love, as referenced before, for the Christian is chiefly something that expresses itself it through loving fellow brothers and sisters in Christ which evidences that we walk in the light (2:10)
- ▶ Therefore, the divine imperative “Do not love the world” stands in sharp contrast and now adds a new dimension to the theme of love in this letter

Love “of” the World or “of” God?

Love (ἀγάπη) as a Divine Imperative and a Quality (v. 15)

- ▶ The definition, within context, of the word love “ἡ ἀγάπη” has a specific meaning
- ▶ In one sense, the word love encompasses affection and delight within and toward something—Yet, at the same time, the meaning goes further
- ▶ Covenant love, specifically, God’s redemptive covenant love is in mind when agape is being used!

Love “of” the World or “of” God?

Love (ἀγάπη) as a Divine Imperative and a Quality (v. 15)

- ▶ In other words, the concept of love in v. 15 is based upon God’s redemptive covenant love which has a moral and ethical dimension to it
- ▶ Specifically, *authority* to determine what is morally and ethically acceptable as an expression of affection and delight within and toward something—
Let me explain more and you’ll see!

Love “of” the World or “of” God?

Love (ἀγάπη) as a Divine Imperative and a Quality (v. 15)

- ▶ The grammatical function of love, in v. 15 is a “genitive,” and specifically it is an “objective genitive,”
- ▶ The objective genitive tells you who or what the action is directed toward
- ▶ In our case, it is not the Father’s love for the believer; rather, the *believer’s love for the father!*

Love “of” the World or “of” God?

Love for the Father parallels “do not love the world”

▶ John introduces a theologically sound, binary construct: As Christians with great affection we either:

- Love the world, on the one hand
- (or) Love the Father, on the other

➡ The challenge is we cannot simultaneously love both at the same time because they are against each other!

Love “of” the World or “of” God?

The World = The Way of Life “From” Darkness (v. 16)

- ▶ Kosmos or world is not about the material world but rather a world system that is not merely opposite of God but is the system of darkness, sin, and rebellion
- ▶ Another way of saying it is that world refers to the whole way of life resulting from the fall of humanity under the power of evil, whether it be in social institutions, power structures or individuals

The Harsh Reality

The World and Its Lusts Are Passing Away (v. 17)

- ▶ This current world is temporary and what it offers is temporary
- ▶ If the world is in stark contrast to God and is, by definition of its fallenness, darkness, it is a corrupt temporality!
- ▶ Ultimately, what God offers is eternal, specifically his cleansing from sin (1 John 1:7);

Where Do We Go From Here?

We are faced with a strong challenge:

▶ There are two systems of belief and faith a person places their love upon and within:

- The World (The darkness of fallen humanity)
- The Father (The Light that is the Triune Lord)

➡ Three biblical examples of what is meant here: **The Fall of Man (Gen 3:1-6)**, the Apostasy of Demas (2 Tim 4:10), the Destruction of Babylon (Rev 18)

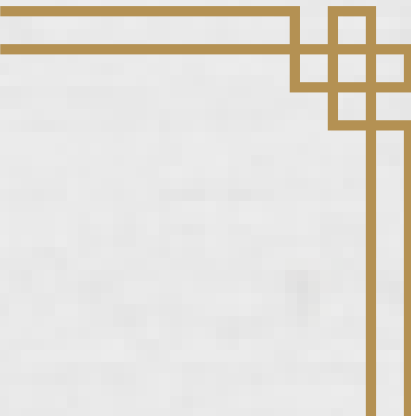
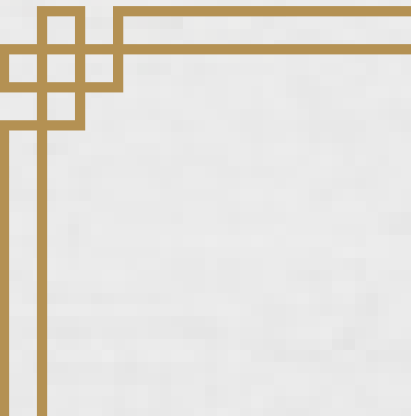
Love “of” the World or “of” God?

The World = The Way of Life “From” Darkness (v. 16)

- The Fall of Man (Gen 3:1-6)
 - * Illustrates the human desire to be God (autonomy)
- the Apostasy of Demas (2 Tim 4:10; cf. 1 John 2:18-19)
 - * Illustrates loving the world or “playing” God
- the Destruction of Babylon (Rev 18)
 - * Illustrates that all worldly things will pass away into God’s judgement—remain in Christ, friends!

Closing Questions

- Where are you most tempted to replace God's authority with your own preferences because you think your way will bring greater happiness or security?
- Knowing that "the world is passing away, along with its desires" (1 John 2:17), what would it look like this week to live as someone whose greatest affection is the Father rather than the world?



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