



# CAPITOL COMMISSION™

## 1 JOHN 2:7-11- ARE YOU A CHRISTIAN? TEST TWO: LOVE! (PART 2)

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*True love is evident in Jesus Christ and in real and genuine believers as well. This love for God and one another is evident and true in the lives of genuine believers in which the Holy Spirit has taken up residence to produce fruit. (Galatians 5:22-23) And the most important fruit is love. Romans 5:5 says that the love of God has been poured out within our hearts. This old and new commandment to love is finding its true expression in the true Christian, just as it was evident in our Lord and Savior Jesus Christ. We are walking advertisements for the gospel by our love for one another. It is a distinguishing mark for a Christian, inaugurated and lived out by Christ.<sup>1</sup>*

### I. ARE YOU A CHRISTIAN? TEST TWO: LOVE! (PART TWO) 1 JOHN 2:9-11

*(9) "The one who says he is in the light and yet hates his brother is in the darkness until now. (10) The one who loves his brother abides in the light and there is no cause for stumbling in him. (11) But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes."*  
1 John 2:9-11

In 1 John 2:7-11, John applies the test of love to those who claim to be Christians. The presence of Biblical love is a sure indicator of transformation, salvation and divine life. The false teachers of John's day arrogantly claimed a higher knowledge and communion with deity, but it produced only proud disdain for the "unenlightened" and more common folks. But the Christians, most of whom were the working class or slaves, were actually the truly enlightened ones. They demonstrated a true knowledge of God as they not only loved fellow believers, but also reached out in love to those lost in sin's darkness.<sup>2</sup> This love was the distinguishing mark between what was real and genuine, and the false and fake. John writes about the talker verses the walker; the hater verses the one who loves.

#### A. "THE ONE WHO HATES HIS BROTHER"- 1 JOHN 2:9

John begins by talking about the one who claims faith in Jesus Christ. He is probably part of a local church, yet there was a difference between his claim and his conduct. We would find this same situation in our churches today.

John first speaks to "the one who says he is in the light", who asserts that he is a Christian and claims to have fellowship with God Who is Light (1 John 1:5). This one gives testimony to his faith, but his practice speaks for itself. The one who claims to know Christ (1 John 2:4), claims to "live in Him" (1 John 2:6), now claims to "be in the light" also. (1 John 2:9) Many

claim to have a relationship with God, but as John shows, theirs is a false claim revealed by their life.

John goes on to say, "The one who says he is in the light and yet hates his brother". A "brother" refers to one who is a fellow believer. So the one who claims to be in the light and yet hates his brother reveals a flagrant contradiction between his profession of words and the practice of his life.

"hates" Greek "mison" present tense participle, reveals a settled and ongoing attitude and action of disgust, dislike, abhorrence, revulsions, hate.

So this one who should naturally have a close relationship to fellow believers, clearly does not. Such an attitude of ill will and active malice is no trifling matter. It can have no part in a genuine Christian's life, with members of the Christian church. John is specific about this sin. This accompaniment to their claim of being "in the light" is incompatible. The two cannot exist together as a habit of life in a genuine believer. The present tense participle speaks to a hatred that is ongoing in one's life for fellow believers. This habitual attitude and action proves that whatever outward illumination he has, it is an illusion.

It is this hatred that that shows they are still in the darkness as John says, "is in the darkness until now". This one is still in the realm of "darkness" having never experienced the true transformation, which takes us out of the kingdom of darkness into the realm of light. (Colossians 1:13) Would they have hated everyone? No, but they probably did not appreciate the Apostle John for calling them out. And they probably had no regard for those who truly followed John, real believers. It messed with their comfortable lifestyle and lack of love. Could this be true in our churches today?

However, note that John says, "until now" in this verse. This stresses one's present condition, but that condition does not have to continue. The door is open for repentance. Such grace!

#### B. "THE ONE WHO LOVES HIS BROTHER"- 1 JOHN 2:10

The opposite of one who hates his brother is the one who loves him. Note there is no neutral ground between these two.

"loves" Greek "agapao" present participle, unconditional, sacrificial purposeful love that seeks to promote the highest good for the one loved.

### BIBLE STUDIES

LEGISLATORS, GOVERNOR & SPOUSES: TUESDAY AT 7:15AM, CAPITOL BASEMENT, ROOM 0109

STAFF, LOBBYISTS, JOURNALISTS & SERGEANTS: TUESDAYS AT NOON, [SSB 1525 SHERMAN, RM #603- ACROSS COLFAX FROM CAPITOL](#)

# Colorado

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Loving is the habit of the believer’s life. This love may even be at the expense of self. It is not occasional or sporadic, rather a continual, habitual practice of life. This is not natural for anyone and reveals the regenerating work of God in one’s life. The result of truly loving God is that His love is poured out in our hearts through the indwelling Holy Spirit. (Romans 5:5)

Evidence of God’s love in the believer reveals they are transformed and that this one *“abides in the light”*. This one does not claim to be in the light, his actions show that he is in the light. He is a true Christians demonstrated by love.

Then John says *“and there is no cause for stumbling in him”*.

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**“stumble”** Greek **“skandalon”** referred to a trigger stick that released a deadly trap, deadly entrapment. It became known as a stumbling block, something that causes stumbling or gives offense to others.

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Love is the best safeguard against being a stumbling block. Because a genuine believer is in the light and abides in the light, when he walks, he does not stumble. He does not stumble into wrong habitually. He does not stumble into wrong thinking, wrong living and he does not cause others to stumble thus causing them to sin or reject the gospel.

### C. “DARKNESS HAS BLINDED HIS EYES”- 1 JOHN 2:11

In contrast to love, John refers back to the one who hates and expands on the blinding impact of it. *“But the one who hates his brother is in the darkness”* Hating the very ones we say are our fellow brothers and sister in the faith, expresses the emptiness and self-delusion of our Christian profession. The very ones who should be dear to them are the object of their hate. Hatred is the outstanding mark of this individual revealing that this one is living in the darkness and not in the light.

Not only is this one *“in the darkness”*, but he *“walks in the darkness.”* They are not only in the darkness but walk around in the darkness. Whatever they say with their lips, their lives reveal that they are still in the darkness. This is so evident today where there are so many who would say with their lips that they believe, but their lives demonstrate the antithesis of their words. Again, darkness refers to sinful behavior or the realm in which sinful behavior is predominate. No matter

what this one does in life, he remains in darkness, apart and without Christ.

Because this one is in the *“darkness”*, John says *“and does not know where he is going”*. Of course that makes sense because when you are in the dark, you can’t see where you are going.

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**“does not know”** Greek **“oiden”** no true perception, no perception of the end awaiting them.

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Surrounded by darkness, there is no true perception of the road he travels or its inevitable destiny. This one claims to be a believer and acts as though he know what he is doing, but he has no clue what he is moving towards. Even though the true light is shining--Christ, men chose to walk in darkness. This is so sad. Men become blind and cannot even see. There is hope only in Jesus Christ Who gives sight to the blind and directs sinners in the way of salvation and righteousness.

So John describes those who claim to be in the light and yet hate their brother; as being in darkness, walking in darkness, don’t know where they are going, and finally as blind. John says, *“because the darkness has blinded his eyes”*. Surely, nothing is so blind as hatred. It conceals from us our faults and virtues of others. It keeps us ignorant of our moral peril and indifferent to the consequences of our deeds. No one who lives under the power of hatred, no one who fails to obey to love can claim fellowship with God for *“God is love”*. (1 John 4:8)

Love is a valid test for genuine obedience. This kind of love provides a distinct contrast to those who are without love, in the darkness and blind. There are fish living in the perpetual darkness of Echo River in the depths of Mammoth Cave in Kentucky. They have eye sockets but no developed eyes. The darkness has effectively blinded their eyes. Persistence in hatred and sin inevitably lead to moral and spiritual blindness.<sup>3</sup>

The darkness actively blinds eyes, twisting and distorting what is true and false, right and wrong. The absence of brotherly love gives telling evidence of an unsaved life. When we handle something, our fingerprints mark it. When God savingly touches a life, He leaves His fingerprints all over it. Are His fingerprints on your life?<sup>4</sup> What would happen if those who profess this life of Christ actually love one another?

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<sup>1</sup> MacArthur, John, *MacArthur Commentary Series on 1-3 John*. Moody Press: Chicago, IL, 2007. Pg. 64.

<sup>2</sup> MacArthur, John, *MacArthur Commentary Series on 1-3 John*. Moody Press: Chicago, IL, 2007. Pg. 67.

<sup>3</sup> MacArthur, John, *MacArthur Commentary Series on 1-3 John*. Moody Press: Chicago, IL, 2007. Pg. 68.

<sup>4</sup> Hamilton, Ian, *Let’s Study the Letters of John*. The Banner of Truth Trust: Edinburgh, UK, 2008. Pg.17.