

LIVING IN THE LIGHT OF LOVE / Sunday School- April 11, 2010

Unifying Topic: LOVE WITHIN THE COMMUNITY

Lesson Text

- I. Light And Love (1John 2:9-11)
- III. Do Not Love The World (1John 2:15-16)
- III. Doing God's Will (1John 2:17)

The Main Thought: He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (1John 2:10,KJV).

Unifying Principle: Hate is rampant in our world, and we see evidence of that daily. Is there another way to live? John reiterates Jesus' teaching about love and exhorts believers to walk in the light of love.

Lesson Aim: To help students appreciate living by God's will and loving one another.

Life aim: To teach how Christians are to genuinely love each other, to sincerely avoid the desires and temptations of the world, and to live according to God's will through Jesus Christ by the Holy Spirit.

2:9 He that saith he is the light, and hateth his brother, is in darkness even until now.

2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

2:11 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.

2:15 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.

2:16 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.

2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

HISTORY:

First John was written to dispel doubts and to build assurance by presenting a clear picture of Christ. John was an aging apostle and perhaps the only surviving apostle at this time. He had not yet been banished to the island of Patmos where he would live in exile. John is the apostle of love. Love is mentioned throughout this letter. The letter is untitled and was written to the church at large. It was sent as a pastoral letter to several Gentile congregations; also written to all believers everywhere.

One of the issues he's dealing with is the teachings of the 'Gnostics—this group who claimed to have special "knowledge". They believed that they had the only real, but secret keys to knowing God. They believed that anything physical was evil, and only non-physical things could be good. There were two groups that came from these teachings –

1. One believed that since anything physical was sinful, and since that means our physical bodies are sinful and beyond help, why not just go ahead and "party hearty"?
2. The other group believed they had the ability to alienate themselves far enough from sinful physical things that they could become "sinless" themselves.

1John 2:1 Dealing With Sin

ⁱⁱ *"My little children, these things write I unto you that ye sin not. And if any man sin, we [John includes himself] have an Advocate* with the Father, Jesus Christ the righteous." The apostle is very tender in his words, "My little children." It is almost as if he is saying to them, "I have been around a little longer than you have; and if you sin – and you will – I am not going to kick you out of the family. I am still going to love you and I am still going to encourage you. I am still going to be there to put my arms around you." He tells them something very encouraging. He says, "Listen, when you confess your sins you must know you have an Advocate with the Father who is Jesus Christ, the Righteous."*

By using the term "Jesus," His earthly name and "Christ," His resurrected name, he depicts the fact that He is the only one who could ever stand in our behalf. He is the only human, being born of a virgin, to live sinless on this earth, fulfilling every requirement of the law. He is qualified to be our substitute on the cross. He is the one in heaven who is our representative. Every time we sin and then properly confess that sin, He stands there and speaks on our behalf. Now I don't know about you, but that makes me want to confess even that much more, knowing I have someone who is going to speak on my behalf, someone who knows that His blood has covered **all** my sin, whether

it be past, present or future. Hallelujah! On the other hand, He knows when we half-heartedly confess anything before the Father. He knows our motive when we confess. So to reap the benefit of confession, we have to make sure we understand who is examining our hearts when we confess that sin before a "holy" God.

NOTE:

*The word **Advocate** is the word *parakletos* (*Helper, also referred to the Holy Spirit, the Comforter in John 14:16*). When someone was accused of something, someone would voluntarily, not by demand, step from the crowd, walk up, take his place beside the accused and speak on his behalf. He would speak in his defense. This is exactly what John is talking about here. You see, in the courtroom of heaven, God the Father is the Judge. And every sin is subject to the judgment of God. God the Father is the One who sent His Son into the world to die for our sin. Therefore, He is the One who is holding court here. When the devil, the prosecuting attorney runs to accuse us before the Father, which is what he does day by day. Then the Advocate, our defense attorney, now in heaven, steps alongside of us, takes His place and defends us. He speaks a word on our behalf. The Blood! Hallelujah! What gives Jesus Christ the right to plead the case of the believer? He is the only "*righteous one*." What is it that Jesus Christ pleads? For one thing...

- He does not plead the reputation of the believer.
- He does not plead the good works of the believer.
- He does not plead not guilty, that the believer did not commit sin.
- He does not plead the personal righteousness of the believer.
- He does not plead that the believer has been as good as he can be.

He pleads His own righteousness. How can He do this? It's in the next verse.

Verse 2 "*And he is the propitiation [or satisfaction] for our sins; and not for ours only, but also for those of the whole world.*" **Propitiation** (Gk – *hilasmos*) is to sacrifice in order to appease; to satisfy; to cover; to pay the penalty for... It is a sacrificial word. In the Old Testament when a man sinned or something went wrong, he brought a sacrifice to God. The idea was that the sacrifice would appease and pacify God. It is connected with the blood that Jesus shed for us, Chapter 1v 7, "*but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.*"

Remember, the Mercy Seat was that solid gold piece that sat on top of the ark? What was in the ark? There were the tablets of the Law. The Law condemns all men, but on top of that was the Mercy Seat and God could look at man, not because He had fulfilled the Law, but because of the blood that was sprinkled on that Mercy Seat. When the High Priest would come in on the Day of Atonement, he would sprinkle the blood of the sacrifice on that Mercy Seat and immediately God said, "*I will meet you right there. I will fellowship with you in the blood at the Mercy Seat.*" "**Jesus is our Mercy Seat.**" It is through Him and His shed blood that we can enter into fellowship with God. His blood is not just a payment for our sin. It is the bridge that establishes a brand new relationship with God. Four things need to be said about propitiation:

1. God is the One who has to be appeased, satisfied. He is not the One to be reconciled to man. God already loves man. It is man who needs to be reconciled to God. God is righteous and holy and His righteousness and holiness have to be satisfied.
2. Jesus Christ is the propitiation, the satisfaction for sins. This means that His death was the perfect and ideal sacrifice.
3. **Propitiation** is the covering, the atonement. Christ covers our sins so that God no longer can see them.
4. **Propitiation** finds its' type in the mercy seat, that is in the lid of the ark where the sprinkling of the blood once a year with a perfect animal was made in the Old Testament.

So, Christ's sacrificial death on the cross makes Divine forgiveness possible. It is God's mercy and grace in action to put us in a right relationship with Him.

Another Illustration:

ⁱⁱⁱBible teacher G. Campbell Morgan told of a coal miner who came to him and said, "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just ask Him. It is too cheap." Morgan said, "My dear friend, have you been working today?" "Yes, I was down in the mine." "How did you get out of the pit? Did you pay?" "Of course not. I just got into to the cage and was pulled to the top." "Were you not afraid to entrust yourself to that cage? Was it not too cheap?" Morgan asked. "Oh no," said the miner, "it was cheap for me, but it cost the company a lot of money to sink the shaft." Suddenly the truth struck him. What had not cost him anything -- salvation -- had not come cheap to God. This miner had never thought of the great price God paid to send His Son so He could rescue fallen humanity. Now he realized that all anyone had to do was to "get into the cage" by faith.

John says in **verse 3**, "And hereby we do know that we know him, if we keep his commandments." Hold up, right there tells a truth! Do we know Him? Ever doubt if you really "know God"? What happens after being saved a little while and your zeal gets zapped; your evangelism energy starts evaporating; you begin to wonder have I really been changed? The same temptations still are after me! The point is clear; we must know God and we know Him by keeping His commandments. You just don't know about Him, you know Him. You are intimately acquainted with Him. His Spirit and your spirit have meshed together. If not, we are "a liar and the truth is not in us" **v4**. Now, do we keep God's commandments? You cannot live habitually in sin and never sense the obligation and responsibility to obey Christ and claim to be a Christian.

Ask yourself three questions?

1. Am I Keeping His Word? (**v5**) "**Keep**" is the word "tereo" which comes from the word that means a warden, one who guards, one who keeps an eye on, one who therefore obeys. When we received Christ into our hearts through repentance and faith, we know Him experientially. A person who is birthed into His Kingdom senses that responsibility, senses that need to obey Him because it is God's Spirit within him, leading him to change. When you know God, you will lead a righteous life, although sin is still prevalent. Yes, a believer can sin. But he cannot live that way habitually. The point is: you will be moving in the direction marked out by the righteousness of God!"
2. Am I Following His example? (**v6**) KJV says, "**Abide**" – to remain, to stay in position. This is a continuous action. Walk as Jesus would walk and that is by faith. "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" *Jh.5:19*. In other words, He submitted Himself absolutely in obedience to His Father. Even though He was equal to Him, as the Man He submitted Himself in obedience. Take notice and don't listen to what man say. Watch how man walk. This will tell you whether or not they are truly a believer. Our walk speaks a whole lot louder than our talk. It's not words that count, its actions.

Quote:

*It is not what we eat, but what we digest that makes us strong;
not what we gain but what we save that makes us rich;
not what we read but what we remember that makes us learned;
and not what we profess but what we practice that makes us Christians.
-- Author unknown*

POINT:

You see, there is something that happens when you get saved. There is something that happens within. Obedience is not some mechanical thing that you do just so you can get the privileges and the perks. Obedience is something that you are divinely motivated to do from within. It is His Spirit in you. His Spirit in you will always let you know, "This is what God wants and this is not what God wants." You still have a will to choose against that, but the way that you know that you are a believer is that you sense the responsibility, you sense the calling, you sense the awesomeness of God, you sense the fact that you must obey Him. If that is not there, there is something missing somewhere in your life.

How can I know that I am a believer? Something in me compels me to obey the Lord Jesus Christ. I may not always do it, but I am miserable when I don't. And I don't doubt my salvation for God is operating in my life on a consistent basis. I don't doubt it. Because that conviction of sin and the compulsion to obey Him keeps me understanding that I am obviously His.

3. Am I Showing His Love? (**v7-8**) This is not a new commandment but an old commandment. What is so new about it? **Jesus Christ!** Jesus Christ gave love a new meaning. Jesus...
 - Loved not only friends, but enemies.
 - Loved not only good people, but bad people.
 - Loved not only the righteous, but the sinner.
 - Loved not only the acceptable, but the rejected.
 - Loved not only the clean, but the dirty.

*"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" Jh.13:34-35. **By our love!** Our discipleship and our knowledge of God can be measured by whether or not we love our brothers and sisters in the Lord. The person who truly follows God has the love of God in him.*

Another fact about the new commandment of love is that love is now made known by the true light that shines and erases the darkness (v8). The darkness refers to man's old idea of love; that he could react against anyone who mistreated him. But Jesus Christ, who is the light of the world, has now shone forth the truth. What is happening here? If I am of the light, if I am enlightened, if Jesus is in my life, who is the Light and Life of the world, and if I am daily walking in His light, then something is happening to prove the fact that He lives in me. It is putting out darkness that is around me.

LESSON:

1John 2:9-11 Light And Love

Can a believer hate someone? Certainly not! They may dislike what they do or what they stand for, but not hate. If they choose to walk in the darkness, this is the effect of darkness. If they live habitually that way and choose not to love their brother, then their testimony to the world that they know Jesus Christ becomes bogus at that point and they may not really know Him, and are still in darkness. When a person says that:

- they are in the light;
- they are in Christ;
- they believe in Christ;
- they have been baptized in Christ;
- they belong to the church;
- they take the Lord's Supper;
- they read the Word of God;
- they pray to God;
- they teach His Word, but hate his brother.

Hate goes beyond the realm of anger and is the complete opposite of love. Well now you say, I don't hate him, I just don't like him; I don't know how to get along with him, or he just turns me off—his appearance, his behavior, or he mistreated me. Whatever the reason, the enemy will fester those spirits into a root of bitterness, and that is surely not love!

It's not just that we obey, but the idea that we are carefully studying God's ways, carefully looking at what is pleasing to Him, that we are careful to do all that God desires of us, still means we must love. We have the idea that if we love someone, then we have to always bend over backwards and never say anything that might possibly upset them. Yet Paul says that sometimes growing up involves "*speaking the truth in love*" Eph. 4:15. But as we are seeing here in 1John, we need to be sure that when it comes to discipline, it is never done in hatred or anger, but in love. Two wonderful things are said about the person who loves his brother:

1. He is a man who abides in the light, that is in Christ. You see Christ is love and love is in Christ. What does it mean to abide or walk in love? Scripture spells it out in 1Corth. 13.
2. The man who loves his brother has no occasion of stumbling in him. Love doesn't stumble another person.

Examples:

You might be okay with drinking a little wine with supper, and the Bible doesn't condemn drinking wine, it condemns drunkenness. Yet if you drink wine in front of someone who is an alcoholic, and they think to themselves, "well if he can do it, so can I", you are leading them into their sin, and hardly showing love to them.

Perhaps you feel you can handle watching a PG-13 movie with nudity in it. Perhaps you can honestly say that the scenes don't cause you to lust. But if you bring someone to that movie who admits they have a lust problem, are you showing love to them?

The word for "*stumbling*" is the word "*skandalon*". Scandal comes from that. It is the word that refers not to a trap that captures you, but it refers to the trigger that snaps the trap. There is a certain trigger which causes the trap to shut. It is not talking about the trap itself as much as it is talking about the trigger. In other words, you are going to pull the trigger on a trap that is already set if you choose not to love your brother. There is a trap there, and that trap will imprison you and that trap will injure you and may wreck your life like you have never known before when a believer chooses not to be consistent in loving his brother.

Two things in v11:

1. He that hateth his brother is in darkness and walks in darkness, not knowing where he's going.
2. The darkness can blind you.

Finally, there is the disorientation of walking in darkness. People who choose to walk in the darkness think they know where they are going. The picture here is of a person who hasn't got a clue where he's walking. He has no clear goal. He doesn't know where he is going. Why? because he has chosen to walk in darkness.

Example:

How often a person has opposed a good project simply because he was upset with the leader. The great good of the project is often clearly visible, but hatred blinds the mind and more tragically the heart so much so that a person makes a fool out of himself without even knowing it. Tragically, he often causes damage and division among people, and his soul is doomed to be in darkness forever. In the light you can see where you're going. In the darkness, you can't. Love gives direction for those who don't have the light. You have the light. Walk in the light. Love hurts in order sometimes to heal. The proof of that is the love you have sacrificed for your brother. It pays off!

1John 2:15-16 Do Not Love The World

John has been talking about how we are to live in the light of love, not hate and not in darkness. Now it's time to draw a line as to how far our love goes. Is John telling us that we are to hate all things material? No, that's not what John is saying. The Gnostics taught that everything physical and material was bad and only the spiritual was good. They went so far as to say God could not have become man because the body is evil. However, the Bible tells us that after God created the world He said, "*It is good*". So what is this "*world*" that John talks about? John is talking about a way of thinking or an approach to life. If you will, John is talking about worldliness, or living our lives by the values of the world rather than the values of God. The world is a system or order of man-made governments and societies, some good and some bad, but none perfect. The world means a system of sin—lust, evil, and pride. It is full of people who are in rebellion against God. Therefore, believers must not love this sinful system or order of the world.

Authentic faith is not of the world, but rather knowing and believing the truth about Jesus Christ. Choose—either you love the world or you love the Father. You cannot straddle the line. The Father is a jealous lover who deserves and demands total allegiance. Loving the Father begins at the cross when you receive His supreme gift of love, the Lord Jesus Christ, as the substitute for our sins.

The people to whom John is writing are church members. They have professed Christ, yet John has to charge them not to love the world. Some in the church had returned or were apparently about to return to the world. Scriptures pronounces the terrible truth; "*the love of the father is not in [them]*." Three things happen to believers that cause them to return to the world and to love the world.

1. Some begin to enjoy nature and the beauty of earth so much that they no longer worship regularly. They forsake the worship of God and the study of His Word in order to be out in nature—fishing, golfing, hiking, camping, etc.
2. Some become so involved in man's government and social organizations that they become more attached and faithful to them than they do to God and His church and its mission of salvation.
3. Some become so hungry for the world and its things that they begin to return to its pleasures and possessions.

Worldliness begins in the heart and characterized by three attitudes.

1. Lust—desire, craving, longing, desire for what is forbidden.
 - a. **Lust of the flesh** (*Read Gal.5:19-21*).
 - b. *James 1:13-15 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: (14) But every man is tempted, when he is drawn away of his own lust, and enticed. (15) Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
 - i. "Lust" refers to a strong desire or impulse
 - ii. "Flesh" refers to our fallen nature, which is not eradicated at salvation.
 - c. The desire God created in us is to be concentrated and focused on the things that God has put before us. But when that focus becomes the things of the flesh and pleasing the flesh, then that is the lust that we are never to love. That is a lust that did not come from God. It came from this world and the one who rules in it.
2. Materialism—craving and accumulating things.
 - a. **Lust of the eyes.** The word for "eyes" is "*ophthalmos*." We get the word ophthalmology from it. It primarily means the physical eye through which the inner perceptions are formed as we view the outer world. In the spiritual sense, what our eyes delight to look upon depicts our inner spiritual condition.
 - b. What do you enjoy looking at? What do you enjoy watching? That will tell you something about what is going on inside. It is feeding it. The more you look at it, the more it feeds the lust of the flesh which wants to be pleased and pampered.

- c. The flesh is activated by what it sees. Make a covenant with your eyes that you will look on the things that God wants in your life.
 - i. If you were driving down the road and your eye caught something and you fixated on this object even after you had driven past it, your car would eventually veer off the road or crash into another vehicle. This illustrates that what we focus on will determine where we go.
 - ii. Just channel surfing and your eyes come upon something, and you just immediately know, this is not for my eyes; lust can't live here.
3. Pride—obsession with one's status or importance.
 - a. **Pride of life.**
 - i. "*Pride*" tells you that this person is self-centered and focused upon himself and wants people to notice him. It is the word "*alazonia*." It means thinking of oneself to be what he is not. You've seen people so proud of what they have done, they keep talking about it, and the hope is, they will never have to leave it—this reminds me of the rich young ruler who could not give all he had to the poor for Salvation.
 - ii. The word "*life*" is the key here. It is not the word "*zoe*," which means the essence of life. That is what Jesus is. It is the word "*bios*" meaning basically that it is life in its physical manifestation, referring to that which one has and that which one does; a boastful pride in who I am and what I have. That there is probably nothing beyond this life, therefore, he is to get all the comfort, pleasure, luxury, honor, and glory that he can while here.
 - b. Pride drives the eyes to look upon the things that will feed the flesh.

When the serpent tempted Eve (Gen.3:6), he tempted her in these areas. When the devil tempted Jesus in the wilderness, these were his three areas of attack (Matt.4:1-11). All of these, the lust of the flesh and the lust of the eyes and the pride of life, work together and they are not from the Father. They are from the world. We are not to love these things that trigger the flesh to act like the world and cause us to stumble where the Father is not seen in us.

1John 2:17 Doing God's Will

We are challenged as to why we are not to love the world. It is because in verse 17, "*And the world is passing away, and also its lusts; but the one who does the will of God abides forever.*" John is drawing a contrast for us.

- One part of the contrast is, "*things that are passing away.*" It is like a river and a rock. A river is constantly flowing away. It is going away. You can have a little boy put his sail boat in the river and he will watch the sailboat go away and disappear. It is moving away. Every bit of it is passing away. Not only the world, but he says the lusts are passing away. What does that mean? It means your body is dying. The world and its lusts pass away at death.
- The second contrast is that "*he that doeth the will of God abideth for ever.*" Remember the example of the river and a rock. Well the river is constantly flowing away, but the rock is something that is steady, stable and it will always be there. This is what he is saying, why would you anchor yourself to something that is temporary and passing away?

The luster and the prided man holds on to the world and its worldly desires, while the obedient man does the will of God, and will abide (stay steadfast) forever. He knows something; the world will pass away. It is important to know this, for it means that the lusts of the world will pass away as well. He will not be able to take a single pleasure or possession with him when he leaves this world. He loses all of the world's accumulation that he had enjoyed. It is of naught! A new heaven and earth will be created by God where only righteousness will dwell. This is the reason the obedient and wise man turns away from the world and turn to God. He truly wants God and the life God offers—the life that is both abundant and eternal. Therefore, he seeks after the will of God, to do what God commands so that he may live with God forever.

SUMMARY:

This lesson really brings it home to allow us to see ourselves when it comes to living in the "*true light*" and showing the "*true love*." The apostle maintains this figure of light and darkness as representing love and hate. You will live in the light that abides in you; and you will walk in the light that has displayed its characteristics in you. Therefore, show no occasion to stumble because of the position you have placed yourself in—in Christ Jesus! John wrote this letter to churches that were being infected and confused by certain heretics. John gave three tests by which his readers could evaluate these teachers and by which they could tell whether their own faith was sound: The proof that you really know God is:

- First you keep God's Commandment—the moral test (**obedience**)
- Second, you love your neighbor—the relational test (**love for others**);
- Third, you love not the world—the doctrinal test (**believing the truth about Jesus Christ**).

Are you stumbling around in the dark because you can't love your brother? Can you truly say you are that light shining for Christ? We are tested in every way when it comes to love. We can't even get to the love part until we conquer the obedience of God's Commandment. We can have all the truth, all the right doctrine, but can't be obedient to that great commandment of love, we've faltered and our relationship with God is not fine. If you're off track, get back on track. We all have to go through this at some time in our life. And knowing this, make us all accountable to one another. Our testimony should be that God is fine-tuning me. But, if we refuse to love as God has called us to love; if we refuse to walk as He walked; if we refuse to be obedient to the Lord, then we will stumble, and our hatred will cause us to trip. Love shows we belong to God.

John tells us that one of the ways to tell if we belong to God is by the love we show to others. This is because true love does not come naturally! Competition comes naturally. Respect doesn't come naturally; manipulation does. Helping others does not come naturally; helping ourselves does. When we do what is "unnatural" we show that we have God's Spirit inside of us. We show that something "*supra-natural*" or beyond the natural is taking place inside of us. People will see that something supernatural is in us. John does not tell the disciples that the world will know we are disciples of Jesus because of our theological explanations, our political activism, our thriving programs, our growing church or our rich talents. The world will know that we are Christians **by our love** we show to each other and to the world. Don't sugar-coat it, because if you lose love, you lose everything. Have you ever been around someone who has lost love, is unloving? I have, and it is miserable. Everything is wrong, everything is bad; no one is nice, nothing is good, and-so-on. And you can see how hatred has blinded their eyes and they can't see where they're going! Don't let hatred be a stumbling block in your life but let the love of God grow in you so it can be manifested through you to others!

Some people have imagined that, on becoming a Christian, everything will be easy. Don't be surprised that you have now attracted the devil's attention. There is something about professional burglars. With professionals, before they break in, they make it their business to find out all about the place first, and that they will never carry out their plan unless they are pretty sure that there is something there worth taking. You have something within you worth stealing—the joy of loving others! The devil is not omnipresent - since he is not God. The devil is not omniscient - for neither does he share this characteristic with Deity. The devil is not omnipotent - as God is. However, believers, there are familiar spirits that lurk and prowl within us that we have not laid on the altar.

There is a worldliness that we are truly familiar with. There are times we just want our way! There are times our focus is so disturbing, we can slice it with a knife. And lastly, there are times we have become so obsessed with that world's appeal. The Message bible says, "*Don't love the world's ways. Don't love the world's goods. Love of the world squeezes our love for the Father.*"

Allow the Holy Spirit to show you what spirit is lurking and don't give in to it. Show self-control in dealing with your flesh, your eyes, and pride, so that, that the flesh of the fallen nature will not continue to rise up and squeeze out the Father. There is a knowing, because you desire to keep God's Commandments (v3). Sooner or later our lifestyles will be clearly distinguished either for the world or for the Word of God. Our response is important.

APPLICATION:

There are a lot of people who just go around and say, "Oh, I am saved. I am a Christian." When did you get saved? "Thirty years ago." You did? What is God doing in your life today? "I got saved thirty years ago." Well, what is He doing in your life today? "I got saved thirty years ago. Don't you know I am saved?" Well, not really, let me go home and watch how you live to find out whether you are saved or not.

Saved, means accepting what Christ has done on the cross. Examine your own heart to see if you have ever experienced God's transforming love. Ask God to help you love those you find difficult to love. You must love the one who hurt you; the spouse who betrayed you; the friend who abandoned you; the business or employer who cheated you. We all have these kinds of people in our lives. If we are going to love like Jesus, you have to follow His commandment of love. Repent and trust God if you are lacking direction in a particular situation for your life!

ⁱ <http://www.calvaryfullerton.org/Bstudy/62%201Jo/1998/621JO02A.htm>

ⁱⁱ http://preceptaustin.org/1john_2_wayne_barber.htm#2:1-6

ⁱⁱⁱ <http://www.calvaryfullerton.org/Bstudy/62%201Jo/1998/621JO02A.htm>