

First John 2:15-17

Introduction: In light of all that God has provided, we are not to go looking for alternatives.

- 1) The 1<sup>st</sup> command in the letter—2:15a <sup>15</sup> *Do not be loving* [μή + pres. act. impv. ἀγαπάω] ...
  - a) What?
    - i) *the world* [κόσμος],
      - (1) The organized system of humanity in rebellion against God, including its values, pleasures, pastimes, and aspirations.
    - ii) *nor the things in* [ἐν] *the world* [κόσμος].
  - b) Why? This addresses John's purpose of helping his readers not sin—2:1
    - i) Cf. Matthew 10:37-39
    - ii) Sometimes we flirt with it, don't we?
- 2) A probable violation of this command—2:15b *If* [ἐάν, 3<sup>rd</sup> class condition] *any one should be loving* [pres. act. subj. ἀγαπάω] *the world* [κόσμος],
  - a) *the love* [ἀγάπη] *of the Father is* [pres. act. ind. εἰμί] *not in* [ἐν] *him*.
    - i) Objective genitive—love for the Father (cf. James 4:4)
    - ii) Love for God and love for the world are mutually exclusive (cf. Matthew 6:24)
- 3) Why is love for the Father lacking?—2:16-17 <sup>16</sup> *Because* [ὅτι] ...
  - a) Source—*everything that is in* [ἐν] *the world* [κόσμος], ... *is* [pres. act. ind. εἰμί] *not from* [ἐκ] *the Father but is* [pres. act. ind. εἰμί] *from* [ἐκ] *the world* [κόσμος].
    - i) Privately
      - (1) Self-indulging attitude—*the desire* [ἐπιθυμία] *of the flesh* [σάρξ],
        - (a) The abuse of natural instincts in the areas of food, pleasure, sex, morals, possessions, and values. This springs from our independent flesh and its hostility toward God,
      - (2) Self-satisfying attitude—*and the desire* [ἐπιθυμία] *of the eyes* [ὄφθαλμός],
        - (a) Desires that use the agency of our eyes, including possessions, promotions, positions, performance, and other external symbols of success.
    - ii) Publicly
      - (1) Self-glorifying attitude—*and the arrogance* [ἀλαζονεία] *of livelihood* [βίος],
        - (a) Braggadocio that exaggerates what we possess in order to impress other people, including talents and abilities, being the best, etc.
    - iii) Compare to:
      - (1) Adam & Eve—Genesis 3:6
      - (2) Jesus—Matthew 4:1-11; Hebrews 4:14-16 (Jesus deliberately went out to win in the temptation)
  - b) Transience vs. permanence—*but* [δέ] ...
    - i) Contrast # 1—*The world* [κόσμος] vs. *the one characterized by doing* [pres. act. ptc. ποιέω]
    - ii) Contrast # 2—*desires* [ἐπιθυμία] vs. *the will* [θέλημα] *of God*
    - iii) Contrast # 3—*is passing away* [pres. pass. ind. παράγω] vs. *is remaining* [pres. act. ind. μένω] *forever* [εἰς αἰών].