

Ouachita Baptist University

Scholarly Commons @ Ouachita

Vaught Sermon Notes: John

W.O. Vaught Archive

9-6-1978

Concentrate on God's Love

W. O. Vaught

Ouachita Baptist University

Follow this and additional works at: https://scholarlycommons.obu.edu/vn_john



Part of the [Biblical Studies Commons](#), and the [Liturgy and Worship Commons](#)

Recommended Citation

Vaught, W. O., "Concentrate on God's Love" (1978). *Vaught Sermon Notes: John*. 26.
https://scholarlycommons.obu.edu/vn_john/26

This Sermon Notes is brought to you for free and open access by the W.O. Vaught Archive at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Vaught Sermon Notes: John by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

CONCENTRATE ON GOD'S LOVE!

A STUDY OF THE BOOK OF 1 JOHN
NUMBER 14
1 JOHN 3:1

Dr. W. O. Vaught
Immanuel Baptist Church
Little Rock, Arkansas

1 JOHN 3:1 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

There are thirty-six things we receive at the moment of salvation. (A paper has been prepared on these thirty-six things with scripture for each point. These are available in the office of the Pastor's secretary.)

Two Concepts For Living The Christian Life

First--Every believer is either in the bottom circle and in fellowship, or he is outside of the bottom circle and out of fellowship. Every believer is either spiritual or carnal. These are absolutes. You can't be part spiritual and part carnal. It is one or the other. Second--Every believer is either making progress or retrogressing. We either move toward maturity or we slip back.

No Such Thing As Sinless Perfection

No believer ever lives above sin completely. The mature believer keeps growing in grace and there comes a time when the mature believer spends the maximum amount of time in the bottom circle in fellowship, but believers will never reach sinless perfection until after death and after they receive a resurrection body.

Absolute and relative concepts.

In verses 1 through 9 of this third chapter of 1 John we have the absolute concept. In verses 10 through 24 of this chapter we have the relative concept. These verses deal with spiritual growth. Every believer is either spiritual or carnal. You are either filled with the spirit and are spiritual, or you are carnal and not filled with the Spirit. It is 100 percent or zero.

THE DOCTRINE OF SPIRITUALITY

1. DIFFERENCE OF PRE-SALVATION AND POST-SALVATION MINISTRY OF THE HOLY SPIRIT.

We must learn to distinguish between the pre-salvation ministry of the Holy Spirit as he deals with the unbeliever, and the post-salvation ministry of the Holy Spirit as he deals with the believer. At the point of salvation the Holy Spirit is the agent in salvation. He is the one who causes the unbeliever to believe in Christ. Not only that, but the Holy Spirit at the point of salvation seals every believer and this is the basis of eternal security.

2 CORINTHIANS 1:22 "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

EPHESIANS 4:30 "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Another ministry of the Holy Spirit is the baptism of the Holy Spirit. This means the Holy Spirit takes the believer and enters him into union with Christ. The baptism of The Holy Spirit takes place in a moment of time and the Holy Spirit puts the believer into union with Christ. Then there is the indwelling of the Holy Spirit and at that moment the Holy Spirit gives each believer a spiritual gift. All of this happens at the moment of salvation. The indwelling of the Holy Spirit is pertinent to the filling of the Holy Spirit.

Remember, this is not an experience. It is not an emotion. It is the work of Jesus Christ in your life. It is not something you accomplish, but it is something that God does for you. You are never commanded to be indwelt by the Holy Spirit, but you are commanded to be filled with the Holy Spirit, as in Ephesians 5:18. Phrases like "walking in the Spirit" and "walking in the light" are phrases used to describe being filled with the Holy Spirit.

2. CARNALITY AND SPIRITUALITY ARE ABSOLUTES.

These absolutes are mutually exclusive. You can't be both at the same time. It is one or the other. When you read 1 John 3:4-9, you can have a real problem understanding this unless you know the doctrine which is here being stated. Spirituality is an absolute. When you are filled with the Holy Spirit, God is in you and you cannot sin. No one has ever sinned when he was filled with the Holy Spirit. In order to sin, you push the Holy Spirit aside and you take over and you are out of fellowship and then you can sin. You cannot sin except from the influence of your old sin nature. Mental attitude sins and sins of the tongue and emotional sins and overt sins all come from the old sin nature. You can't sin when you are controlled by the Holy Spirit. You can only sin when you are controlled by the old sin nature.

That brings up the question about unknown sins. Since you don't know about the sin it can't be a temptation to you and your volition is not involved and it is not a conscious act. It was a sub-conscious act, but the same result ensues. The old sin nature has taken over and the sin is just as real as if you had been fully aware of it. The spiritual believer walks in the spirit and the carnal believer walks under the control of the old sin nature.

3. IMITATION IS A GREAT ISSUE IN THE CHRISTIAN LIFE.

The spiritual believer imitates God.

EPHESIANS 5:1 "Be ye therefore followers of God, as dear children;"

1 JOHN 3:9 "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The carnal believer imitates the unbeliever.

1 CORINTHIANS 3:3 "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

1 JOHN 1:6 "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:"

GALATIANS 5:19-20 "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,"

4. THE SPIRITUAL BELIEVER ACCOMPLISHES THREE GENERAL OBJECTIVES

a. He imitates God. (Ephesians 5:1)

2 CORINTHIANS 3:3 "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

b. He glorifies Christ.

JOHN 7:39 "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified,)"

JOHN 16:14 "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

c. He fulfills the Mosaic Law. A believer who is filled with the Spirit always fulfills the law of Moses and he does it without being self-righteous about it. (You can't be like the rich young ruler in the passage in Matthew 19:16-22 and at the same time be filled with the Spirit.)

5. THE SPIRITUAL BELIEVER IS NOT UNDER THE MOSAIC LAW.

He is under a much higher law.

GALATIANS 5:18 "But if ye be led of the Spirit, ye are not under the law."

GALATIANS 5:23 "Meekness, temperance: against such there is no law."

ROMANS 8:2-4 "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 10:4 and 13:8)

You are not lawless because you are not under the Mosaic Law. Some people talk about committing sin as though we sang the song this way--

"Free from the law O happy condition
Sin as you please for there is remission"

When you are under the control of the Holy Spirit you are under a much higher law. Overt sin is the thing covered in the Mosaic Law. But mental attitude sins and sins of the tongue are even greater sins. The Mosaic law confined itself almost exclusively to overt sins.

6. THE SPIRITUAL BELIEVER REPRODUCES THE CHARACTER OF THE INCARNATE CHRIST.

GALATIANS 4:19 "My little children, of whom I travail in birth again until Christ be formed in you,"

This has to do with the edification complex.

Also taught in Galatians 5:22 and 23 and 1 John 2:5 and 6.
GALATIANS 5:22 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"

7. THE SPIRITUAL BELIEVER MAGNIFIES CHRIST IN HIS INNER LIFE.
PROVERBS 1:23 "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

2 CORINTHIANS 3:3 "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

PHILIPPIANS 1:20-21 "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."

8. THE RESULTS OF SPIRITUALITY.

- (1) The glorification of Christ. (1 Cor. 6:19-20)
- (2) The perception of the Word. (John 14:26)
- (3) The power to witness for Christ. (Acts 1:8)
 If you cannot witness in the power of the Spirit, then it means you are just a salesman using some salesmanship gimmick. So go out in the power of the Holy Spirit and leave the results to God. When the Holy Spirit is within he will give the adequate exhale of information.
- (4) Divine guidance is based on the ministry of the Holy Spirit within the believer. (Romans 8:14)
- (5) Another result is confidence, assurance. (1 John 3:24)
- (6) Worship becomes possible when one is filled with the Holy Spirit. (John 4:24)
- (7) Prayer becomes possible. You cannot pray apart from the filling of the Holy Spirit. (Ephesians 6:18)
- (8) The ministry of helping others to rebound. (Galatians 6:1)

9. PRODUCTION IN THE CHRISTIAN LIFE DEPENDS ON WHO CONTROLS YOUR LIFE.

The believer who is filled with the Spirit and is moving toward an edification complex is going to produce divine good. But the believer who is carnal and under the control of the old sin nature will produce human good. Human good is never acceptable to the plan of God. (1 Cor. 3:12-15)

10. DEFINITION OF TERMS.

The filling of the Holy Spirit means when the Holy Spirit controls your life. Grieving the Holy Spirit means when you commit some act of sin. Quenching of The Holy Spirit means when you commit some act of human good.

11. DURING THE CHURCH AGE EMOTION OR ECSTASICS IS NOT CHARACTERISTIC OF SPIRITUALITY. (2 Cor. 6:11 and 12) Ecstasics and emotion will be quite in place in the Millennium but Christ will be present to control it.

12. CONFIDENCE CONCERNING THE FILLING OF THE HOLY SPIRIT DOES NOT COME FROM HOW YOU FEEL BUT HOW MUCH YOU KNOW. (1 John 3:30-31)

Therefore, you see that 1 John 3 has a lot to say about the absolutes and the results of being filled with the Holy Spirit.

1 JOHN 3:1 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." In verses 1 and 2 of this chapter, we have the doctrine of sonship. "Behold" is an aorist, active, imperative of horao and this is a command to concentrate. It presents the whole idea of study and it develops self-discipline in learning doctrine point by point. The aorist tense points to the point of time when doctrine is communicated. The active voice means that you, yourself, must be involved in learning. The imperative mood means that God commands this. This word "Behold" calls for the involvement of your volition. And remember this, God The Holy Spirit will help you concentrate on that which is important. The doctrine you hear today may be your very life tomorrow. If you don't have the ability to concentrate in Bible class when doctrine is being taught, then it stands to reason that you will have trouble concentrating on anything else. The reason this chapter begins with concentrate is this---This is one of the most difficult chapters in the Bible and it begins with absolutes. Once you are past chapter three you won't have any trouble. You will notice how chapter four begins with "beloved" then again in verse seven it says "beloved" and again in verse 11 it says "beloved." It is easy sailing from then on. But there is no "beloved" here. We are told to concentrate.

Next you have "what manner of" and this is from potapos and this is a qualitative interrogative and it means "what kind of." Next we have the word for "love" and it is agape and this always connotes mental attitude love. It is used here to describe the mental attitude of God in eternity past. Millions of years ago when God knew exactly what kind of person you would be, he still loved you. Now that's a love that you can't beat and we can't duplicate. "The Father" is mentioned here because he is the author of the plan of salvation. In order to love us, God the Father had to have a plan. It is hard for a perfect God to love an imperfect man. Nothing was hidden from God about you. He knew your every thought and your every act, yet he loved you in spite of all that. Every time you sin no matter who else is hurt, your sin is really against God.

PSALM 51:4 "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Harder For God Than For You

Do you actually realize that it is much harder for God to love you than it is for you to love him? God cannot violate his perfect character in order to love you. In spite of his perfect righteousness, he found a way to love you and still be consistent with his perfection.

So this great chapter begins with the admonition "CONCENTRATE OF THE FATHER'S LOVE."

Next we have the words "Hath bestowed" and this is a perfect, active, indicative of didomi and didomi means to give. God is free to give us many things on the basis of his perfect character. Next we have a result clause which says, "With the result that we should be called" and

this is an aorist, passive, subjunctive of kaleo. He did this for us and this was done in eternity past. We received this calling on the basis of his amazing grace. The subjunctive mood goes with the result clause and it also indicates that this election is potential. He chose Christ in eternity past but we must believe in Christ in order to share this election.

Sons Of God

"The sons of God" here does not come from huios, which means adult sons, but rather from teknon which means baby sons, or baby believers. We have a phrase in the Greek New Testament that does not appear here and that phrase is "And we are." It is a present, active, indicative of eimi and it means that we are sons at the moment we believe and we keep on being sons forever.

Therefore in this amazing verse thus far, we have these words "Concentrate on what kind of love The Father, the author of the plan, has bestowed on us that we should be called sons in the family of God, and we are and will keep on being sons."