



OHBC MEMORY VERSE – WEEK #51

THIS WEEK'S VERSE: COLOSSIANS 2:6

“As ye have therefore received Christ Jesus the Lord, so walk ye in him:”

Why Colossians 2:6?

Because in terms of living the Christian life, there is not a more important verse in the Book of Colossians, and perhaps even the entire Bible! Yes. This verse is that significant!

Notice the first word: “as.” Students of the Bible have noted for centuries that the two most important words in the Bible are the simple words, “like” and “as.” God, Who as our omniscient Creator is certainly the greatest Teacher that could ever possibly exist, knows that one of the most effective methods of teaching someone something that they don’t understand is to relate it to something they do understand. So that you can say, “Okay, you understand ‘this’. Well, ‘this’ is LIKE ‘this,’ or, ‘this’ is AS ‘this.’

So, as the Spirit of God inspires the Apostle Paul to write to the Colossians (and us!) about how it is that we actually live the life we have been called to live (i.e. our “walk”), Paul begins with something he knows every true believer in Jesus Christ understands. Namely, how it is that we “received” Him, or how it is that we were saved. He says, “AS ye have therefore received Christ Jesus the Lord.” The word “as” should stop us in our tracks, and cause us to ask ourselves, “Okay, how did I get saved? Just how was it that I ‘received Christ Jesus the Lord’?”

So I ask you, just how did you get saved? Was it because you got sick of the way you were living, and told God that from now on, you were going to “do better”? And so you worked your way into a right standing with Him, and He accepted you because of your righteousness, so that you could accept Him? Listen, if that’s your testimony, what you need is to get saved! You need to “receive Christ Jesus the Lord”! How did you get saved? It was very simply, “by grace through faith” totally apart from your works (Eph. 2:8-9). That is the only way you COULD be saved. It wasn’t ONE of the ways, it was THE ONLY WAY!

So, God says to us through Paul, “Okay, do you understand how it was that you got saved?” And, of course, our response is, “Yes. It was by grace through faith.” And so God says, “Okay, living the Christian life is done the same exact way! ‘This’ (living the Christian life) is AS ‘this’ (how you got saved)!” In other words, God is saying, “You walk in the Christian life the same exact way you got saved: ‘by grace through faith; and that not of yourselves: it is a gift of God: Not of works, lest any man should boast’” (Eph. 2:8-9).

So many have the tragically mistaken idea that when God saved them, He kind of yanked them out of the flow of life for a minute, brushed them off and cleaned them up, and thus, qualified them for heaven, and then just sort of patted them on the behind and said, “Now, get back in there, and ‘do better’ this time!” No, no, no, a thousand times, no!

The fact is, you (in your flesh) have no more ability to live the Christian life now that you’re saved, than you had the ability to save yourself before you were saved! “OUR” righteousnesses now that we’re saved, are no more acceptable to God, and no less stinky to God than they were before we were saved (Isa. 64:6). That’s why Paul said in Philippians 3:8-9, “That I may...be found in him, not having MINE OWN righteousness, which is of the law (i.e. human works, human effort, what WE do), but that which is through the FAITH OF CHRIST (you see, it’s not even OUR faith! It’s empowered by the gracious gift of Christ’s faith! Wow!), the righteousness which is OF GOD by faith.”

How did you pray when you “received Christ Jesus the Lord”? It was something like, “Lord, I finally get it. I realize that I can’t live according to Your holy standard. I don’t have the ability to save myself. I realize that all of my good works push me further and further away from You, because my salvation is not based on MY works, but YOUR work. And by faith, I reach out to receive Your gracious gift that I could never earn or merit.”

Listen, it is that same heartfelt recognition and dependence that is the key to our walk as believers. In fact, it is the same basic prayer: “Lord, I finally get it. I realize that I can’t live according to Your holy standard. I don’t have the ability to live the Christian life myself (Rom. 7:18). I realize that all of MY good works push me further and further away from You (Phil. 3:9), because the Christian life is not based on MY works, but YOURS (i.e. Not me living FOR you, but You living THROUGH me – Gal. 2:20). And by faith, I reach out to receive Your gracious gift that I could never earn or merit.”

As we hide this verse in our hearts, may the simplicity of our salvation (II Cor. 11:3) teach us the glorious and gracious simplicity of living the Christian life. We walk in the Christian life the same way we were saved, “BY GRACE THROUGH FAITH.”

DAY 255

TODAY’S READING: HEBREWS 11-13

OVERVIEW:

The examples of living by faith; the necessity of chastisement; the exhortation to endure; remembering others.

HIGHLIGHTS & INSIGHTS:

Hebrews 11 is one of the most popular chapters in the Bible. It is often referred to as “The Hall of Faith”. It lays out for us clear examples of what it means to live by faith. We know God wants us to live and walk by faith, but what that actually means can seem somewhat sketchy or nebulous. That’s why God presents in Hebrews 11, a panorama of men and women who walked by faith: so we can see what living and walking by faith actually looks like.

It’s also interesting to keep in mind what God reveals about the people mentioned in this chapter. Many times we read a chapter like Hebrews 11 and think that we could never live like that, because those people were “men and women of God!” How easily we forget that they were men and women just like us! Think about it. Noah got drunk after the flood. Abraham had a problem lying about his wife because he was more concerned about himself than he was her. Sarah thought she needed to help God out with His promise to Abraham. Jacob deceived and lied to his father in order to get his father’s blessing. Moses was willing to kill a man in his “service” to God. Rahab was a harlot. Samson wasted most of his life and ability pleasing himself. David committed adultery and murder. Were these people really “great men and women of God” or were they just men and women like us, who simply chose to exercise faith in God and His Word?

Obviously, there is a tremendous amount of personal application we can make from this chapter, but we can only touch on a couple of points:

1. Biblical faith results in action. Notice that each example is an action that had its root in faith. When I am walking “by faith,” I’ll just bet you, I’ll be walking “in the Spirit.” The result of that walk will be evidenced in my life. Not because I manufacture something, but because biblical faith results in action.
2. Biblical faith changes our values. As Laodiceans we want to have the best of both worlds. We want to walk with God, but we also want to enjoy the pleasures of this life. Biblical faith enables us to see the emptiness and vanity of this world. Biblical faith embraces “another country, a better country”. Biblical faith looks for a city whose builder and maker is God. What are you looking for?
3. Biblical faith is what pleases God. It sounds so simple. Why then do we try to please God with all of our human efforts? Do you think God is pleased by what you do? Do you think He is pleased because you go to church, give your money, sing praises, read the Bible, pray before meals, etc.? All of those things are great, but none of them are the real issue. The real issue is, are you living by faith, or trying to please God by your actions (i.e. your flesh). Remember, biblical faith will result in actions, but those same actions carried out in the flesh as an attempt to please God are worthless.

The only way you and I will live a life of faith is to follow the admonition given in chapter 12 and verse 2: we must LOOK UNTO JESUS! Our sights must be set on Him! He must be the goal we strive to attain.

When He is not, if you are God's child, God will seek to work in your life (i.e. chastisement) so that He is the priority. Notice, that not only are we to look unto Jesus, but we are to look diligently (12:15)! There are many ways we get our focus and eyes off of the Lord and onto this world. For some it is the immorality so prevalent in our culture. For others it is bitterness because of what someone did or what someone said, or because of their circumstances of life. For others it might simply be watching out for themselves. Whatever it is, even something not necessarily wrong, we must be willing to set it aside.

Get your eyes of yourself, off of others, and off of this world, and onto the Lord Jesus Christ, and please Him in your walk by faith!

DAY 256

TODAY'S READING: JAMES 1-5

OVERVIEW:

Patience in tribulation; encouraging impartiality; the power of the tongue; true humility; the failure of money; the power of prayer.

HIGHLIGHTS & INSIGHTS:

The same question we asked at the beginning of Hebrews is applicable as we get started today in the Book of James: To whom is this Book written? Most people come to the Book of James and read it without considering that fundamental question. We usually read James (as we do Hebrews) just like we read the letters written to local churches or leaders of local churches (Romans-Philemon). However, the Book of James is not written to a local church or a leader of a local church. Notice that in 1:1 it is written to "the twelve tribes scattered abroad" – Jews!

The key principle God is communicating in the Book of James is that genuine, biblical faith results in a changed life. Historically, this Book was written to Jews that had made a profession of faith in Christ, to teach them their faith should and will change their life. In a doctrinal, or prophetic sense, this Book is written to Jews living during the tribulation to teach them how to live out their faith in difficult circumstances. In a devotional sense, this Book is a very practical manual to help us understand how our faith should be lived out.

The Book can be broken down as follows:

- Chapter 1 – Real faith should endure temptation.
- Chapter 2 – Real faith should show no partiality.
- Chapter 3 – Real faith should change our speech.
- Chapter 4 – Real faith should transform our relationships.
- Chapter 5 – Real faith should anticipate His return.

As mentioned above, there are many practical applications we can make to our lives from the Book of James. Here are a few to help you get started as you read this Book:

1. Be a doer of the Word. (1:22-25) What a slap in the face these verses provide to our Laodicean generation. As Laodiceans, we often feel that we are sitting in a good place spiritually because we "know" quite a bit about the Bible. God clearly reveals that it is not what you know, but what you do with what you know that is important! We need to judge ourselves the way God does – not based on our knowledge, but based on our walk.
2. See how God sees. (2:1-13) What kind of people do you give preferential treatment? We may not banish the poor to the back rows while escorting the rich to the front as James talks about in this passage, but do you view the poor and/or other people groups the same way you esteem the rich and successful? Are you willing to talk to the visitors at church that you view as "sharp," but don't have time or interest for those that don't look like they would be "your kind"? God help us. We must seek to reach out to those whom Christ is touching regardless of their socio-economic status, race, or background.
3. Watch your mouth. (3:1-18) The questions James suggests in this passage deserve an answer! How is it that the same mouth can speak both blessing and cursing? How can we pray and sing such awesome words to God, but be so rude and cutting in talking to people and about people? James is right, "My brethren, these things ought not so to be."

4. Humble yourself before God. (4:1-10) We live in a culture that teaches us to watch out for ourselves. Our natural thought process is to lift up ourselves in the sight of others. God's command is the complete opposite. We are to humble ourselves before Him, and then His grace will work in us to lift us up. I love Andrew Murray's comment concerning humility: "Humility is not thinking meanly about yourself. It is not thinking of yourself at all."
5. God answers prayer. (5:14-18) None of us would dare say that God doesn't answer prayer, but do our actions reveal that we really believe that He does? Do we really believe God hears us and cares about the needs we bring before Him? Do we really believe that the "effectual fervent prayer of a righteous man availeth much"?

May we apply the incredibly practical truths of this Book, allowing God's grace and power to be displayed in and through us.

DAY 257

TODAY'S READING: I PETER 1-5

OVERVIEW:

The call to be holy; Jesus Christ is our cornerstone; learning to submit; the relationship between a husband and wife; suffering for the right reasons; yielding everything to Christ.

HIGHLIGHTS & INSIGHTS:

As the Book of I Peter opens, Peter is pointing these believers who were enduring intense suffering toward the "lively hope" that was theirs because of "the resurrection of Jesus Christ" (1:3). He reminds them that though all of their possessions may be taken from them in this life (as many of them had experienced in their suffering), God has promised them "an inheritance incorruptible, and undefiled, and that fadeth not away," and that it has been "reserved in heaven" for them. Peter recognized that that promise would make life in the future glorious and filled with rejoicing, but that for this present time, the readers of his letter were "in heaviness through manifold temptations" or trials.

Verse 7 of chapter 1 is a BLOCKBUSTER. It lets us know several key things about the trials, difficulties, and sufferings we endure in this life. First, it lets us know that these difficulties are not some random acts of fate, but rather the God-ordained "trying of our faith." In other words, God has our faith in the witness stand, and wants to see what it is made of. Because of Peter's understanding of these trials, he uses a term to refer to them that seldom comes to mind when the bottom has seemingly dropped out of our lives. He refers to these difficulties (trials) as "precious." His point is, they aren't precious because of what they are, but because of what they actually accomplish. God has either appointed or allowed these circumstances to come into our lives to purify us as we move toward our ultimate accounting before the Lord Jesus Christ at His appearing.

Just as gold is the most "precious" commodity on earth from man's vantage point, our faith is the most "precious" commodity on earth from God's perspective. And just as gold is purified as it is "tried in the fire," so also are we (or is our faith)!

Peter gives his readers all of the hope and confidence we need as we face the trials of life, reminding us that God's intention through them is that we "might be found unto praise and honour and glory at the appearing of Jesus Christ"! Peter's point is, knowing that "praise and honour and glory" will be the result in "THAT" day, should have a major impact on our attitude today!

The Book of I Peter is all about being set apart for God's use. Another way to say that is to say that this Book is about us being "holy." Usually when we think of "holiness," or being "holy," we start to make a list in our minds of the things we can and cannot do. While holiness certainly dictates what we do and do not do, it is certainly not the main thought behind God's command in 1:16, "Be ye holy: for I am holy." Being holy is not a matter of rules and regulations. It is about God working in us to make us like Himself, changing us from the inside out – not the outside in.

As Peter continues his epistle, he lets us know that not only should our holiness manifest itself in our reaction to trials, but in our submission to the authorities God has placed in our lives. Even when those authorities are wrong we are to have an attitude of submission, not looking to get our own way. In light of

Peter's instruction concerning Christian submission, it is difficult to reconcile that in the 21st century we have "Christian" organizations and lawyers fighting for Christians' rights! Obviously, that doesn't mean Christians can't use the laws of the land to try to bring about change, but demanding our "rights" is a concept foreign to the Bible. Jesus left us an example of submitting to those in authority even when they were wrong. In fact, God even specifically says that it is "thankworthy" if we suffer wrongfully for being a Christian. When we do, we remind Him of His Son! That's why He becomes so filled with thanks. (Imagine that, God thanking us for something!) Correct me if I'm wrong, but I'm afraid that fighting for our "rights" has something to do with our not wanting to suffer.

Peter reveals that holiness also expresses itself in having a right relationship with our spouse. A right relationship is the result of husbands honoring their wives, and wives submitting to their husbands (3:1-7). Notice also, that carrying out your biblical responsibility to your spouse is not dependent on whether or not they fulfill theirs! Husbands are to honor their wives even if the wife isn't what God wants her to be. Likewise, wives are to submit to their husbands, despite his shortcomings, and even his disobedience (3:1).

Have you ever noticed that the things that are valuable to God just happen to be the very things that this world is against? Wives, check out the value God places on a "meek and quiet spirit" (3:4). The world despises such a concept! Husbands, honoring your wife in this culture may not make you a "macho man" in the eyes of your buddies, but it will keep you on praying ground with God (3:7). That's how much value He places on your responsibility to your wife. If you refuse to honor her, He will refuse to hear you when you pray!

Next, Peter shows us that holiness also expresses itself in having love, compassion, and one mind with other believers (3:8-9). True holiness doesn't render evil for evil, or railing for railing, but rather blessing. I think it is worth noting, that not rendering evil for evil and railing for railing is in the context of having "love as brethren" (3:8-9). That should let us know that there will be times when some other believer is going to wrong us. They might do something to us or say something about us; it might be premeditated, or it might not. What is your response going to be? Is it going to be to "bless" them, or to "get even" with them? Will we offer forgiveness, or will we hold a grudge? Being holy (being set apart for God's use) does not express itself in seeking vengeance upon others – whether by doing them evil, or wishing it upon them.

As you read through I Peter you will notice a recurring theme: loving the brethren, and enduring suffering for Christ. It just so happens that those two things seem to be the very things we have the hardest time doing! Pride in us keeps us unwilling to cover the sins of others when they wrong us (4:8), and makes us think that we deserve better in the midst of suffering. Perhaps that is why God commands us in chapter 5 to humble ourselves under His mighty hand. But how do we do that? Pay careful attention to 5:5-7. God doesn't end the sentence in verse 6, but rather, completes the thought of verse 6 in verse 7. The way we humble ourselves before God is by casting all of our care upon Him! Most of the time this verse is applied in times of sorrow, and rightfully so, because it does certainly teach us that God cares for us. However, God wants this verse to become practical for us, not just with the cares that make us sorrowful – but with everything we find ourselves "caring" about. Who of us doesn't wrestle with the "cares of this world" (our finances, our careers, our families, our future)? Notice that 5:7 says that God wants us to cast ALL of our cares upon Him. God wants us to genuinely surrender every aspect of our lives to Him. That's what genuine humility is all about! And that's when God pours out His grace (the desire and power to obey God) upon us (James 4:6).

DAY 258

TODAY'S READING: II PETER 1-3

OVERVIEW:

Growing in our faith; the superiority of God's Word to experience; false prophets and teachers; the Second Coming of Christ.

HIGHLIGHTS & INSIGHTS:

Peter writes his second epistle to remind these believers of truths they already knew, but needed to always have in remembrance. Do you ever need to be reminded of what you already know? I know I sure do! There is a major difference between knowing something in our minds, and seeing it become operative in our lives. That's what Peter is driving at.

This Book starts out by revealing the growth process of a believer in Jesus Christ. Just like a baby is born and immediately begins a natural growth process, a believer in Jesus Christ is born again and should likewise immediately begin a process of growth. The result of our growth in Jesus Christ is a life that bears fruit. Peter lets us know, however, that the result of not growing is that we lose our ability to see spiritually, and may even get to the point of forgetting that we were saved! Eternal security is a fact. Once someone is born into God's family they are His child forever. The assurance of our salvation, however, comes only from our growth in Christ. If someone doubts their salvation, it is not our job to tell them whether or not they are saved. That's the Spirit's job. Our responsibility is to point them to the Word of God, and allow the Holy Spirit to reveal to them their true condition.

II Peter 1:16-21 is a key passage to understanding the importance of God's Word and its reliability. The event Peter is talking about is found in Matthew 17:1-8. Jesus took Peter, James, and John up to a mountain and revealed His true glory to them (the glory that will be His at His Second Coming). At that time, God the Father spoke so that the disciples heard Him say, "This is my beloved son, in whom I am well pleased". Can you imagine that experience? Go check out Matthew 17:1-8. Peter, James, and John were totally blown away! What could be more sure than seeing Christ in His glory, and hearing the audible voice of God? Only one thing, the Bible! That's exactly what God is saying in verse 19! We have a "more sure word of prophecy" (1:19). More sure than what? More sure than the experience Peter witnessed! In other words, more sure than even the audible voice of God! That is why we must let the Bible judge every experience. The Bible is what is true. The Bible is what does not change. Do not judge the Bible by your experience, but rather, judge your experience by the Bible.

Just as there are false teachers today, there were already many false teachers in Peter's day. God does not mince words in His condemnation of false teachers. Many people today get upset if you mention false teachers by name. However, we're not talking about people who are simply misguided themselves, but people who are actively propagating a message that condemns others to hell! Notice that these are also the people to which Peter is referring in 2:19-22. Some have mistakenly believed that 2:20-21 teaches that a person can lose their salvation. However, the context makes completely clear that this is in reference to teachers who have never been saved in the first place.

This Book ends with a reminder of the most important date on God's calendar, the day of the Lord! Even in Peter's day, there were already people mocking the Second Coming of Christ, just as there are today. You gotta love Peter's line in verse 5, "For this they willingly are ignorant". It is interesting that the world considers Bible-believers to be ignorant, when the Bible says that they are actually the ignorant ones, and willingly at that! Why does God say that? Because the evidence for the reliability of God's Word is open for all to see. God is saying that the problem isn't that they CAN'T see, it's that they don't WANT to see!

Keep in mind why Peter is writing this epistle. It is to put his readers in remembrance of what they already know. Though we know the truth of 3:11, may we always keep it in our remembrance: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

It is indeed a strange phenomenon that we who know that we should invest our lives in eternal things, spend most of our time pursuing and accumulating things that will simply be dissolved by the presence of our Lord. May that reality cause us to invest our lives in the only two things that will last forever: the Word of God and the souls of men!

DAY 259

TODAY'S READING: I JOHN 1-5

OVERVIEW:

True Sonship confesses sin (chapter 1); true Sonship hates the world's system (chapter 2); true Sonship purifies (chapter 3); true Sonship loves God and His children (chapter 4); true Sonship believes the Bible (chapter 5).

HIGHLIGHTS & INSIGHTS:

There are three things every person on this planet wants: Peace with God, fullness of joy, and security for the future. Interestingly enough, it is precisely those three things for which God said the Book of I John was written and included into the canon of Scripture.

First of all, chapter 1 and verse 3 says, "That which we have seen and heard declare we unto you, THAT (or in other words, "FOR THIS PURPOSE") ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Peace with God is the result of our fellowship, or relationship with Him through the Lord Jesus Christ.

Secondly, chapter 1 and verse 4 says, "And these things write we unto you, THAT (again, "FOR THIS PURPOSE") your joy may be full," which is actually the result of the first purpose (peace with God) and the third purpose (security for the future).

Thirdly, chapter 5 and verse 13 says, "These things have I written unto you that believe on the name of the Son of God; THAT (and there it is again, "FOR THIS PURPOSE") ye may know that ye have eternal life." And this third reason is really the key to the other two, because you will never really experience the peace of God or peace with God, nor the fullness of joy, until you know that you know beyond any shadow of a doubt that you genuinely have been born again. The Book of I John is in the Bible for that specific purpose!

Be it known, the Bible is very clear that every person that is genuinely born again is eternally secure. The Book of Ephesians was written to teach us that as members of the body of Christ, upon our salvation, we were actually placed "IN CHRIST," and then "SEALED with that Holy Spirit of promise, which is the earnest (i.e. down payment, literally, "engagement ring") of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14). If you have genuinely been born again, there is no question about it, you are eternally secure. The only question is, "Have you genuinely been born again?"

For the biblical proof of that, God never refers to "praying the prayer," "walking the aisle," "signing the card," or anything even close. If it were that easy, II Cor. 13:5 would not exhort us to "Examine yourselves, whether ye be in the faith; prove your own selves." God clearly tells us that we are to "examine ourselves" concerning whether or not we are genuinely saved. God tells us in I John 5:13, that the criteria we are to use for that "examination" is the Book of I John. The "THESE THINGS" that John said were "WRITTEN" to let us "KNOW" that we have "ETERNAL LIFE," are specifically chapters 1,2,3,4 and 5 of the Book God was using him to write. In fact, the word "know," or some form of it, is found 27 times in this Book.

What the Book of I John actually does is present two simple tests to let us know that we (or anybody else for that matter) are genuinely saved. There is a DOCTRINAL test, and a MORAL test. Basically, all John does throughout this entire Book is present and expound upon these two tests.

Let's talk first of all, about the DOCTRINAL TEST. The Doctrinal Test has two parts, or asks two questions:

1. What do you say about SIN? Chapter 1 is clear that those who are truly born again are those who have confessed that they are sinners. John adds, "If we say that we have not sinned, we make him a liar, and HIS WORD IS NOT IN US" (1:10)! In other words, we are not saved.
2. What do you say about CHRIST? To be saved, God says that you must believe that "Jesus is the Christ" (2:22). "The Christ" means "anointed." The Hebrew word "anointed" is the word "Messiah." The Jews understood that Messiah ("the Christ") would be God in a human body (Isa. 9:6 – "THE MIGHTY GOD"). Believing Jesus Christ is God (not "A" God, or emanated from God, but "THE" God!) is a necessity in order to be saved (2:22-23).

In short, the DOCTRINAL TEST says that those who are saved are those who believe that God became a man in the Person of Jesus Christ because mankind was hopelessly separated from Him by their sin. If you (or any other person, regardless of their "profession") do not believe those two things, you cannot genuinely be saved.

So first of all, there is the DOCTRINAL TEST, which asks, "WHAT DO YOU BELIEVE?" And then there is the second test, the MORAL TEST, which asks, "HOW DO YOU BEHAVE?" The Moral Test, likewise, has two parts:

1. The OBEDIENCE test. This entire Book is screaming out that you can "KNOW" that you are genuinely saved by your OBEDIENCE. John says that in chapter 2, verses 4-6, "He that saith, I

know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Certainly, Christians do sin (2:1), but the predominant characteristic of their life is obedience.

2. The LOVE test. And the Love Test has three parts. John says that first of all, those who are genuinely saved will LOVE GOD. Again, this is repeated in various ways throughout the Book, but is put very succinctly in 4:19, "We love him, because he first loved us." Secondly, John says that those who are genuinely saved will LOVE THEIR BROTHERS (AND SISTERS). As with each of these tests, it is repeated throughout the Book. A clear example of just how black and white the issue is, is found in 2:9-11: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." And then thirdly, John lets us know that those who are genuinely born again will NOT LOVE THE WORLD. Chapter 2, verses 15-17 say, "Love not the world, neither ! the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

As you can see, the Book of I John is a very important Book for which every person who professes to know Christ should be fully acquainted. Do you pass the tests God presents in this Book to let you know that you know Him?