

Abide pt10

Ryan Abernathy / General

Abide / 1 John 4:13-21

1- the Presence of the Spirit reassures us of our Home (Abide) (v13-15)

1, 2, 3 John (2) Love Others Because God Lives in You (4:11-21)

With a continuous and ongoing awareness, there is an intimate communion with God by his Spirit. **It is the knowledge of this indwelling of the Holy Spirit that gives the believer assurance of his membership in the family of God**

- the Spirit is the “deposit” ([2 Cor 5:5](#))

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John is undergirding the fact that although “no one has seen God,” “we have” seen his Son whom he sent. The use of a past tense (“has sent”) refers to the actual sending and also to the purpose—the salvation of the world. **God had sinners in mind when he sent the Son of his love**

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The natural reaction of someone who genuinely believes that Jesus is the Son of God is to join his life with his in all that means. **The resultant obedience gives the necessary outward evidence that there is true fellowship with God. To live or abide in God (“live” is present tense) is a vital, intimate, continuous, and growing reality.** The believer has a new and invisible power for the fulfillment of his work on earth: “God is in him.” He realizes that his life is not on earth, that he belongs essentially to another order: “he is in God.

2- As a result we KNOW and BELIEVE (v16)

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They are both in the perfect tense, which signifies that the result of these two characteristics is an abiding reality

- Know- intellectual assurance- we have to have been introduced to the One we are placing our faith in by some means- this is why we share the Gospel and do not assume people just “know” by osmosis- special revelation exceeds general revelation....some people know just enough to condemn themselves...
- Believe- spiritual experience- once the intellectual knowledge is there, the HS role is to take the conceptual to the personal...this isn't just for everyone...it is for YOU as an individual

The more we believe the more we can know...as our faith increases so does our ability to understand more about God...this is the “meat” that Paul talks about that we should aspire to

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We must have a true if limited knowledge of the object of faith before true faith can exist; and true faith opens the way to fuller knowledge. **A general faith in Christ and self-surrender to Him prepared the disciples for a loftier apprehension of His character.** The actual experience of love includes the promise of a larger manifestation of its treasures

The Spirit connects the Head to the Heart

We have intellectual assent married with spiritual transformation

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It must be stated that the previous characteristics and qualifications are still required. **Speaking of the love of God, as many often do, is not enough. The confession of the incarnate Christ and acknowledgment of his atonement and Lordship are necessary. Without this combination, this mutual abiding is not possible.** The fact that the word “abide” (menō) occurs three times in the Greek text underscores this point

We see the result of this today in American Christianity. *We have divorced spiritual transformation from knowledge of God, which is why we have many who talk about God's "characteristics" without falling under His Lordship-* which has created a legion of pseudo-Christians who fulfill Paul's warning- [2 Timothy 3:1-9](#)

3- As a result of this assurance, fear is DEAD (v17-18)

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This does not mean that we have attained his perfection, but we stand in relation to God the same way that Christ does, and in this way we are like him.

Those who are indwelt by God have a relationship with their Judge that is characterized by love. It is this love that allows the believer to have confidence when looking toward that day of judgment.

- We AWE God, but we are not afraid of Him, because He is our loving Father. We no longer dread the judgment- we are safe

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John uses the word phobos (fear), which can mean either a good fear (respect) or bad fear (dread). It is this latter type of fear to which he is referring. There should be no dread in the life of the one in whom God dwells. In fact the claim here is that love and fear are mutually exclusive. This is made even more evident by the use of the strong adversative alla, "but." There is a drastic disparity between the two entities. They cannot coexist because perfect love "drives out fear." **AT Robertson calls this phrase a powerful metaphor and notes that this can mean "to turn out-of-doors."** (*fear does not get to ABIDE within your house anymore*) **The evil of fear is cast out of those in whom God's love is being perfected**

4- As a result, we LOVE (v19-21) **(Alfred Plummer)- The Epistles of St John**

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Plummer gives three reasons why this fact is significant:

1. Our love owes its origin to God's love.

2. Love is characterized by fear when there is a doubt it will be returned. We have no fear of this since God's love was prior to ours.

3. Affection can easily flow from a heart filled with gratitude for God's initiation of love toward us. Yes, we love but only because he loved us first.

Remember: he sent his Son to die for you

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The visible manifestation of an individual's love for God, however, will eventually show up in his dealings with his brothers and sisters in Christ, who indeed are very visible

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Loving one's brother is not just a spiritual requirement; it also is a command.

The reason that it is impossible for the inconsistency stated in 4:20 to remain is that **the command to love God and the command to love one's brother are two parts of one command. They are inseparable**