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Recommended Citation

Vaught, W. O., "Love and Hate--Darkness and Light" (1978). *Vaught Sermon Notes: John*. 31.
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LOVE AND HATE---DARKNESS AND LIGHT

A STUDY OF THE BOOK OF 1 JOHN
NUMBER 9
1 JOHN 2:10-15

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1 JOHN 2:10-15 "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

To get a good start in trying to understand this passage we will go back and review verses 10 and 11.

1 JOHN 2:10 "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." This passage is so terribly misunderstood where we have these vocatives of little children and young men and fathers. So I want to review these two verses to help us understand what is coming up. Now these vocatives are not written to literal children, or literal young men, or literal fathers. These are descriptive terms referring to the different levels of spiritual growth.

These two verses about darkness and light and love and hate have been terribly abused. What do they mean? "He that loveth his brother" and the word used here for love is agapao. This is the love word used throughout this passage. I am sure you know that it is commonly quoted in all the Greek books that this is Godly love. They even go on to say that this is the highest type of love in the world. This is the kind of love spoken about in John 3:16. But in that same chapter of John we have John 3:19. Please notice in this verse that we read "unsaved men love darkness." The word used is agapao. Now if this is Godly love, then it would be impossible for unsaved men to employ it. So I conclude that agapao is not Godly love. Agapao is not Godly love, not divine love. Whatever kind of love agapao is, is determined by the subject. When God is doing the loving, then agapao is Godly love. But in John 3:19 unsaved men agapao and in that instance it is not Godly love. The world of scholarship has accepted a false concept here. They say whenever you find agapao and agape that it is Godly love. That is not true. This is a category of love that is a mental attitude love. We have to study this passage to know what kind of love John is talking about.

WHAT KIND OF LOVE?

There is an agape love that is produced in the life by the filling of the Holy Spirit.

ROMANS 5:5 "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Then there is agape love which is a part of the edification complex the soul. We pick this up from that phrase "the entrance of thy Word giveth light." So agape love is produced by the filling of the Holy Spirit and by the taking in of doctrine in the soul. We cannot say agape love is Godly love and that phileo love is human love. Quite often phileo is also used of God. When the Bible says, "The Father loves the Son" that love is always phileo love. Over in John 20 we find that phileo is total soul love. So agapao love is mental attitude love but phileo love is total soul love and involves every facet of the soul.

Always you can determine the kind of love that is meant by the subject used. Who does the loving? If it is "God so loved the world" then it is perfectly Godly mental attitude love. When that same love word is used by unsaved men, their love is a mental attitude far different from that of God's mental attitude. Love is no stronger than its subject. If God does the loving, whether it is agapao or phileo, then it is perfect love, because God is perfect. If it is an unbeliever or an immature believer doing the loving, then a limitation is placed on that love.

When we read here the words "He that loveth his brother" we ask what does brother mean? Here it refers to another believer, someone who has been born again. It does not mean just anyone. This is a present, active, participle of agapao and it means keeps on loving his brother. This is the believer who has built an edification complex in his soul. He knows doctrine and has a relaxed mental attitude. Doctrine has brought to him this ability to love. He knows all the facts and on the basis of truth, he has developed the capacity to love. This is an amazing way of life, the way of life that brings stability and inner happiness. This kind of love is not temporary, but is a day by day stabilized way of thinking and living. This can only be produced by the filling of the Holy Spirit plus the daily intake of Bible doctrine. "Abideth" here in this verse is a present, active, indicative of meno and means keep on abiding in the light of true doctrine. "In the light" is a technical term which describes the soul that has been saturated with doctrine. Let us look at some other passages that will bear this out.

PSALM 119:129 "Thy testimonies are wonderful: therefore doth my soul keep them." "My soul keeps this doctrine" is another way of describing the possession of an edification complex in the soul.

PSALM 119:130 "The entrance of thy words giveth light; it giveth understanding unto the simple." Doctrine has to come into the soul before this structure can be erected.

PSALM 119:131 "I opened my mouth, and panted: for I longed for thy commandments." Here we see the description of the intensity of soul breathing. Here is a positive attitude toward doctrine.

PSALM 43:2 "For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?" Back in verse one of this Psalm we read, "Deliver me from the deceitful and unjust man." This means that this believer had been led away from doctrine by some unbeliever or by some believer out of fellowship. This phrase "Thou art the God of my strength" means that inner strength comes from doctrine.

PSALM 43:3 "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Here is the picture of doctrine constructing an edification complex in the soul.

é is a picture of how doctrine leads the believer out into the light in other words, the psalmist is saying this--"If I had an edification complex, then no unbeliever would ever be able to lead me astray." Our greatest guarantee that we will not go astray is Bible Doctrine in the soul.

The Thoughtless Crowd

There is always a crowd, a thorn-in-the-flesh type crowd, who plays down doctrine and who leads people away from doctrine. They have that nonchalant attitude that goes like this--"My dear, don't take all that doctrine stuff too seriously." I suppose they are waiting for me to start inspirational topical preaching again, but they will wait in vain.

EPHESIANS 5:8 "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light:" Here in this verse we have two kinds of light. You left the darkness of unbelief and entered into the light of The Lord. That is what we call salvation light. Then the new convert began to take in doctrine and that's the light that comes from the erection of the edification complex in the soul. "Walk as Children of light" is a command to erect an edification complex in the soul.

EPHESIANS 5:9 "(For the fruit of the Spirit is in all goodness and righteousness and truth;)" You have in your Bible "for the fruit of the Spirit" but the greek says, "For the fruit of the light" is goodness and truth and righteousness.

Let's go back to 1 John 2:10 now and see how John is looking at this subject from a little different angle. "There is not a stumbling block in him." In other words, you won't stumble when you have a structure of doctrinal truth fortifying your soul.

1 JOHN 2:11 "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." This verse now presents the contrast. "He that hateth his brother." This word hate is a mental attitude word; this is the present, active, participle of miseo and means to keep on hating his brother believer. Hating builds up scar tissue in the soul. Negative doctrine in the soul will build up scar tissue in the soul every time. This is called here in our verse "walking in darkness." We are commanded to breathe in truth. "My heart panteth for truth" we read back in Psalm 119:131. This effort must be intensive and it must be the daily passion of your life and mind.

Can't Afford Mental Attitude Sins

I don't care who you are, you just can't afford to have mental attitude sins. You can't represent the Lord Jesus Christ and have mental attitude sins. We will come to the word "worldliness" a little later on, and we will discover that this is a mental attitude sin. Worldliness isn't some overt sin. Worldliness is human viewpoint. Worldliness is your darkness in contrast to God's perfect light. Some people think that worldliness means that you spend your time in a "honky tonk." That's not it at all. You are as worldly as your jealousy, bitterness, hatred and vindictiveness causes you to be. This is what characterizes the unbeliever. "Walketh in darkness and knoweth not whither he goeth" is a perfect description of the believer with scar tissue on the soul. "The darkness has blinded his eyes" and this is a reference to the eyes of the soul. This man doesn't have a clue to what it is all about.

1 JOHN 2:12 "I write unto you, little children, because your sins are forgiven you for his name's sake." In these next verses John is going to use some vocatives that will describe various stages of spiritual growth. The first one is "Little children." In verse 13 we will meet "young men." Later we will see "fathers." The baby Christian is referred to here as "little children."

The adolescent Christian is referred to here as "young men." The mature believer is referred to here as "Fathers." The "young men" are taking in doctrine and are in the process of the erection of the edification complex. The "Fathers" already have erected this doctrine structure in their souls. The children do not have any structure erected yet. About the only thing John could say about the baby Christians was that their sins had been forgiven. The word for "sins" is hamartia and it means to miss the mark of God's perfect righteousness. This word "forgiven" is a perfect, passive, indicative and means keeps on being forgiven. This is another of those amazing passages that teaches eternal security of the believer. The perfect tense here means that this is to last forever. The passive voice means that the believer receives this forgiveness as a grace gift from God. The indicative mood means that this is a reality for every believer in the whole earth. Then we have dia plus the genitive and it means "through Jesus Christ." Through his perfect work on the cross our sins have been forgiven and paid for. This is a picture of grace in salvation.

1 JOHN 2:13 "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father." Here we have a mature believer called "fathers." "Ye have known him" is a perfect, active, indicative of ginosko and this means the experience of studying. This intensive study has brought the edification complex into the soul. To know him is to love him. To know his word and to love him leads to a knowledge of his will for your life.

Next we have believers in an adolescent stage called "young men." In order to reach this stage "you have victory over the wicked one." This is a perfect, active, indicative of nikao and it means they have kept on inhaling doctrine in spite of Satan's opposition. Satan can't get in when one stays positive toward doctrine.

Next he speaks of "children" and this is a slight advance over the children mentioned in previous verses. These are ginosko and it means they have become aware of some of God's truth. When a believer comes to know God, he begins to get answers that apply to every area of his life. This is a growing believer moving in the right direction.

1 JOHN 2:14 "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Here John reverts to the mature believer again. This is referring to maximum knowledge of God the Father. It is an expanded knowledge of God. Therefore, in these verses, John is addressing believers in all stages of spiritual growth. "From the beginning" refers to eternity past. This means that you understand the decrees of God and how God designed history. The mature believer realizes that God made provision for him since eternity past. He admonished the young men to keep on being strong, and this word is ischuros

means inherent inside power. He is in the process of becoming doctrinally strong. The word of God abideth, and this word for abide is a present, active, indicative of meno and it means it keeps on abiding in the soul. Doctrine in the soul of this growing believer forms the basis for overcoming the wicked one.

1 JOHN 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Love not the world" is a present, active, imperative plus the negative and means "stop loving the world." This is agapao and it means a mental attitude of loving the world. When you allow scar tissue to build up in the soul, in comes the love of the world. The world is mental attitude. The world is a system of Satanic thought. Love not the world means to avoid false doctrine. These are all the mental attitudes sins bunched together and they add up to the human viewpoint of life. The things of the world are the systems of false human viewpoint of life. The same idea as in Romans 12:2. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." "Stop being conformed to this world--by the renewing of your mind." Christians in every stage of development need to heed these thoughtful words from John.