

Barnabas Notes



Lesson 7 -- The Destruction of Doubt By Obedience

**"The Scriptures
of the Old and
New Testaments,
Having Been
Given By
Inspiration of God,
Are the
All-Sufficient
and Only
Rule
of
Faith and Practice"**
– A. A. Hodge

1 John 2:3-6 KJV And hereby we do know that we know him, if we keep his commandments. [4] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. [5] But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. [6] He that saith he abideth in him ought himself also so to walk, even as he walked.

I. INTRODUCTION -- BACKSLIDING, APOSTASY, & ASSURANCE

It is with some trepidation that I enter this area of 1st John because of the content of the next few Scriptures that we will walk through. We shall not allow the Scriptures to say what they are not saying but we must allow them to say what is clearly written. Therefore, with that understanding of what Scripture states, I am certain that a person can know beyond the shadow of a doubt the absolute certainty of salvation. *“And hereby we do know that we know him, if we keep his commandments.”*

I can remember a class at Texas Bible College in the winter of 1990 when Brother Kelsey Griffin was patiently and diligently working through the Hebrews in our class by the same name. There are some particular troubling passages in that book that he spent a remarkable amount of time with us on. I will list these passages below.

Hebrews 3:7-19 KJV Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, [8] Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: [9] When your fathers tempted me, proved me, and saw my works forty years. [10] Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. [11] So I swear in my wrath, They shall not enter into my rest.) [12] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. [13] But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. [14] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; [15] While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. [16] For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. [17] But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? [18] And to whom swore he that they should not enter into his rest, but to them that believed not? [19] So we see that they could not enter in because of unbelief.

Then Brother Griffin proceeded on with the next chapter.

Hebrews 4:1-12 KJV Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. [2] For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. [3] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. [4] For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. [5] And in this *place* again, If they shall enter into my rest. [6] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7] Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. [8] For if Jesus had given them rest, then would he not afterward have spoken of another day. [9] There remaineth therefore a rest to the people of God. [10] For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. [11] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [12] For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

This passage of Scripture in its proper contextual setting gives a very strong indication that one can backslide and sink into apostasy. Furthermore, consider another linking passage that is also in the book of Hebrews which is a plea for maturity.

Hebrews 6:1-8 KJV Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, [2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this will we do, if God permit. [4] For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5] And have tasted the good word of God, and the powers of the world to come, [6] If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. [7] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth

blessing from God: [8] But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

When one takes these passages (and there are certainly others, 1 Corinthians 9:24-27; 10:1-12) in their proper context, the ideation of unconditional eternal security is dealt a death blow. If one adheres to the concept of unconditional eternal security then there are huge issues that must be explained away in all of these passages. As one man said, “You cannot behave yourself into Heaven but you can certainly misbehave yourself into Hell.” While it is not my thoughts to go off into a discussion of eternal security, I do feel the necessity to briefly address it before going into the assurance of our experience with the Lord.

When Brother Griffin was working through all of these passages of Scripture, I confess that I begin to feel that raw, devilish fear try to grip my soul. It was almost as if the devil was attempting to put much fear into my own soul about my relationship with God. He chose to pick at the imperfections and blemishes in my spirit and hold up the awful standard of perfection to which I could in no way respond to. The questions abounded: Am I really ready to face the Lord? Is my life acceptable to God? Have I really experienced what I say that I have? As I have written and stated publicly before, if what we believe cannot withstand the hard questions or the difficult doubts, our faith is not worth much.

It was also during that time that I heard Brother N. A. Urshan (then UPCI General Superintendent) preach a message at Life Tabernacle in Houston, Texas. The title now fails me but he addressed the issue with great precision for me. As the years have progressed, I have studied and prayed to find the balance between fear and assurance. In his message, he began to open up the ability that God had to continuously work with our human spirit with the Holy Ghost. He preached about the Lord being a carpenter prior the outset of His earthly ministry and how that He would work with wood until He had transformed it into a useful and suitable piece of furniture. Brother Urshan then said something that has stayed with me for the long haul; “In your patience, possess ye your souls” (Luke 21:19). He then spoke of Acts 14:22 where Paul had instructed the disciples that they “through much tribulation” enter into the Kingdom.

The fear that I mentioned was certainly motivated by hell but at the same time there is another fear that is very healthy for a saint of God to have. In fact our generation has almost forgotten holy and reverent fear of God. So much has been expressed about grace, acceptance, and forgiveness that it has come at the expense of God's sense of justice, holiness, and righteousness. God has been basically transformed into an idol of gross proportions which renders Him as an equivalent golden calf that the Israelites bowed to worship shortly after their miraculous exit from Egypt. "Fear not" has become the battle cry of the uncommitted and those to whom even raise an eyebrow toward the process of the fear of the Lord as dismissed as kill-joys and legalists who want to tear down what seemingly has occurred in their life.

But just for a moment while we are on this venue of thought, consider these passages in relation to what God had to say in respect to fear and our own salvation from the book of Hebrews:

Hebrews 2:1-3 KJV Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. [2] For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; [3] How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Hebrews 4:1 KJV Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

Hebrews 10:22-31 KJV Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [23] Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) [24] And let us consider one another to provoke unto love and to good works: [25] Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. [26] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, [27] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. [28] He that despised Moses' law died without mercy under two or three witnesses: [29] Of how much sorer

punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [30] For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. [31] *It is* a fearful thing to fall into the hands of the living God.

Hebrews 11:7 KJV By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Hebrews 12:28-29 KJV Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: [29] For our God *is* a consuming fire.

While these passages certainly contain a very ominous tone about them, when one will systematically look throughout the Word of God, there are other passages that promote great certainty and assurance to a saint of God. While there is a very healthy spiritual and godly fear, I also believe that there is a fear that is not the will of God that will work to try and destroy our faith in what He has done in our lives.

Some of the passages that indicate this are below:

2 Peter 1:3-13 KJV According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: [4] Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. [5] And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; [6] And to knowledge temperance; and to temperance patience; and to patience godliness; [7] And to godliness brotherly kindness; and to brotherly kindness charity. [8] For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. [9] But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. [10] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these

things, ye shall never fall: [11] For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. [12] Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. [13] Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

Romans 5:15-21 KJV But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. [16] And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. [17] For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) [18] Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. [19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. [20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: [21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

(Brother Griffin also wrote a lengthy Bible study entitled “Backsliding and Renewal” which I am attaching in a separate file with this study for your additional notes.)

II. THE DESTRUCTION OF DOUBT

When working through this segment of 1st John we come to understand that there is a place in our relationship with God that one may have a sense of certainty. It is very possible to have this sense of full assurance that you are ready for the Rapture or for death should it come. It is also a privilege that comes with the birthright. If there is a waffling back and forth about our relationship with God, the devil can use these thoughts at will and do his best to destroy us.

The old song that Fannie Crosby wrote entitled “Blessed Assurance” can be sung with great faith because there are some very solid theological moorings in that song. “Blessed Assurance, Jesus is Mine, Oh what a foretaste of glory divine, Heir of salvation, purchase of God, Born of His Spirit, washed in His blood.”

A. Self Examination Is Important

Before progressing fully into the idea of assurance and godly certainty, it is important to address what Paul wrote to the Corinthians about self-examination. We should constantly be analyzing and examining our actions and our motives. In fact, after looking throughout much of the Word of God, it is very apparent that God will not just judge our actions but He will also put our motives in the balances to see how they stand the scrutiny of fire (1 Corinthians 3:12-15; 2 Corinthians 5:10)

2 Corinthians 13:5 KJV Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The Greek word for “examine” (PEIRAZO) indicates to test, scrutinize, discipline, assay, prove, even entice and tempt. When this certain examination takes place in one’s life there is much good that comes from this. In fact, John asserts that the only real way to know our status with God is to evaluate whether or not we are obediently keeping his commandments.

Our times are marked by a very low commitment to the priority of self-examination. In fact there are some who totally put their trust in their experience with God on their ability to speak with tongues. This can be a very deadly and even toxic way to determine a man’s relationship with God. The tongues are the *initial* sign of the Holy Ghost. The continuing evidence of a true experience with God is going to be marked by the evidence of the fruit of the Spirit (Galatians 5:22-23). *Please understand that I am in no way minimizing the importance of having an active prayer life where we “pray in the Holy Ghost” (Jude 20).* However, I am very much focusing in on a direction of lifestyle once a person has received the wonderful gift of the Holy Ghost.

Frankly our generation has been overwhelmed with imposters who profess a life-changing work of the Holy Ghost in their life and yet little evidence supports the claim. Much of this is seen from the world at large who claim Christianity as their pedigree. American Christianity has very little authenticity because of a great lack of obedience. In 1st John 2:19, the Apostle indicates that some came along and were present for a while but then made their exit from the apostolic church. This is a fulfillment of the parable in Matthew 13 of the four kinds of soil that the sower cast the seed into. One need look no further than to Demas who actually was involved in ministry to some degree before he cast aside that calling for a final and deadly fling into the world.

The saint of God who is given toward self-examination will find an overarching concern as to the real purpose, meaning, and significance of his life. It will be spent in an effort to further the Gospel and to become a mature saint of God. In addition to this, a true saint of God will allow the Word of God to really direct how he lives his life. A true saint will understand the importance of prayer and what it adds to our relationship with God. Obedience can be summed up generally in the understanding of what holiness and righteousness is. Separated from the world and separated to God.

B. Three Avenues of Assurance

Backing up to the last portion of 1st John 1, there are three false claims that are made by those who were heretical in their own view of the understanding of sin. John wrote the phrase “If we say. . .” (vv. 6, 8, 10) as simply referencing what these false saints were saying. So now when we get to this section that concerns the actions of a true saint of God, John indicates that there are two very direct assurances that a true saint can lean on if he is really filled with the Spirit.

1st John 2:3 -- “. . . **we do know** that we know him.”

1st John 2:5 -- “. . . hereby **know we** that we are in him.”

When we look at this word “know” there are two different renderings. In looking at what is behind the meanings of these two words, a sharper focus can help. The first is the common Greek word, γινώσκω (ginōskō). This is the word that is used in these respective verses (occurs 13 times in 1st John). It is a present tense word that indicates “we come to know” or “we perceive” and when these

phrases are used in the stead of the word simply “know” our understanding is further enhanced.

The second Greek word for “know” is εἶδω (eidō) which is also in the present tense and indicates “we know as a fact” not by our perception but as something that is self-evident. This word occurs 15 times (2:20-21 (3); 2:11; 2:29; 3:2; 3:5; 3:14-15 (2); 5:13; 5:15 (2); 5:18-20 (3)). Most notably for the sake of our thought we are addressing, it is specifically highlighted in 5:13.

1 John 5:13 KJV These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

John sums up 1st John in it’s entirety in this single verse. The only way to certainly know that you are saved is through obedience. No religious experience is valid if it does not have some moral consequences to it (Titus 1:16). This brings to light the test of moral obedience. This places obedience at the high watermark of my relationship with God. No obedience, no salvation. A man may only assert that he “knows” God if he obeys His commands.

There are three distinct paths that we can take in making our calling and election sure (2 Peter 1:10).

1. The Witness of Scripture

The first way that one can make sure that he is a child of God is by the witness of Scripture. Notice in 1st John 2:3, we know the Lord if we keep His commandments. Where are the commandments of the Lord? They are presently in the Word of God. Commandments require knowledge of the Word. By that knowledge comes about a responsibility of action in life.

The commandments of the Lord can be trusted and they also can lead us to a place of spiritual maturity. It is my belief that sometimes we who operate in spiritual realms and often are touched with the ministry of the gifts of the Spirit place much emphasis on things that God has “shown” us. There is a tendency to synchronize our spiritual relationship with God according to how we “feel” in our praying, our “liberty” in worship, and the “power” that we notice in our own perception. It is important to understand that I am not minimizing those times

when God moves on our lives in such a manner *but* John clearly and plainly states your experience with God is clearly defined by how that your life is actually fleshed out in obedience to the commandments.

Priority is not placed on feelings, sensations, high emotions, amazing testimonies of answered prayer, or *what we may have gained at a conference or an event*. The ultimate test of knowing that we know God is that we keep the commandments. What is your life like? How do you live? These questions in great measure determine how well we know God. We will find the balance of worship in Spirit and Truth (John 4:24).

The witness of Scripture in our lives will make sure that there is active application not only of the Ten Commandments but in a higher regard the Sermon on the Mount. The witness of Scripture is more than just knowledge of what Scripture has to say. The witness of Scripture provides an insight as *how* the Christian life is to be lived and fleshed out.

2. The Witness of the Holy Ghost

This second path of assurance is that we can understand the Spirit as it speaks to us. One must be consistently maintain a proper relationship with God in prayer, knowledge of the Word, and a clean conscience for the voice of the Spirit to remain fully operational in his life.

The question arises does the Spirit speak to us in our times? There would be an emphatic yes to this question.

1 Timothy 4:1 KJV Now the Spirit speaketh expressly. . .

John 16:13 KJV Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

Galatians 5:16 KJV *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

There are moments when we all know that the voice of the Spirit is speaking very clearly to us. Maybe it is the voice of the conscience that is serving



as a warning device. It can very well be the spirit of discernment (which is one of the nine gifts of the Spirit) that is helping us to understand that something is not right about a certain setting, individual, or circumstance. The voice of the Spirit can prompt us to pray for a person who may be active in the work of the Lord although we may be uncertain as to the matter of prayer but recognize a need to pray for them.

i. Romans 8:14-16

If you are led of the Spirit, you are a child of God!

Romans 8:14-16 KJV For as many as are led by the Spirit of God, they are the sons of God. [15] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit itself beareth witness with our spirit, that we are the children of God:

As we notice in this brief passage, there are several things that can give us authentic assurance that we are children of God.

- **The leading of the Spirit.** Your life will encourage and influence others. Doors of entry will open up for you. There can be an operation of the gifts of the Spirit in your life. Unusual spiritual blessing will occur by the presence of the fruit of the Spirit. The Word of God will leap out of your life.
- **The relationship with God.** This is marked by the spirit of adoption. You will be able to approach God without fear. Trouble often moves us closer to God instead of further away from Him (like those who think that God owes them something). We can go into the presence of God boldly.
- **The Spirit will bear witness.** This is an unfolding of spiritual revelation and power in your life. Suddenly, the things of the Spirit take precedence over everything in life.

When Paul was responding to his critics in 2 Corinthians 1:12, he proclaimed that his confidence was in the testimony of his conscience. There is a witness of the voice of conviction and this voice is crucial for us to understand. Paul was very careful to heighten this voice in his life.

There are two very obvious ways that the voice of God will come to a saint. That is through conviction and chastening. If we did not belong to God, we would not be approached in this manner by God. Paul makes some allusion to this in Romans 2:15 when he states the conscience will either accuse or excuse a man according to his actions.

God works through the voice of the conscience by giving the Spirit the ability to stir us by way of remembrance the path of obedience. When one ignores that voice, then he will turn to a false sense of assurance and begin to move into a path where grace becomes lasciviousness (Jude 14).

How does one increase the effects and benefits of this voice of the Spirit? Are there things that one can do to assist this voice of the Spirit?

- Reading and meditating on the Word of God.
- Fervent praying.
- Listening to godly preaching and teaching.
- Understanding spiritual authority that has been placed in the framework of the Church.
- Fasting will increase our sensitivity to the promptings of the Spirit.

3. The Witness of Behavior

The third path of assurance is an outward walk of holiness that is demonstrated in how we live out our lives. A person's words will always be tested by his works. The witness of behavior clearly proves that conduct does not contradict his profession of godliness. *There is no assurance of salvation without sanctification.*

Salvation is not a simple nod at God with an assent that merely states, "I believe." Salvation brings about a complete transformation in the life of a person. Doctrine and practice are interminably linked together.

There is a word that gives a negative description of what happens with one who has no boundaries in their behavior. This is called "anti-nomianism." It simply means to be involved in a lawless living. If we are obedient to the counsel of God, obedience will always be linked to behavior.

When one understands the true nature of how that salvation and morality are very closely linked it is then that we can understand that behavior is crucial in our relationship with God. The Bible routinely describes our life with God as a walk.

- Enoch walked with God (Genesis 5:24).
- Noah walked with God (Genesis 6:9).
- Abraham walked with God (Genesis 17:1).
- Jesus affirmed that those who walk with Him will not walk in darkness (John 8:12).
- Paul encouraged us to walk as children of light (Ephesians 5:8).

We literally will walk out our relationship with God. To paraphrase this passage of Scripture, John is affirming that if we say that we are in Him, that we will walk as Jesus. Furthermore when we note the Lord in the Gospels, He is walking out an example for the saint of God to follow along. He walks meekly, lowly, and humbly. This is the path that one will have to walk if he is going to be a genuine disciple. One of the complaints of the Corinthians about Paul was that he had a weak presence and contemptible speech (2 Corinthians 10:10). The Lord was a man of sorrows and acquainted with grief. He was distressed by the sin that He saw in this world.

Have we so “progressed” in our relationship with God that we cannot mourn over the lost? Is our relationship with God completely tied into how much that God will bless us? Are we attempting to shirk off burdens of groaning in a frivolous pursuit of happiness and self-fulfillment?

III. OBEDIENCE APPLIED IN OUR LIFE

Until there is full obedience in the life of a child of God, there will always be lingering doubts about his true standing with God. This places a priority on obeying and keeping the commandments of the Lord.

The history of many of the philosophers of the past eras of history would show that those who were of Western thought lived very sordid and sinful lives. Their philosophy seemingly would have elevated them to a high point in human

thought but they did not allow that philosophy to affect their morality. Should you desire to look into the history of the philosophers, you will find the principle that Paul wrote the Romans coming into play “professing themselves to be wise, they became fools” (Romans 1:22).

Titus 1:16 KJV They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Scattered all throughout the history of man, many have professed a knowledge of God but in their daily lives their lifestyle betrayed them. In their works, they denied God. Holy conduct will always be a strong characteristic of those who are saints of God.

The root of this godly living comes about because of the New Covenant that God foretold through the prophetic ministry of Jeremiah (Jeremiah 31:31-34). God’s Law will be written in the heart. What is in a man’s heart will manifest itself in his behavior. As a man thinketh, so is he (Proverbs 23:7). Notice the pattern that God had with Israel proved that He was constantly judging Israel by their disobedience.

Some have told me in the past, “Your church is too legalistic. It demands too much. I don’t think I will be able to go.” My thought with this kind of reasoning is that they aren’t too interested in becoming saints of God. They simply see the law of God as something imposed on the outside. Curiously enough some of these people who have said this to me were professing to have a relationship with God. As time has passed and some maturity and understanding has come into my life, I have discovered a good answer for that line of reasoning. I would not attend their church because there is an obvious lack of love for the Law of God. There is a very low value that has been placed on the concepts of truth and doctrine.

All of this can be summed up in Psalm 119. There is a gracious obedience that is driven from a love of the Law of God.

1st John 2:3 determines that those who “keep” the commandments are those who know him. This word indicates that we are to keep a watchful eye on the commandments of God. The word implies that we are literally guardians of the commandments that God has given to us. It is an attitude of the Spirit and

not so much an extreme adherence to the minding of the letter of the Law. The Spirit of obedience has nothing to do with perfection. However, the obedient saint of God soon understands that this obedience has much to do with a confident understanding of who he really is in the Kingdom of God.

To conclude the study of this portion of Scripture, a contrasting look at 1st John 2:3-6 can bring to light much understanding about who is authentic and who is an imposter.

1st John 2:3

- Carefully Guard the Commandments.
- Knows Jesus Christ.
- Keeps His Commandments.
- (A Saint is one who doest these things.)

1st John 2:4

- Careless Disregard for the Commandments.
- Does not know Jesus Christ.
- He is a Sinner (a liar and has no Truth within).

1st John 2:5

- Keep His Word (Commandments).
- A Kept Word will lead to a perfecting, spiritual maturity.
- This process leads to an assurance of knowing that we are “in Him.”

1st John 2:6

- The Kept Commandments creates a voice of affirmation.
- This voice speaks of abiding in Him.
- The obedience gives power to our walk.