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## 2 John 1:9-11 True Love-

### Does not Aid or Abet

**2 John 1:9-11:** “Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds.”

I know we've been over this passage before, but I felt like some of it needed clarification. So, today really is a clarification message. As I trust that we begin to understand what it means to take this stand within our homes, and how do we do it? The world wants to tell you that you have no jurisdiction in your home. The world wants to tell you that in schools, they actually are more authoritative over your children than you are; but we know according to Scripture that God has ordained the family to have authority over that family within that home, and that God has ordained all authority. Those who resist that authority have resisted God. We know God has given governmental authority for a particular reason. I get it, there are going to be times when you and I are going to be arrested for doing what is right. You don't need to buck that, just go on to jail. The Lord will take care of that. If the Lord wants to open up the jails, obviously according to Acts He can do that, and He has no problem doing it. Just submit to that authority; that's authority that's been given to them and you need to submit to that.

Unfortunately, we don't recognize the authority of the family as God has ordained it; and the responsibility of those that are leaders within the family. Specifically, the husband and the wife. The husband being the head of the family, but oftentimes in this particular case according to 2 John, we see a woman that has a household and she's responsible for it. What has happened, maybe the father had passed on, or something had happened, but nevertheless, here she is now in charge of a household. What is her responsibility? What is she supposed to do? Well, the church begins to direct her, and the church begins to tell her, “You want to make sure your house is built on truth.” The church begins to define for her what it means to actually be loving because we all have a perception of love. Of course, the world will tell you that love is being tolerant of that which is evil and that which is wicked; and we know that's not true. That's not love at all. We also know that the world will try to convey that if you don't take stands, if you just let people live and let live, get away with whatever they want to do, that that's love; but Scripture tells you that's not true either.

In fact, Proverbs is very clear that any parent that withholds discipline from their child hates their children. The reason why it states that is it's saying that you care more about what your kid thinks of you, than you care about what's right and wrong. So, there has to be a caring for that child enough to be willing for the child to hate you. You have to love the child that much. So, as we go on, we begin to see the clear definition of what love is and what a family is responsible for.

There's a passage in the Old Testament, and I have to go back to the book of Joshua because obviously, we've been going into the book of Joshua; but in Joshua 24, we're not there yet, but if you'll turn with me there. Many of you have this passage on your doors or perhaps somewhere in your house. It is interesting the way that it's worded within the text. As he begins to call the nation together, and the realization that we have tribes and nations, people groups, and within that we have the twelve tribes of Israel; and we have the families within those. God has ordained those sources of leadership and authority. As he pulls everybody together in Joshua 24, he says this in verse 14,

"Now, therefore, fear the LORD and serve Him."

Now, he doesn't stop there. He gets into the realm of "and you need to do this in sincerity and truth." You need to do it that way. A lot of people acquiesce, and they do what is told of them. Yet, you can see the rebelliousness in their heart in the way that they act, and he says, "this is the way that you need to obey; this is the way that you need to serve the Lord." This is the way that we continue to preach. As Scripture says, "the goal of our instruction is love from a pure heart, a good conscience and a sincere faith." God is saying, "You need to obey with all of your heart." You need to do the right thing because you want to do the right thing; and that's where the Spirit of Christ comes within us. He changes our desires. He causes us to want to do the right thing, but it's all in the "want to." I mean, you remember saying to your kids as they're growing up, "Ok, now be nice to your brother, be nice to your sister." "Ok." "Ok, now do it with the right attitude." That was the way you do it, and the point is that we're looking for the same thing; and God is looking for the same thing. What makes us think that God would be disingenuous about anything that He says? He's the God of truth.

He goes on and says this in verse 15, "If it is disagreeable in your sight..." In other words, you have a choice in your family to do what you want to do. "If this is disagreeable in your sight, then ok, decide for yourself."

"Choose for yourselves today whom you will serve."

But as he ends the text, and once again, we all have it within our plaques, "but as for me and my house, we will serve the LORD."

Now, you're going to Joshua, and you're going, "So, how'd you come up with that? Did you take a vote? Did you ask everybody if they wanted to do that, and there was a consensus within the household?" Obviously, Joshua didn't take the vote. He said, "I'm the head of the house. This is what's going to be run in my house."

In 2 John, what we're dealing with is the woman is the head of her house. Whoever's the head of your house, this book is for you. It's saying that you have to make a choice. You want to make the choice of true love because once again, society will tell you that love is letting people do whatever they want to do; but that's just mayhem. It's hurtful and destructive in the lives of those that we love. Oftentimes, there's also collateral damage that it causes within the

household. Those that really love those within their family do it in a way that really puts truth in front of everything. So, the emphasis within the book is that truth needs to be the way that you demonstrate love. That is to say that not only are you proclaiming what is true, what is right, what is just, but you're doing it in a genuine, sincere, real way. That has to be on the throne.

The passage says as he writes to the lady,

(2 John 1:1) "The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth,

(2 John 1:2) for the sake of the truth which abides in us and will be with us forever:

(2 John 1:3) Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love."

Once again, one of the fundamental points that we've drawn out of this is that true love is focused on truth, and Christ of course being the truth.

As we've gone into the passage, we begin to understand that taking a stand for what is right, not compromising on truth can be very difficult. It can cause people within the household to be upset at you. It can cause rebelliousness within the home. You have to remain firm. "Truth is going to reign within this house. We're going to do the right thing. We're not going to compromise on what we believe in this house."

I remember telling our kids as they were growing up, I said, "Ok, you guys have a choice. You come to a place where you don't want to do what I say anymore, that's fine, but you're not going to live here." I know other parents go, "You mean you'd out them on the street?" Yeah, I'd put them on the street. If in fact, they didn't want to do what we were doing in this house. They can live somewhere else; they can eat somebody else's food. I'm not going to feed them when they're not going to abide by the rules of this house.

So, he's saying that you need to establish that as truth, and you say, "that's unloving." No, that's loving because they start going away, then after a while like the prodigal son, they begin to realize, "Ok, so if I don't abide by truth, I'm eating with pigs," and you go, "You're getting the message, great." "I'm going to go back home and tell my mom and dad they were right." "Good, we're looking forward to seeing you again."

2 John is about that fundamental principle. You need to take a stand. Now, what's interesting is he states in verse 4, "I was very glad to find some of your children..." Once again, I want to emphasize "some of your children walking in the truth," but not all. So, this is what has to happen, when they're not, you need to take a stand. It's going to be very difficult for the woman, and it goes on, and says within the passage, "you need to watch yourself. You can't lose what's been accomplished in your household." (2 John 1:9) Obviously, she's been walking in the truth all along, and if you look in verse 9, as we talked about last week,

“Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

(2 John 1:10) If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting.”

Don't welcome them. Don't say, "I'm glad to see you." Once again, we talked about how maybe even overly strict this seems; but the point is that there is a place or a point in which a person goes too far in the home. Now, you've got to take a stand. So, the fundamental question that I really wanted to clarify this week was, "What exactly does it mean to go too far?" That's an interesting question. Then, to whom is it really that you say, "there's the door."? I mean, who is it that you say that to? So, hopefully we can clarify some of that today.

When I think about going too far, in the passage, if you look in verse 9, "Anyone who goes too far." Once again, we talked about this last week, and just touched upon it; but the emphasis clearly is they continue to go the wrong way. Now, the focus of that is a sense of rebelliousness. In other words, you tell somebody, "You need to stop." I like the way it's put in James, "You know, we all sin in many ways," and there's a realization, "that's true; we all sin in many ways." The question is, when you're corrected, will you stop? That's an interesting question because there's a realm where it gets into rebelliousness, and as we'll go on to see, there's a point where that rebelliousness begins to infect the whole dynamics of the family.

So, what is this that we're talking about? What is this "going too far"? Well, there's a passage in Matthew 18 that talks about it and gets us out of the realm of the family but gets us into the realm of the church; which is a family, or *the* family of God. If you look with me in Matthew 18, you'll see it pictured here within the text. Of course, one of the great things within this passage is Christ warning the disciples of stumbling blocks. Specifically, He goes on to say, "I want to say how much I hate stumbling blocks." People causing other people to trip up, to not believe, is really the focus; to not trust in God; to not follow Him. There are all kinds of lifestyles that really divert people from Christ, and how horrific that is when you think about it; because what a marvelous Gospel we have. Hebrews will say, "How shall we escape if we neglect so great a salvation?" I know people think that if in fact it's all by grace that we can sin, and that grace may abound; but Paul is very clear about that. The Spirit of God doesn't give you license to sin. In fact, it gives you a greater condemnation if you reject the love of God.

I don't know if you're familiar with the story of the parable of Jesus in Matthew 21, but He turns to the Pharisees, and He goes, "Let me tell you a story." He says, "A guy has a vineyard, and begins to send out his workers to invite people in and he goes, 'Go see if my vineyard is being taken care of.' So, he sends his messengers and finds out that they get beat up and abused. Then, they come back, and the owner goes, 'What are they doing.'" Then, he says, 'Ok, I'll tell you what I'm going to do, I'm going to send my son. If I send my son, they're not going to mistreat my son.'" He says, "He sends his son, and they kill him." He says, "What do you think he's going to do?" Now, that's a picture of grace. You have the law with the prophets; and all

the prophets are coming, and they're telling you what the truth is. Then, people beat up the prophets and abused them and all sorts of things, but He sent His Son. Now, people abuse His Son. Now, people on top of abusing Him, won't receive the gift of God's grace, and they spit on the cross. What do you think He's going to do? All you have to do is read the rest of Matthew 21 and you'll see; but the point of the text is that grace has a greater price because you're spitting on the love of God. You're not just going against His law. Now, you're going against His love, and there no longer remains a sacrifice for sins. If you go against His love, what do you have after that?

So, what is often perceived is that grace has less of a culpability, but that's not true. It has more, and more responsibility. So, as you look in Matthew 18, Jesus says, "You don't want anybody to stumble over these marvelous words that I give you." He describes it by saying, "Look, whoever stumbles and causes one of these little ones to stumble," well, verse 6, believe me, "it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea."

In other words, God takes stumbling pretty seriously. So, as you go on in the passage, He then says in verse 15 that if your brother sins, you need to say something. Why? Because if he keeps sinning, he's causing stumbling. He's hurting people. People are being hurt not only by his sin but are being taken away from and in some cases even being tempted from following God.

"If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother."

(Matthew 18:16) But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.

(Matthew 18:17) If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church..."

Now, what we're talking about is somebody going too far; an incorrigible type of individual; a rebellious type of person; somebody that is defiant against what truth is. If you look in 2 John, it says, "Look, watch out if he does not abide in the teaching of Christ." We're talking about the Gospel of Christ. Now, once again, I know it's good news. The gospel is good news. I mean, that's the word itself, isn't it? "*Euangelizō*," "*Eu*," being "good." "*Angelizō*," "message," where we get the word "angel." So, God has given us a good message. Now, what does "good" mean? Here's the definition: Good not only means something that is good and pleasing, but it also means virtuous, righteous and truthful. So that the message itself is not just something that sounds good, but it's something that changes the life. So, when we say we have good news for you, the news is virtuous good, and then on top of that, it's very pleasing to us because God saves us; but what does He save us from? He saves us from sin.

If you go back to 1 John in chapter 3, John just wants to remind everybody “Ok, you do know why Jesus came?” and people would say, “Yeah, so I can have everlasting life and I can sin all I want to.” Then he goes, “No, that’s not why Jesus came.”

(1 John 3:5) “You know that He appeared in order to take away sins; and in Him there is no sin.”

So, our Gospel is about the transformation of our lives, and a desire to not want to sin anymore. That’s part of the good news. I hate to tell you, some of these people go, “Good news, we can sin all we want.” No, no, no, that’s not the good news. The good news is you don’t want to sin anymore. That’s the good news.

Then it goes on and says in verse 7,

“Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;

(1 John 3:8) the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.”

So, the good news is that we’re against evil. We hate sin in our own lives first and foremost. We are highly uncomfortable when we’re surrounded by those that are in a gross way sinning and rebelliously so, to the point where they are defiant against any kind of correction. Once again, we all sin in many ways, but as your sin becomes infectious and hurtful towards those around you, it’s time to get rid of the cancer. Matthew 18 gives us the interesting picture, “Ok, your brother sinned, go talk to him about it.” Once again, the thought is, “Eh, I just don’t want to rock the boat,” “I don’t want people to think that I’m a goody two shoes,” or whatever your thought process is; but something oftentimes kind of holds us back from taking that stand. But you need to go talk to them. You need to say, “This is wrong,” and you need to say something else; something like, “It’s got to stop.”

Now, when someone continues to go in the wrong direction despite what you’ve said, now they’re going too far. They’re beginning to defy the rules of the life of Christ, the righteousness of Christ. They’re becoming defiant in that. So, we’re going to define this a little bit clearer as we go, but that point has to come; that position has to be there. The leader of the household needs to take a stand. Of course, 1 Timothy 3 talks about the fact that an elder in the church has to be one who manages his own household well. If he doesn’t manage his own household well, how can he manage the household of the church of God? So, your own home is a testing ground that legitimizes whether somebody is prepared to minister within the church. Is that household in order? Now, of course, you can’t control the kids once they move out, but when they’re in the house, who’s in charge? Are we doing what’s right? Once again, as for me and my house, we’re going to serve the Lord.

So, his point to the woman is when they go too far, you can’t coddle them. As we were talking about, you can’t aid and abet them. You have to take these stands. Once again, there’s still a little ambiguity about who it is we put out; at what point do we do this? So, if I can clarify that,

we're going to look in a passage found in 1 Corinthians 5. 1 Corinthians 5 is a famous passage that deals with a sin that was not being dealt with in the church. Once again, the church is a household, as Paul talks about in 1 Timothy 3:15; the church is a household of God, and we are the pillar and support of the truth. The same thing that he's saying about every household, that you should be a pillar and support of the truth. Your house should be established on the truth of God; on what is right and wrong. Not based on what you think it is, but based on what Christ says it is, and that's the truth.

So, where do you take your stand? Well, what's clear within the passage is somebody is being immoral. The immorality has now gone to such an extent that those around the person that was immoral are now beginning to laugh at it. This is a joke. Nobody thinks anything of it; and nobody has seemingly stood up, and said, "That's wrong." It's such a horrific thing. As Paul says, "Gentiles don't even think it's a good thing to do." It was pretty gross. Paul then says, "I'm going to tell you what has to happen. The guy has to get out. You need to get him out." Now, what's interesting is he goes on, and says, "Look, it's not our job to go around judging the whole world, but in our house, you can't let this happen." Within the passage, he not only deals with that issue, but he actually gives us an interesting list. So, if you're ever really confused, maybe the list will help you. If you look in 1 Corinthians 5:11, he says,

"But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one."

The passage conveys to us a group of people that are clearly rebellious, doing things that are hurtful to others. If you look at this list, whether it's reviler or covetous, or immoral, it's affecting those around them; infecting those around them. In fact, his statement in 1 Corinthians 5:6 is:

"Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?"

(1 Corinthians 5:7) Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed."

The point of the passage is that it's infiltrating and affecting people. Now, what I'm going to do at this juncture, is clarify to you exactly who it is that you need to get out. So, here it is, just three simple words:

Those who are destructive.

Those who are defiant.

Those who are divisive.

That's basically the three groups of people that you're going to see. You're going to see the reason why because those people begin to hurt those around them. If you look in 1 Corinthians 3:16, it says,

"Do you not know that you are a temple of God...?"

Now, there's another text that talks about the individual, your body is a temple of the Lord. That's not this passage. It's not talking about the individual being the temple of the Lord. It's talking about "you," plural. Now, the "you," plural is the church. So, his point is that the church is the temple of the Lord. We can put it this way: If in fact your house is full of believers, your household, you are a temple of the Lord. Now, it reads this way,

"Do you not know that you," plural, "are a temple of God and that the Spirit of God dwells in you?"

(1 Corinthians 3:17) If any man destroys the temple of God..."

Well, that's what we're talking about. There are those that are destructive to the temple of God. That is to say that they're destroying the standards of God within the house. They're making light of what is important, the Gospel of God is being defamed. You go, "Well, what do you mean? They still say that they believe in Jesus." Ok, but you deny Him by your deeds. Is that Biblical? Thanks for asking. In Titus 1 there's a concern of Paul that these were going to infiltrate the church and the body of Christ. So, Paul writes to Titus, and he says, "Look, you need to deal with these." Obviously, when Paul writes to Timothy, he goes, "There are going to be some that want to be teachers, and they're very arrogant about taking strong stands, but they're talking about things they didn't even know what they're talking about." So, there are going to be people like that too.

Titus 1:10 reads this way,

"For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,

(Titus 1:11) who must be silenced." Why? "Because they are upsetting whole families."

Christ has come to save us from sin, right? To bring us into morality. Christ has taught us, while being reviled, we do not revile in return; but we give a blessing. So, if you have a reviler, what is that saying? He's going against Christ. He's going against the teachings of Christ.

So, they "must be silenced because they're upsetting whole families." When you go and do things the way the world says to do them, and you let that reign in your house; you're going to have an upset family. If you do things the way Christ tells you, you're going to have a family of peace. So, they're teaching things that they shouldn't teach, and it seems there's some kind of gain in there from it. Sometimes people in a household will gain positionally. They'll gain by virtue of their able to get what they want so they're happy about that. Just because someone's



not going to question, argue, debate with them, or say, "You can't do that." If you look with me in Titus 1:16, there's an interesting verse, and I told you I had a verse for it. It says this,

"They profess to know God, but by their deeds they deny Him."

There are a lot of people "having a form of godliness, but denying the power thereof." (2 Timothy 3:5)

So, we're not just talking about rhetoric. In 1 John, John is talking about truth, and truth is actually in the changing of physical things that you do. In other words, your light is going to so shine before men that they'll see your good works. You're going to be a different person. You're no longer living the way that you did. Well, the world brings in a different teaching. The world brings in a teaching that's "I know God and I can do anything I want to," but that's not God; and that's a false teaching. It permeates the household like gangrene, as Paul will talk about. He says you've allowed these false teachers, and they're coming in and it deadens the flesh. It keeps people from doing what God says to do. You're a stumbling block. It would be better that a millstone be hung around your neck, and you be dropped in the depths of the sea. So, what is the passage talking about? Well, it's somebody going too far. They're incorrigible, unwilling to listen, rebellious, defiant, "I'm not going to do the right thing, and I don't care how it affects anybody else." It doesn't matter if in fact pain, sorrow, hurt, and all kinds of torturous things are happening to everybody around them. They're going to do it anyway, and you're going to have to say, "Enough; because of the fact that you're being destructive to this household. You're being defiant in this household; and you're being divisive in this home." You know how when evil comes in? You almost instantly have one pitted against the other, and how it just destroys the whole harmony and peace of a home. Why would you allow that to continue to exist in your home?

Paul writes to these people, and he goes, "You should have done this a long time ago. You should have gotten them out of your home a long time ago." "I don't want to do what the rules are." Ok, you just can't not do the rules in my house. Whatever you want to do; and let the consequences teach you. That's why Paul says, "I've turned them over to Satan." What do you think he means by that? He turns them over to the world. He's the god of this world, right? So, he turns them over to the world. Let the world beat you up. You think you have the right way to do things, go ahead; go into the world and see what it's like, but you're not going to do it in my house because I don't want to send a message that it's ok. I don't want to send a message to you that it's ok. I don't want to send a message to the people that are in this house that want to do the right thing that is ok; because now what do you think they're going to be thinking? We're not going to allow this to exist. All the way you begin to realize that God has established this church as the household of the faith and each household as a household of faith; to take stands, to do the right thing. I think that's one of the reasons why this book is so important; because it actually puts it in the household. It says, "You can't do this." "Yeah, but it's family, so I need to act like I'm happy to see them." Don't act like you're happy, "I'm not happy to see you. You're doing the wrong thing." Look, if a member of your house went out and committed a

murder, and they came in, and said, "Good to see you!" Would you say that it's good to see them? Really? They just murdered somebody; how would you respond to them? Would you say, "Welcome! The police are looking for you." Yeah, the police would be looking for you now.

There's nothing there that's going on that you're going to help by ignoring the evil. Here's the bottom line, you're not loving that person in truth. You're not loving that person, because you're saying it's ok that you're killing and destroying yourself; because really, it's a self-destructive thing to continue in sin. In this case, it seems as if by the time you go into 2 Corinthians that you realize maybe this guy repented because the church is now called to welcome this person back in, and how wonderful that is. Like Joshua said, there has to be sincerity about this. People go to God, and they go, "Ok, you caught me. I'm sorry." Then, people say, "Well, he said he was sorry." You, as parents, did you fall for that one? Just because your kids said that they were sorry, did you fall for that every time? I didn't fall for it. I'd look at them, and go, "What do you mean by that?" "Well, I guess I don't want to do it anymore." "Are you going to do it anymore?" When you start seeing hesitancy, you go, "Why don't you go back to your room and think about it a little bit more?" Because you're not satisfied with "I said I'm sorry." You want sincerity and truth in your home. This is what Scripture is talking about, somebody that goes too far they've become critical and hurtful in the things that they've done. They've become destructive in the things that they've done. It's affected and it's infecting. So, Scripture's saying that you need to take a stand. I'm going to go back to the fundamentals, we all sin in many; but when someone is confronted with this, "you've done something to such a degree that it's hurting people." You need to be very clear, "I'm not going to let this in my house. I'm not going to let evil in my house, and I want to let you know that I think it's wrong."

Now, there's another point that I really want to emphasize, and that's this: More is at stake than just you and me doing the right thing; the Gospel is at stake. What I mean by that is that a person's soul is at stake, the souls of those around them are at stake. That's why Jesus said that it would be better for a millstone to be hung your neck than you cause somebody to stumble; because people's eternal souls are at stake. We're not talking about how today, the worst thing that can happen is, "I'm going to get my feelings hurt. People are going to respond negatively." This has nothing to do with you. It has everything to do with eternal life, and eternal life is on the table. So, what are you going to allow to come into your house to divert the truth of eternal life? Are you going to allow it to be skewed to such a degree that it's not recognizable? See, this is fundamentally what Paul is talking about in 2 Corinthians 4. Verse 4 begins to convey that the god of this world has blinded the minds of the unbelieving. He said, "It's for this reason that we come to you in sincerity and truth;" because the best way for the minds or people of the world to be blinded is from Christians being insincere and disingenuous, living a life of evil, and okaying evil. "Is it ok with you if I go blow up my neighbor's house?" "Oh yeah, go ahead." Ok, really? So, you're ok with that? Then somebody says, "Ok, so you're a Christian?" "Yeah, it's ok. I'm a Christian too. I'm a Christian, Muslim, or whatever. Just to make you feel good I'll be whatever." There's no love in any of that. Do you see what the point is? We have a Gospel that's at stake.

There's a passage in 2 Peter, and we'll end with this. There are those in 2 Peter 2 that are bringing in "destructive heresies." In verse 1 it says, "even denying the Master." What would cause somebody to deny Christ? Well, oftentimes it's people's pleasures, "but I want to live this way." Yeah, but you know Christ says not to. "Yeah, I don't know if I fully agree with Him." It doesn't take long before you suppress the truth in unrighteousness. That's what you do.

It goes on, and says in verse 2, "Many will follow their sensuality, and because of them the way of the truth will be maligned."

So, when people are doing the wrong and they get in this rebellious state that they don't care who they hurt. Once again, we're emphasizing that you begin to take your stand when people start getting hurt. You're not going to let people continue to get hurt, are you? So, you step in, and you say, "We're not going to hurt people here." What's interesting is that those that are pursuing their own personal desires are willing to criticize the truth. So, people begin hating the church or the pastor for taking a stand. I've oftentimes said to people, "Look, if you disagree with me on something, tell me." Now, I know that people are thinking, "Well, you can argue Scripture better than I can." I'm not going to sit and argue with you, I'm just going to tell you, "What does it say?" That's all I'm going to say, and if you come up with a different understanding then either I'm reading it wrong or you are, but we need to find out what it says; and I'm going to do whatever it says.

In this passage he goes on, and he says that there's people who come in and say, "It's ok." They encourage you, and go, "Do whatever you want to do, it's ok." Sometimes saying "It's ok" is not doing anything when they're doing wrong. According to verse 9 and earlier, God will rescue the godly, He's going to judge the wicked. Then it says in verse 10,

"And especially those who indulge the flesh in its corrupt desires and despise authority."

So, one of the signs somebody has gone too far is what? They despise authority. Now, another way of actually translating that is they think little of authority. It's always seemed bizarre to me how when someone's boss tells them to do something, and they go, "Well, I got to do it because he'll dock my pay if I don't do it." So, they're kind of afraid of their boss, then they come to church, "Eh, it's just the pastor. He only represents God. No big deal."

So, they "indulge the flesh in its corrupt desires." They despise or think little of authority. Watch the phrase here: they are "daring," you can put in there "presumptuous." They start twisting Scripture according to the way that they want to. "Self-willed." See the word "Self-willed" there? That's actually where we get the word "hedonistic." It means "self-pleasing." That's what a Hedon is. To be hedonistic is to focus on your pleasures. So, whatever makes me feel good.

"They do not tremble when they revile..." Now, reviling if we were to literally translate it would be the word "blaspheme." "Blaspheme" is emphasizing someone speaking against somebody or

in the context, railing or vilifying them; “these bad people.” They’re saying something against godly people in some cases.

“They do not tremble when they revile,” watch the text here, “angelic majesties.” A lot of times this is defined as “angels,” but it’s actually not the term because it doesn’t use the word “*angelizó*.” The term that is used is “*doxa*,” which means “glories.” The purpose of putting the word “glories” in there is that it defines a group of people or majesties that are worthy of honor and respect. In other words, the point of the text is that those that are worthy of praise, virtue of the way they live their life in godliness, and those that are worthy of praise because of their great majestic being; some in the heavens and some on the earth, it doesn’t matter where, they’re worthy of praise. They’re willing to tear down those people, those sources because, why? They’re defiant, and they’re very bold about it. So, anytime you ever see anybody tearing down any authority that God has ordained, guess what? You have a real problem on your hands. You have a defiant person; you have somebody that becomes destructive to the body of Christ. “I’m not going to listen to the church.” Well, ok. Out of my house.” That’s what I would say. “I don’t want to go to church.” Ok. Don’t go to church in somebody else’s house, but as for me and my house, we’re going to serve the Lord. We’re going to follow Him. God gives you a responsibility, and I think one of the things that John is saying is you have a responsibility in your home. You have a responsibility to set standards. We know that people grow up and they move, that’s fine, but as long as they’re living in my house, we’re going to serve the Lord. Now, we know that some people can’t because of illnesses or whatever because it’s difficult for them to go, but what we’re talking about are fundamentally three things: People who are destructive. People who are defiant. People who are divisive. He’s saying that you can’t allow them to stay there because they continue in this realm and now it infects and hurts everybody else.

### **Closing Prayer:**

Father, we give You thanks for Your word. We give You thanks for a book that begins to tell us how to establish this whole thing of responsibility within our own homes. We realize that the worst thing that can happen is not that our kids do not like us, but that they would rebel against the truth. Lord, we don’t want to send a signal in any way that it doesn’t matter. It does matter. It is their eternal soul that we’re talking about; and how can I love my kids Father, if I don’t care about their eternal soul? Lord, we ask that You give us fortitude. We ask that You give us a love that is rooted in truth. We ask that you give us true love for those in our family. Lord, we would ask that You give us the strength to abide by this because we know so much is at stake.

With your heads bowed and your eyes closed, I don’t know where you are in your household, but I would say this, heads of the house, you’re in charge. Now what you think is important, what you pursue, the standards that you uphold, well, that’s going to send a signal; but you’re going to be held accountable for the message that they saw. In many respects, that’s what this book is about. We have a responsibility.