

Do Not Love the World

Water of Life

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REVIEW

John wrote about the apostles' first-hand acquaintance with the message of life that Jesus manifested as they accompanied Him (1:1-3) [and the whole book] so the original readers may enjoy the same fellowship that the apostles have with the Father and with His Son [1:4]

God is w/o taint of sin, so for the apostles to claim to fellowship with God while walking in darkness would be a lie; rather the apostles fellowship with God and Christ's work on the cross cleanses them from all sin (1:5-7)

The apostles would lie if they claimed not to sin, but God is faithful and just to forgive the apostles if the apostles acknowledge their sin (1:8-10)

John wrote 1:5-10 as a preventative measure against sin (2:1a)

The apostles [and believers] have an advocate (Jesus Christ the Righteous) if they sin (2:1b)

Jesus Christ [is advocate] because He propitiated for the apostles' sins [and believers' sins] as well as for the sins of the whole world (2:2). (Cf. Jn 3:18; 5:24; 2 Cor 5:19f; Rev 20:11-15).

Believers express love for God by keeping Christ's commands—particularly to love one another— as the apostles expressed love for God by keeping His commands (2:3-11).

NEW EXPOSITION

The significance of the sequence little children, fathers, young men:

John writes to [leaders as] little children, because their sins have been forgiven (2:12a) and because they have known the eternal God (2:13c)

He writes to [leaders as] fathers, because they have known the eternal God (2:13a, 14a)

John writes to [leaders as] young men, because they have overcome the evil one (2:13b, 14c) and because they are strong in God's word (2:14b)

Believers are neither to love the world nor the things in it, because loving the world is mutually exclusive with loving God (2:15)

How does love for the brethren (2:9; 4:20) fit?

How is it that God loved the world thus... (John 3:16), but we are not to love it?

The [first] reason [we are not to love the world nor what is in it (2:15)] is because all that is in it (specifically, the desire of the flesh, the desire of the eyes, and the pride of life), originate from the world, not from the Father (2:16)

Desire of the flesh: physical attraction (not limited to sexual desire. Extends to lust for the bottle, lust for drugs, gluttony, etc.

[contrary to common opinion, the Bible mentions mind-altering drugs. Cf. uses of sorcery [*pharmak-* -*eia*, -*eus*, -*euō*, -*on*, and *os*: Gal 5:20; Rev 9:21; 18:23; 21:8; 22:15]

Desire of the eyes: Visual attraction

The pride of life: Pride in one's possessions or accomplishments

Life is *bios* here, not *zōē*. It here means livelihood, i.e., the means for life.
(Cf. 1 John 3:17; Luke 8:43; 15:12, 30; 21:4)

These three features can and do overlap, but John has sought completeness.

The reason these are not sourced in the Father is _____

Delimitations: The Christian life is not asceticism: No-ing what we like.

The Christian life is not successfully accomplished by the flesh

It is successfully accomplished by the Spirit working through the word.

The [second] reason [we are not to love the world nor what is in it (2:15)] is because both the world & its desire passes away, but the one who does God's will abides forever (2:17)

The world is temporary (cf. 2:8), because the Millennium and eternal state will replace it.

When the present order is replaced, its desires will be seen as temporary also.

Abiding (*menō*) forever is more than living forever.

When we believe in Jesus Christ for everlasting life,
we live forever, rather than perishing forever

One who walks obediently in the light abides and has fellowship now. That person (and all believers) will abide forever. John does not say *only* he will abide forever.

