Crossroads International Church Singapore Dr. Rick Griffith

Title

12 January 2020 Message 63 of 66

NLT 50 Minutes

**Be Obedient**

***Letter of 1 John***

**Topic:** Obedience

**Subject:** What benefits from obedience in love?

**Complement:** Obey God and love others and you’ll have what you really need instead of false teaching.

**Purpose:** The listeners will replace heresy with obedience, love, and benefits they need

**Attribute:** We worship the God of Love

**Reading:** 1 John 2:15-17

**Songs:** O How Good It Is (Getty), We Fall Down, The Compassion Hymn, Trust & Obey

**Benediction:** 1 John 3:1-3

# Introduction

### Interest: Christians are like sheep who stray based on false ideas.

We are sheep

#### The animal that the Bible compares us to most is the sheep. Why do you think that is so?

#### It’s because sheep easily lose their way—like us!

Stray

#### Sheep are relational animals, so being away from the flock is lonely.

Lonely

#### Sheep are relational animals, so being away from the flock is lonely.

#### Here is one sheep named Chris who was lost in Australia. He was found in 2015 by bush walkers after about 6 years of wandering. As you can see from the heavy coat of 90 pounds…

Burden

Chris

#### The baggage from being away is quite a burden—for sheep as well as for people!

#### Instead of being like sheep, we should be more like wolves! “What?” You say.

Wolves

#### Well, wolves have been recently shown to be masters at staying together. A study since 2015 in Minnesota has shown that wolf packs avoid each other’s range. Each wolf pack was tracked via GPS by colour and the results show that they all stay within their own domain—too bad Christians cannot stay with the good teaching that we have received. Instead, we tend to be like sheep who veer away.

### Need: How about you? Have you ever been deceived to follow teachings against the Bible?

Have you strayed?

#### Have you fallen into the lie that buying something would make you happy? Did it? This is false teaching about material things.

• Buying?

#### Have you ever seen porn? This teaches falsely about sex.

• Imbalance

• Porn?

#### Have you gotten out of balance too much towards grace or law?

• Law?

#### What about now? Are you out of balance in your understanding of God at all right now or do you completely understand God and fully obey him in every way?

#### So you are susceptible to false teaching, aren’t you?

### Subject: How can you avoid straying into false teaching? The first letter from the Apostle John tells us how we can stop losing our way—wandering off, drifting—like sheep.

How not stray?

### Background: After Jesus left the earth and the church began, many different heresies proliferated very early. Gnosticism was the worst in the second century AD, but its beginnings are seen in letters like Colossians (AD 61) and John’s epistles (AD 85).

Theme

#### Dr John Hannah at Dallas Seminary sums it up well: "The Christian faith was opposed by numerous adversaries––threats from the state, ominous false religions, and heretics within its own borders. The most imposing religious threat came from Gnosticism, which was particularly dangerous because of its intellectual coherency. While Gnosticism seemed to provide answers to perplexing questions, it succeeded only in mixing a snippet of biblical truth with error.”

Gnostic Questions

#### "Gnosticism taught (1) that there is a radical **dualism** of the spiritual in opposition to the material (God, who is Spirit, is the supreme good, while matter is evil); (2) that God could not have created matter because it is contrary to his nature; rather, the world, which is material and evil, was created by the Demiurge (an **emanation** from God), and man is a material being with an entrapped spirit; and (3) that through a "secret **knowledge**," salvation becomes the life of escape from the material confines of the body."

Component

Gnostic Salvation

Purposes

#### "Gnosticism's concept of salvation is as follows: God did not create the world, [1] but a lesser yet powerful being (the Demiurge) made this evil world and [2] mankind––though within man is a spark of good. [3] Salvation results from enlarging the capacity of that nature while minimizing the hold of materialism, [4] and it is accomplished by means of the secret teachings of Gnostic teachers. In resisting this teaching, Christian writers adopted a worldview that embraced the God of the Bible as the divine creator, affirmed the creation as good though marred by a subsequent devastation, and espoused the salvation of the body as well as the soul.”

#### John lived the final decades of his life in the city of Ephesus in Asia Minor (modern-day Western Turkey), which was a key city where Gnosticism prevailed. From here he sent all three of his letters that we find in the NT.

Map

### Preview:

NT Overview

#### John’s epistles are among the last writings of the NT. John wrote around AD 85-90 after false teaching began to really invade the Church.

#### This letter is a hard one to pin down its key emphasis as John repeats several themes. But he states at least five different reasons for writing…

#### I have a chart on the back side of your notes as my best effort to sum up the entire letter. This is the last page of the digital notes on the website.

Chart

#### Let’s simplify that chart to answer the key question of the book: How can you avoid straying into false teaching? John’s first letter shows three ways that early Christians could avoid straying into false teaching. The first letter from the Apostle John tells us • three key ways that we can stop losing our way—wandering off, drifting—like sheep.

Subject

### Text: Today I will briefly survey the whole letter of 1 John in all five chapters.

Diagram

(The first two chapters tell you the first way to avoid straying into false teaching. You can fight heresy when you…)

# Obey God’s commands (1 John 1–2).

• Obey

1 John 1

(9 slides)

[Don’t hold back in any area from doing what God wants you to do.]

* 1. Believe in Christ’s humanity for fellowship and joy (1:1-4).

Depend

(9 slides)

* 1. Depend on Jesus (1:5–2:14).

Hindrance

* 1. Avoid two hindrances to obedience to fight early Gnosticism (2:15-29).

Worldly

(5 slides)

### Worldliness leads believers into false teaching and practice (2:15-17).

Deception

(5 slides)

### Deception leads believers into the practices of early Gnosticism (2:18-29).

### Oprah Winfrey illustrates both worldliness and deception.

Oprah

(4 slides)

Transition

(2 slides)

(How else can you avoid straying into false teaching?)

# Love others (3:1–5:3)—But how?

MP

[Show more concern for others than for yourself.]

Sin

(4 slides)

## Don’t sin (3:1-10)

Hate

(3 slides)

## Don’t hate believers (3:11-15)

Compass

(3 slides)

## Show compassion (3:16-20)

Confident

(5 slides)

## Be confident before God (3:21-24)

Apostles

(6 slides)

## Obey apostolic teaching—not Docetic Gnosticism (4:1-6)

## Care for believers (4:7-21)

Care

(3 slides)

## Obey God’s commands (5:1-3)

Commands

(2 slides)

(So far we have seen two key ways to fight false teaching—obedience and love. This prepares us now for the third way to avoid straying. The final 18 verses tell you to…)

MP

# Realize that obedience produces what you really need (5:4-21)—What results?

Chan

Victory

(2 slides)

Assurance

(2 slides)

[Living for Jesus provides our essentials but false teaching and practice brings perils.]

## *Victory* over the world system (5:4-5)

## *Assurance* of salvation (5:6-13)

Prayer

(3 slides)

Idols

(3 slides)

## *Guidance* in prayer (5:14-17)

Sin Habit

(2 slides)

## *Freedom* from habitual sin (5:18-20)

## *Fidelity* to God by avoiding idolatry (5:21)

Diagram

(So how can we sum up this entire letter with all its elements? Here is my attempt to succinctly share how to avoid straying into false teaching…)

# Conclusion

### Obey God and love others and you’ll have what you really need instead of false teaching (Main Idea).

MI

### We stay on track spiritually by obeying God and loving each other (commands restated).

### For John’s audience, the benefit of obeying God's commands by loving others was protection from early Gnosticism that denied either Christ’s deity or humanity (Exegetical Idea).

### For us, we’re protected from harmful teachings when we heed God’s Word to prioritize others.

### Main Points: Be obedient! How?

#### Obey God’s commands (1 John 1–2). Which is most important?

#### Love others (3:1–5:3). What results?

Application

#### Realize that obedience produces what you really need (5:4-21).

### Exhortation: Where must you obey to show your love for God?

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

# Purpose: Why is this passage in the Bible?

# Background: What historical context helps us understand this passage?

# Questions

# Tentative Main Ideas

The way to be obedient

1. Affirm Jesus was a man
2. Affirm others
3. Affirm Jesus was God

**The benefit of *obeying God's commands by loving others* is protection from *early Gnosticism* that denied either Christ’s deity or humanity.**

# Illustrations That Apply

### Text

# New Testament Survey Notes

**1 John**

**Introduction**

**I. Title**: The Greek title (’Iwa.nnou a, *First of John*) follows the practice of naming General Epistles after their authors and distinguishes this epistle from John's other two letters.

**II. Authorship**

A. External Evidence: The letter of 1 John is the best attested of all the General Epistles.

1. Evidence for John’s authorship is very early after its composition, starting with Polycarp—John’s contemporary for 20 years (*Letter to the Philippians*; AD 110-135). Irenaeus quoted John as author of this epistle (*Against Heresies* 3.16.5; 3.16.8; *ca.* AD 185). Many other Church Fathers also taught John as author: Clement of Alexandria (AD 155-215), Tertullian (AD 150-222), Origen (AD 185-253), Cyprian (AD 200-258) and all Latin and Greek Fathers. The Muratorian Canon and Old Syriac Version also attributed 1 John to the Apostle John.

2. The major opposing views are: (a) a second “John” penned the epistle that was known either as “John the Elder” or possibly “John the Presbyter,” and (b) a disciple of John wrote the book. In one statement, Papias seems to make a distinction between “John the Elder” and “John the Apostle” (Guthrie, 868-69, 886-87); however, elsewhere he uses the term “elder” to refer to the original apostles, so the “two men” should be interpreted as one and the same.

B. Internal Evidence: The contents of the epistle itself support the strong tradition for Johannine authorship. He is not mentioned by name, but he is an eyewitness (1:1-4) who carries great authority shown in the assertiveness by which he speaks (2:19; 4:6, 14). The style is also very similar to that of the Fourth Gospel.

**III. Circumstances**

A. Date: Most conservative scholars date 1 John from AD 80-97 and liberals date it soon after (AD 90-110). The epistle does not mention any persecution, which lasted during Domitian's reign (AD 81-96). This may suggest a date just before AD 81 or after AD 96 (but is an argument from silence). At any rate, John was an old man in his eighties or older when he wrote. This course uses a date of AD 85-95 as it likely preceded Revelation (AD 95-96).

B. Origin/Recipients: The traditional view is that John wrote this to be a circular letter from his home in Ephesus to the churches of Asia Minor (Hiebert, 3:199; Guthrie, 873-76). The admonition to keep oneself from idols (5:21) substantiates this tradition since idols were prominent in the pagan Graeco-Roman culture but rare in Israel.

C. Occasion: John notes that many antichrists had gone out into the world (2:18f.) and perhaps had even infiltrated the churches. Although Gnosticism did not develop into its worst form until the second century, an early (beginning) form of Gnosticism is evident in this letter. Gnosticism had two basic heretical elements: the exaltation of intellect (*gnosis*) and the belief that matter is evil.

John combats two forms of Gnostic teaching in his letter that supposedly exalted the intellect:

1. Docetic Gnosticism denied the *humanity* of Christ (4:2-3), saying that he only *seemed* to be human (cf. *dokeo*, “to seem”), so John wrote that he actually touched Jesus (1:1).

2. Cerinthian Gnosticism denied the *deity* of Christ. Cerinthus, who lived near John in Asia Minor, taught that Jesus was only a man upon whom “the Christ” descended at his baptism but left before his crucifixion. John refuted Cerinthus in 5:6 by attesting that Jesus Christ came both by water (his baptism) *and* by blood (his death). Jesus died as the God-man and not only a human. If he also was a sinner, Jesus could not atone for humanity’s sin.

The practical outworking of Gnostic belief that matter is evil also fell into two camps:

1. Some Gnostics reasoned that since matter is evil, one should avoid it at all costs, resulting in asceticism. (Asceticism is the attempt to remove oneself from all possible temptations to sin by withdrawing from society—some forms are called monasticism.) In his letter John attempts to defeat asceticism by encouraging fellowship among believers (1:7).

2. Other Gnostics took a more fatalistic attitude, thinking that since one cannot change the fact that matter is evil, any type of immoral aberration is acceptable. John especially responded to this latter philosophy (1:6, 8, 10; 3:4-10). His letter shows that obedience to God's commands, especially through loving others, is the best rebuttal to the practices of Gnosticism. He also sought to defeat immorality by exhorting obedience and righteousness (2:28-29).

|  |  |
| --- | --- |
| **Docetic Gnosticism** | **Cerinthian Gnosticism** |
| From *dokeo*, “to seem”  (Christ only seemed to be a man) | From Cerinthus, founder in Asia (Christ only seemed to be God) |
| Matter is Evil | Spirit is Good |
| Depreciated Materialism | Exalted Knowledge (*gnosis*) |
| Denied Christ's Humanity | Denied Christ's Deity |
| Touched Jesus (1:1) | Water & Blood (5:6) |
| Led to Asceticism | Led to Pride |
| Immorality exalted | Education exalted |

**IV. Characteristics**

A. The literary characteristics are unique:

1. John makes many absolute statements, especially 1 John 3:6. Sometimes this verse is translated as, “No one who abides in Him *sins*” (NASB; held by commentators Kubo, Marshall, R. Brown, and Smalley). However, others interpret this with a habitual sense: “No one who lives in him *keeps on sinning”* (NIV; held by commentators Ross, Stott, Barker, Plummer, F. Stagg, and Zerwick). The absolute sense is more natural and also deals with the reality that Christians indeed do sin, often habitually as carnal believers (1 Cor 2). John is saying that when a believer sins, he does so because he is not abiding in Christ.

2. John's definition of abiding in Christ is clearly explained as obeying God's commands and loving one's brothers (2:28–4:16).

3. Teaching by contrast (antithetical parallelism) is common as John sees everything black or white: light vs. darkness (1:5; 2:9-11), life vs. death (3:14; 4:12), love vs. hatred (4:20), new vs. old (2:7), Christ vs. antichrist (2:22), truth vs. falsehood (4:6), confidence vs. fear (4:17-18), love of the world vs. love of God (2:15), confession of sin vs. denial of sin (1:8-10), and sin leading to death vs. sin not leading to death (5:16).

4. The style is very simple and yet profound in meaning. Concepts are frequently repeated, but not monotonously (e.g., love, light, life, truth, and righteousness). This makes outlining the letter challenging as many themes are repeated throughout.

5. It surprisingly has not even one Old Testament quotation and only one incident (Cain, 3:12).

B. A significant textual problem in 1 John 5:7 deserves attention. In the KJV this reads, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” This provides the clearest statement of the Trinity in the Bible and thus has been forcefully defended by some KJV advocates.

However, this translation has a questionable origin (to the delight of Jehovah's Witnesses):

1. Alexandrian and Byzantine texts convincingly show this reading as an error. It is in only four Greek manuscripts—and the earliest is a 12th century manuscript (min. 88) with the added phrases scribbled in the margin! Thus, *thousands* of earlier manuscripts do not include it.

2. Despite its dubious origin, some questioned Erasmus in the 16th century why he did not include the verse in his *Textus Receptus* (his Latin translation from the Greek)*.* He said that if anyone could show it to him in a *Greek* manuscript then he would include it. Someone promptly added it to a Greek manuscript (min. 61) and showed it to him. Although embarrassed, he then *had* to include it, even though he did not believe it was original. Unfortunately, Erasmus' *Textus Receptus* became the basis of the King James Version soon after, reproducing the error into the most popular English translation of the Bible. See D. A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker, 1978), 34-35, 59-61.

**Argument**

John's letter has at least five stated purposes: to promote fellowship (1:3), to produce joy (1:4), to protect holiness (2:1), to prevent heresy (2:26), and to provide assurance of salvation (5:13; *TTTB*, 483, adapted). This fivefold purpose makes the book difficult to summarize in a central theme or purpose and difficult to outline, especially since the subjects overlap. However, it seems that the general theme of obedience, especially shown in loving others, encompasses all of the above purposes. The word “love” is used 35 times (NIV), so the outline below seeks to combine these key themes of love and obedience.

Viewed in this manner, John exhorts obedience (1 John 1–2) especially by loving others (3:1–5:3) resulting in many benefits (5:4-21). These benefits are innumerable, but the most immediate benefit of obedience by love is its protection from early Gnosticism.

**Synthesis**

**Obedience in love combats early Gnosticism**

**1–2 Need to obey**

1:1-4 Humanity of Christ (vs. Docetic Gnosticism)

1:5–2:14 Depend on Christ

2:15-29 Hindrances to obedience

2:15-17 Worldliness

2:18-29 Deception

**3:1–5:3 How to love**

3:1-10 Don’t habitually sin

3:11-15 Don’t hate believers

3:16-20 Show compassion

3:21-24 Show confidence before God

4:1-6 Obey apostolic teaching

4:7-21 Care for believers

5:1-3 Obey God's commands

**5:4-21 Benefits of obedience**

5:4-5 Victory over the world

5:6-13 Assurance of salvation

5:14-17 Guidance in prayer

5:18-20 Freedom from habitual sin

5:21 Fidelity to God

**Be Obedient**

***1 John***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The benefit of obedience and love is what we really need instead of early Gnosticism.

# One way to be protected from early Gnosticism was to obey God's commands(1 John 1–2).

* 1. Believe in Christ’s humanity for fellowship and joy (1:1-4).
  2. Depend on Jesus (1:5–2:14).
  3. Avoid two hindrances to obedience to fight early Gnosticism (2:15-29).

### Worldliness in believers leads them into false teaching and practice (2:15-17).

### Deception in believers leads them into the practices of early Gnosticism (2:18-29).

# Another way to be protected from early Gnosticism was to love others (3:1–5:3).

## An *inability to sin* when abiding in Christ characterizes one who loves (3:1-10).

## An *inability to hate other believers* characterizes one who loves (3:11-15).

## *Compassionate acts* characterize one who loves (3:16-20).

## *Confidence before God* due to righteous behavior characterizes one who loves (3:21-24).

## *Obeying apostolic teaching*—not Docetic Gnosticism—characterizes one who loves (4:1-6).

## *Care for others* like Jesus characterizes one who loves, since God himself is love (4:7-21).

## *Obedience to God’s commands* characterizes one who genuinely loves (5:1-3).

# The benefit of obedience is what you really need instead of early Gnosticism (5:4-21).

## *Victory* over the world system results from a life of obedience (5:4-5).

## *Assurance* of salvation results from a life of obedience (5:6-13).

## *Guidance* in prayer results from a life of obedience (5:14-17).

## *Freedom* from habitual sin results from a life of obedience (5:18-20).

## *Fidelity* to God by avoiding idolatry results from a life of obedience (5:21).

**Purpose or Desired Listener Response (Step 4)**

The listeners will replace curiosity of heresy with obedience, love, and the benefits they really need.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Christians are like sheep who stray based on false ideas.

### Need: Have you ever been deceived to follow teachings against the Bible?

#### Have you fallen into the lie that buying something would make you happy? Did it? This is false teaching about material things.

#### Have you ever seen porn? This teaches falsely about sex.

#### Have you gotten out of balance too much towards grace or law?

#### What about now? Are you out of balance in your understanding of God at all right now or do you completely understand God and fully obey him in every way?

#### So you are susceptible to false teaching, aren’t you?

### Subject: How can you avoid straying into false teaching?

### Background: After Jesus left the earth and the church began, many different heresies proliferated very early. Gnosticism was the worst in the second century AD, but its beginnings are seen in letters like Colossians (AD 61) and John’s epistles (AD 85).

### Preview: John’s first letter shows three ways that early Christians could avoid straying into false teaching.

### Text: Today I will briefly survey the whole letter of 1 John in all five chapters.

(The first two chapters tell you the first way to avoid straying into false teaching. You can fight heresy when you…)

# Obey God’s commands (1 John 1–2).

[Don’t hold back in any area from doing what God wants you to do.]

* 1. Believe in Christ’s humanity for fellowship and joy (1:1-4).
  2. Depend on Jesus (1:5–2:14).
  3. Avoid two hindrances to obedience to fight early Gnosticism (2:15-29).

### Worldliness leads believers into false teaching and practice (2:15-17).

### Deception leads believers into the practices of early Gnosticism (2:18-29).

(How else can you avoid straying into false teaching?)

# Love others (3:1–5:3).

[Show more concern for others than for yourself.]

## An *inability to sin* when abiding in Christ characterizes one who loves (3:1-10).

## An *inability to hate other believers* characterizes one who loves (3:11-15).

## *Compassionate acts* characterize one who loves (3:16-20).

## *Confidence before God* due to righteous behavior characterizes one who loves (3:21-24).

## *Obeying apostolic teaching*—not Docetic Gnosticism—characterizes one who loves (4:1-6).

## *Care for others* like Jesus characterizes one who loves, since God himself is love (4:7-21).

## *Obedience to God’s commands* characterizes one who genuinely loves (5:1-3).

(So far we have seen two key ways to fight false teaching—obedience and love. This prepares us now for the third way to avoid straying. The final 18 verses tell you to…)

# Realize that obedience produces what you really need (5:4-21).

[Living for Jesus provides our essentials but false teaching and practice brings perils.]

## *Victory* over the world system results from a life of obedience (5:4-5).

## *Assurance* of salvation results from a life of obedience (5:6-13).

## *Guidance* in prayer results from a life of obedience (5:14-17).

## *Freedom* from habitual sin results from a life of obedience (5:18-20).

## *Fidelity* to God by avoiding idolatry results from a life of obedience (5:21).

(So how can we sum up this entire letter with all its elements? Here is my attempt to succinctly share how to avoid straying into false teaching…)

# Conclusion

### Obey God and love others and you’ll have what you really need instead of false teaching (Main Idea).

### We stay on track spiritually and benefit greatly by obeying God and loving each other (commands restated).

### For John’s audience, the benefit of obeying God's commands by loving others was protection from early Gnosticism that denied either Christ’s deity or humanity (Exegetical Idea).

### For us, we’re protected from harmful teachings when we heed God’s Word to prioritize others.

### Main Points: Be obedient! How?

#### Obey God’s commands (1 John 1–2). Which is most important?

#### Love others (3:1–5:3). What results?

#### Realize that obedience produces what you really need (5:4-21).

### Exhortation: Where must you obey to show your love for God?

### Prayer



**Rick Griffith**

12 January 2020

Message 61 of 66

**Be Obedient**

***1 John***

# Introduction

* How can you avoid \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into false teaching?

# \_\_\_\_\_\_\_\_\_\_\_ God’s commands (1 John 1–2)—But how?

* 1. Believe in Christ’s humanity for fellowship and joy (1:1-4).
  2. Depend on Jesus (1:5–2:14).
  3. Avoid two hindrances to obedience to fight early Gnosticism (2:15-29).

# \_\_\_\_\_\_\_\_\_\_\_ others (3:1–5:3)— But how?

## Don’t sin (3:1-10)

## Don’t hate believers (3:11-15)

## Show compassion (3:16-20)

## Be confident before God (3:21-24)

## Obey apostolic teaching—not Docetic Gnosticism (4:1-6)

## Care for believers (4:7-21)

## Obey God’s commands (5:1-3)

# Realize that obedience produces what you really \_\_\_\_\_\_\_\_\_\_ (5:4-21)—What results?

## *Victory* over the world system (5:4-5)

## *Assurance* of salvation (5:6-13)

## *Guidance* in prayer (5:14-17)

## *Freedom* from habitual sin (5:18-20)

## *Fidelity* to God by avoiding idolatry (5:21)

# Conclusion

### Obey God and love others for what you really need instead of false teaching (Main Idea).

### Where must you obey to show your love for God?

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Listen to this message online at cicfamily.com/sermon-listing/

**1 John**

|  |  |  |
| --- | --- | --- |
| **Obey in Love to Fight Early Gnosticism** | | |
| **Need to Obey** | **How to**  **Love** | **Benefits of**  **Obedience** |
| **Chapters 1–2** | **3:1–5:3** | **5:4-21** |
| **Humanity of Christ**  **Depend on Christ**  **Hindrances to obedience** | **Don’t sin**  **Don’t hate believers**  **Compassion**  **Be confident before God**  **Obey apostolic teaching**  **Care for believers**  **Obey God's commands** | **Victory over the world**  **Assurance of salvation**  **Guidance in prayer**  **Freedom from sin**  **Fidelity to God** |
| **Ephesus to Asia Minor Churches** | | | |
| **AD 85-95** | | | |

**Key Word: Love**

**Key Verse: “I am writing these things to you about those who are trying to lead you astray… And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming” (1 John 2:26, 28).**

**Summary Statement: The benefit of obedience and love is what we really need instead of early Gnosticism.**

**Application:**

**How can you show love to another believer so that heresy might be thwarted? Who do you know that needs to see your Christian love to turn from false teaching?**