

1 John 2: 7-17 (New International Version)

³We know that we have come to know him if we obey his commands. ⁴The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. ⁵But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: ⁶Whoever claims to live in him must walk as Jesus did.

⁷Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. ⁸Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

⁹Anyone who claims to be in the light but hates his brother is still in the darkness. ¹⁰Whoever loves his brother lives in the light, and there is nothing in him^[a] to make him stumble. ¹¹But whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him.

¹²I write to you, dear children, because your sins have been forgiven on account of his name.

¹³I write to you, fathers, because you have known him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, dear children, because you have known the Father.

¹⁴I write to you, fathers, because you have known him who is from the beginning.

I write to you, young men, because you are strong,

and the word of God lives in you, and you have overcome the evil one.

¹⁵Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world.

¹⁷The world and its desires pass away, but the man who does the will of God lives forever.

Footnote: [1 John 2:10](#) Or *it*

OASIS: Living Deep: 1 John 2:7-17

Preface: Welcome, as we continue our 1 John “Living Deep” Bible studies. These studies are published twice a month, at the start of each LIFE Community week (see the LC schedule. They can be accessed on the GC “Sermon” webpage by the middle of Sunday afternoon or in the Sunday morning OASIS course (11 am, ALC).

This set of studies proceeds sequentially through the entire book of 1 John, and will consist of 8 studies. They are designed to complement the fall message series, but they are not sermon discussions. We expect that people will derive great benefit from both. The combination should be reinforcing—and deliver transformational value to the people in our LIFE Communities!

Background notes to 1 John: At the end of this study there is a brief introduction to 1 John.

Possible starter question: If you were going to write a letter to Grace Chapel Christians to help them “live like Jesus,” what are a few topics or themes you’d want to address?

Transitional comment: In our last study John raised a host of practical issues, such the reality of our sin, our ongoing need for confession and forgiveness, and the priority of putting God’s truth into practice (“walking the way Jesus walked”). Now let’s grapple with some other issues that John wants to raise. **Let’s listen as several people** (4 people since 4 paragraphs?) **read our passage aloud.**

(Pray for the Holy Spirit to lead your study, if you haven’t already prayed.)

Read and Overview observations: Before we begin our discussion, take several minutes by yourself to study this passage. Look for repeated words and ideas. Note major contrasts.

O What are a few of the repeated words and ideas you saw? What key contrasts...? (3-5 min.)

First Section (v. 7-11):

O What does John tell us about the command he is writing about?

O (v. 8) In what ways is it new?

I What do you think John means when he says that “its truth is seen in him”? ...and “in you”?

O (vs. 9-11) What are the different contrasts that John packs into this little paragraph?

I Why do you think John utilizes such vivid contrasts? (strong language!)

A What are some issues, problems, behaviors and attitudes that are possible even in a fellowship like Grace Chapel, that John might suggest are a kind of hate?

Second Section (v. 12-14):

O Here are a series of six affirmations. What do you observe about them as a group?

I Look at each pair. What might motivate John to write each pair?

I What sort of person might John have in mind when he refers to “children” (fathers, young men). What are some different ways of thinking about those terms?

A Anyone see an affirmation that is particularly appropriate or appealing to you
—and willing to share what it is that draws you to that one?

A Is there someone this week who you'd like to similarly affirm or bless this week?

Third Section (v. 15-17):

O What do you learn about “the world” in this paragraph? For what reasons does John not want us to “love the world”?

(n.b. The Greek word for world, kosmos, has multiple meanings in the New Testament, including in John's usage. Here it refers to the sinfulness associated with fallen creation and humanity. It can also refer to the God-formed creation, and to all the people of the world.)

I What do you think each of the three sub-phrases means that John specifies? Put them in your own words.

(n.b. in a recent sermon, Pastor Bryan offered the 3 words--pleasure, possessions, and pride. He explained that at the root of each is a legitimate desire, but the problem comes as each inflates beyond God's intent and becomes a hyper-desire that is destructive.)

A Which potential hyper-desire do you need to be most vigilant?

O What is it that we most need—and should make the central desire of our lives? (v. 17 and 15)

Prayer together: for one another that we'd all grow and lean into wanting God and His blessings more than anything else in this world. _____

Introduction to I John (my summary of Leon Morris, in New Bible Commentary, Revised):

- I. Type of literature?
 - a. Letter? Neither greeting or signature
 - b. Perhaps a written sermon?
 - c. Proposal: a letter with unusual features; intended for more than 1 community
- II. Authorship:
 - a. John the apostle: contains marked tone of authority; affirmed by ancient traditions; style and thought forms resembles those of 4th Gospel; was eyewitness of Jesus. This is the most reasonable hypothesis.
 - b. Alternative suggestions are weak but include: written by co-authors; or a mysterious John the Elder (who more likely was the same John the apostle).
- III. Occasion/context:
 - a. Readers being confronted with false teaching (denial of incarnation)
 - b. Readers being misguided away from the importance of righteous living.
 - c. John needs to assure believers of their salvation and call to loving relationships.
- IV. Date:
 - a. Very little by which to specifically date this writing, other than late 1st century.
 - b. Best options range as early as AD 60 to the end of the first century.

Text notes (you can access biblical texts via www.Biblegateway.com)

- a. BIG idea: to develop a deep, compelling desire to know God and do his will.
- b. Key verse/idea: I John 2: 15: **“Do not love the world...”**
- c. KEY: O = Observation; I = Interpretation; A = Application (or C = Challenge)

Advice to study leaders:

- d. Complement your OIA questions with “process questions” (what else? What more? What do others of you see/think?).
- e. Determine the core questions you’ll ask (know which ones to skip if pressed for time).
- f. Always reword questions in words that are comfortable for you (and, if the question doesn’t make sense to you, then discard it.) You want to “own” each question.
- g. When you ask questions, give people ample time to think and respond. How long do you wait? Take your time; don’t rush people but encourage their participation. And avoid answering your own questions!
- h. Timing/pacing: allocate your time and move forward gently, with a steady pace.
- i. Application: Pace the study to conclude with “difference making” application.
- j. Secondary texts—use other texts very sparingly, even if they are relevant. Otherwise, other texts will push you more into the “teacher role,” rather than that of facilitator. It also can cause some people to feel distracted or de-powered.
- k. If you are utilizing this “on-line” study and not part of the OASIS course, I recommend that you get the 1-volume commentary entitled New Bible Commentary, Revised (21st Century Edition, IVP). It is well worth the \$40.