

1st JOHN BIBLE STUDY

1 John 2:25-29

Lesson #10

Introduction

After making it absolutely clear, in verses 20-24, that we studied last week, that all of God's promises are both applicable and accessible to humanity exclusively through the recognition of God's Beloved Son, Jesus, now John goes on to speak of that promised blessing that is foremost on the mind's of men. While the quality of life makes or breaks its value, nevertheless, the quality of an eternal life is only applicable if eternal life is actually truly attainable to begin with. And according to Jesus Christ, *it is*, and has been made available to all who repent of their sins and receive Him by saving faith as their Lord and Savior, and, as God's unique propitiation for their sins. To all who meet this criteria there is: (Title)

The Promise of Eternal Life

25 This is the promise which He Himself made to us: eternal life.

26 These things I have written to you concerning those who are trying to deceive you. 27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. 29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

1 John 2:25-29 (NASB)

Verse 25:

This is the promise which He Himself made to us: eternal life.

There's a lot of things we can't truly relate to concerning God, and His holiness, and power and divine attributes, but the one thing we can relate to is this gift of life. We all know and realize that we're alive, and we have some sense of individual distinctiveness. We are who we are, rich or poor, healthy or sick, famous or obscure, we still have a singular perception of being alive and aware, and there's only one of each of us. Regardless of whatever I might be, I am still the one and only "me." If mankind were like the Borg, in the Star Trek series, and we all shared a single common consciousness, then there would be no sense of individual worth and value, but, in His great mercy and wisdom, He has granted each and every one of us our own sense of being and distinctiveness. Therefore, life is considered precious and valuable to each one of us. But, we all also realize that we inevitably grow old and pass away eventually, if nothing else gets us first, which it very often does. So our grasp on this precious gift of life is tentative and mysterious at best. What is it, and can we keep it?

As I mentioned earlier, the quality of life makes or breaks our perception of the value of that life, but still, even in difficult circumstances, most people value this gift of life, and treasure it above all else that they have. A dying billionaire will usually trade all his fortune for one more year of life, if that option presents itself. Of course there are exceptions, but the point I'm making is that life itself is a gift unlike any other. To exist, to be, to be self aware as a unique being, is a gift nobody really understands, though it has been the subject of countless books and philosophies throughout the history of humanity.

Regardless of one's philosophical, or religious beliefs, the idea of eternal life, and whether it really exists, and if so, how to obtain it, has dominated mankind's attention, and drastically affected his behaviors since the earliest of our recorded history. Those who reject God either seek eternal life through scientific advancement, and set their hope on man's eventual conquest of the elements from which he's made. Or, they just accept that eternal life is simply an unrealistic myth, an unattainable and hopeless dream for those who refuse to accept the truth that everything is simply temporary. A brief temporal anomaly caused by a bizarre and random sequence of cosmic events that will eventually run its course and then everything will wind down and all disappear again, as randomly as it came about.

So how does one know if eternal life does really exist? Well, the short answer is that to actually know first hand one must depart from this one and see if he's still conscious and self-awareness even after this mortal body has ceased to function. Everybody who has ever lived and died knows the answer to this for certain now, even though they couldn't before they

departed. And we don't get to book short trips or excursions in advance. This question of eternal life is at the heart of every sentient being, and sooner or later comes to the immediate forefront. Since we don't get to take advance trips into eternity, then exactly what are we supposed to use assist us in coming to the right conclusion? Surely its got to be more than just everybody's own speculations and feelings that provide the source for our conclusion. Is there any authoritative source of information on this subject?

The good news is "yes" there's an abundance of both reliable and authoritative information as to the authenticity of, and the means to obtain, this much desired gift of that eternal life that extends beyond this physical world and into eternity. There's one unique person who has been there and back. He came from eternity into our temporal realm of existence, and then He returned there again. While He was here He had very much to say on the subject. I found just about a hundred references that He made to this subject, either personally Himself, or by way of His Apostles that He sent, that tell us everything we need to understand and acquire this precious gift of eternal life, and not just eternal life, but the highest possible quality of life as well. Let me just quote a very few of those things that He told us. There's far too many to quote them all, so here's just a few:

16 "For God so loved the world, that He gave His only begotten Son, that whoever **believes in Him** shall not perish, but have **eternal life**. Jn 3:16

36 "He who **believes in the Son** has **eternal life**; but he who does not obey the Son will not see life, but the wrath of God abides on him." Jn 3:36

24 "Truly, truly, I say to you, he who hears My word, and **believes Him who sent Me**, has **eternal life**, and does not come into judgment, but has passed out of death into life. Jn 5:24

40 "For this is the will of My Father, that everyone who beholds the Son and **believes in Him** will have **eternal life**, and I Myself will raise him up on the last day." Jn 6:40

47 "Truly, truly, I say to you, **he who believes has eternal life**. Jn 6:47

54 "He who **eats My flesh and drinks My blood** has **eternal life**, and I will raise him up on the last day. Jn 6:54

68 Simon Peter answered Him, "Lord, to whom shall we go? **You have words of eternal life**. Jn 6:68

48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and **as many as had been appointed to eternal life believed**. Ac 13:48

22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, **eternal life**. Ro 6:22

23 For the wages of sin is death, but the free gift of God is **eternal life** in Christ Jesus our Lord. Ro 6:23

11 And the testimony is this, that **God has given us eternal life, and this life is in His Son**. 1Jn 5:11

13 These things I have written to you who **believe in the name of the Son of God**, so that you may know that **you have eternal life**. 1Jn 5:13

Now I could go on and on, and I'd really love to do that, but by now we clearly and unmistakably have to grasp the message concerning eternal life that this man Jesus came to give us. Now, we may choose to believe it, or we may choose to ignore it, but no one can argue that it wasn't made available. And He authenticated its veracity with signs and miracles so numerous that they defy accounting. When Jesus taught these things He would often declare "**he who has an ear, let him hear**" implying that it was for those who had the inclination to receive it and believe it. And those who didn't were perfectly

free to ignore it at their own risk. Therefore, no one has to decide what they think about God, and about eternal life, simply based on their own feelings and opinions; this man Jesus has told us everything that we need to know to come to the right conclusions. And failing to pay attention, and believe those things He taught, will cost many dear souls their lives. But believing, in a saving manner, will be the unique means unto eternal life for a chosen few who have an ear to hear this man Jesus, the beloved Son of God, in whom resides the eternal life of God. But apart from rightly and correctly believing in Him, there simply is no other means of reconciliation with God and acquiring eternal life. (Jn 14:6)

For anyone to enjoy anything, to benefit in some way from experiences and relationships, there is one common element that links to everything - they must exist, and be self aware. This is that gift of "life" that God has promised to those who will believe His dearly beloved Son Jesus, repenting of their sins and willingly, even joyfully, submitting to His Lordship authority over them. There is no other way to get the life that's eternal. Everybody got a natural and temporal life, it didn't hinge on anything we did or didn't do. By God's divine providence, we were conceived by actions of our parents before we ever became self-aware, but this temporal life fades away, and either ends up in redemption and eternal life, or judgement and eternal wrath in a lake of fire that never ends.

It's either an extraordinarily happy ending, or an extraordinarily tragic one, there's no middle ground, or oblivion, or temporary purgatory. Our future destiny is either heaven or hell, life or death, redemption or destruction, inexpressible joy or excruciating pain and regret. In our concept of time, life goes by slowly, and we have all the time in the world to deal with these issues, but much sooner than we think we're standing at the end of that road, and most of our opportunities for choices have already passed us by, and we now live in the resultant effects of those choices we've previously made.

To ignore, or worse reject, the essential provisions for eternal life that's available through repentance and saving faith in Jesus Christ is the singular greatest mistake a person can possibly make. To be deceived by false teachers, and false teachings, is the greatest danger any human will ever face in their entire lifetime. Being deceived here is the ultimate deception, and carries the ultimate consequences. Careful investigation and serious study is the responsibility of every human being, and failure to exercise due diligence will not be an acceptable excuse for being deceived on this matter. And John now tells us this in the next verse. Which explains to us why he's writing this epistle.

Verse 26:

These things I have written to you concerning those who are trying to deceive you.

Don't be deceived says John, because the stakes are too high to be tricked, and that's what I'm telling you in this epistle. That's why I've written these things that I've previously mentioned about those false imposters that were meeting with you and calling themselves Christians, while the whole time denying His bodily human incarnation, and insisting that we can continue to practice gross immorality without really sinning. They went out from among us so it would be evident that they weren't really of us to begin with. Their goal was to deceive us by treachery and clever spin tactics, into heretical and sinful beliefs and practices that they could openly hold and still call themselves Christians. But by God's divine providence, and the intervention of proper teachings, they were exposed as false imposters, and made to leave the true church.

This letter of John (this epistle) isn't just a nice little encouragement to the saints, it's a serious warning to them to be diligent to hold fast to those earlier teachings that they had learned and embraced, and had been confirmed in their spirit by the anointing of the Holy Spirit. Things that bear on the authenticity of Christ, and on the observable sanctification of the Holy Spirit upon the lives and behaviors of the saints, as originally taught by Christ, and then reaffirmed by all the other apostles. John not only warns us to be aware of these imposters, but what has to be done with them as well. False teaching that bears on the person of Christ, or on the practice of sin, must be confronted. These are not the kind of personal preference issues that Paul speaks of in Romans 14, but rather issues of genuine faith and practice. And knowing the difference is a matter of spiritual maturity through scriptural familiarity. Sound preaching and teaching, combined with a personal and continual study of the scriptures is both the prevention and the cure for the kind of heretical teachings that John was addressing in this epistle.

When I first became a Christian, and started attending church, I actually thought everybody there was a Christian, and felt exactly the same as I did. I assumed they read their Bibles every day and prayed, and thoroughly understood all those

amazing truths that I was just discovering. That they were just as exuberant to learn everything that the scriptures taught, and sought earnestly to put them into practice in their lives. Although it's probably a good thing to trust others and think the best of them, it also puts young believers, and the spiritually immature, in a very vulnerable position. We're very careful about who we entrust our children to, and what schools they attend, because we recognize how impressionable they are, especially at an early age. It didn't take long for me to find out that I was wrong in my assessment of the church. There were various factions within the church, and there were those who obviously lusted for the positions of authority and recognition. And those who still lived their lives just as they did before.

There were differing interpretations as to the actual meaning of the scriptures as well, something that absolutely astounded me in the beginning. As time went by, I came to see that sometimes those differences were born of good intentions, and sometimes they were born of obviously self serving intentions. To my dismay, I came to see that this church that I had become a member of wasn't the perfect body of dedicated Christians that I assumed it to be, but that it also contained a generous amount of every kind of diverse imposters. Some were just lonely people looking for a place where they would be accepted and loved; some were empty people looking for something to liven up their lives and give them purpose. Some were even people with mental disorders who couldn't relate to normal people, but found refuge in the church, which accepted them and helped them survive day to day life. The church had all of these in generous measure.

But then there was a different kind. Those who had a personal agenda, and saw the church as the perfect place to apply their abilities, but not for Christ or His church, but for their own personal interests. They learned all the popular catch phrases, and the scripture references, but then they twisted the meanings of those verses to support their own agenda and justify their own godless lifestyles. I personally witnessed the damage this does to the unsuspecting believers who trusted these imposters and believed they spoke for God. And, because the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; those who are so gifted are well suited to serve and honor God, but unfortunately, at the same time, not extremely well suited to deal with invading spies who disguise themselves as like minded members. Real Christians often tend to be easy, even willing victims of false teachers, but the scriptures exhort us to examine everything we're told carefully, and to cling to what is good, but to identify and abstain from **every form** of evil. (1Th 5:21-22)

Believers, especially the young and the scripturally deficient, are by their very nature trusting and gentle, and willingly teachable, and unless there are some in the churches who are both **mature** enough to recognize the errors of these imposters, and **courageous** enough to stand up against them by the proper application and interpretation of scriptures, then these false teachers, who usually aren't even really Christians, will end up ruling the church, because that's their goal. They will become the deacons, and they will even become the elders and pastors. This is sad but it's true, and most every Christian who's been around for awhile will have had some first hand experiences of this situation.

The sad truth is, that in places where there is little or no serious persecutions, there are many people, even leaders in the churches, who are not real Christians, and are attending the churches solely for their own personal reasons and agendas. Some of these are docile, but many are not, and seek to be in control, so they can get the recognition that they desire, and can set church polity, and even redefine established scriptural precedents.

This was the situation that John was addressing. False proclaimers who were set on changing the original and well accepted teachings about Christ himself, and human behaviors and responsibilities, in favor of new and fresh ideas, (you've heard this term haven't you?) and interpretations that better served their own interests and affections. Ones that more accurately conform to modern day thinking and concepts. After all, the church either has to adapt to the times or it will be left behind, right? Change with the times or be relegated to ancient history. We've heard this said often.

Is this right, does the church have to change with the times and modify old policies and interpretations to keep up with the latest trends? Well, if it were a social club, or a human institution, that might be correct, but is that what the church is, just a loose group of people who share some common interests and beliefs, so they meet together to share their feelings? What do we say to those who see the church like this, and argue that we need to be continually open to change, and ready to embrace the latest cultural fads, lest we lose our relevance. That was the issue that John faced, so what did he say?

Lets look at the next verses and see.

Verse 27:

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

In essence, John says that the divine truths that we heard from the beginning, those that form the gospel of Jesus Christ, are taught to us by a divine gift of spiritual comprehension of Christ's teachings, and they now abide, that is they literally live and take up residence in our mind's and our spirit's, so we don't have to keep looking for these truths about who Jesus is, and exactly what He taught us. The gospel is forever, unchangeable in the heavens and on the earth, and not subject to amendments, addendums, upgrades, or newer more user friendly versions, with more features and less restrictions.

John says that as for us, those who have received the anointing from Him that abides in us, that stays and lives in us; we have no need to be re-taught those old and time honored truths about who Jesus is, and about where He came from, and about what He taught us, because these truths literally live inside of us, and define who we are and how we think and how we feel. And John tells us to faithfully abide in these things, because they are true, they are not a lie, and we know this with that absolute certainty of faith that is the anointing gift of God. We can, and we must, learn all we can from the teachings of scriptures, and through the efforts of faithful bible expositors, but the anointing that we can't be taught is that of saving faith in the truth of those scriptures, this is the gift of God that lives in every true born again believer. And John exhorts us to persevere in these eternal, unchangeable truths, just as they were taught in the beginning, and never turn aside from them. These eternal truths, that we've learned and treasured, are in fact our eternal hope for the future, and the desires of our hearts, and by holding fast to them we will remain confident of our future. John then says:

Verse 28:

Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

How clear is this? He says that if we abide in those truths about Jesus, and live our lives according to His teachings, then we will have confidence at His coming, and not have to shrink away from Him in shame over our lives of disobedience and sinful indulgences. Of course we all have sins and fall short of the glory of God, and if we say we have no sin we make Him a liar, but we also all know full well the difference between those occasional failures of life, and the outright deliberate and perpetual and unrepentant disobedience to the commandments of God.

There's a song that I like where one asks themselves what they will do when they actually come face to face with Jesus, in His glorified body. Will they dance with joy, or stand reverently still, will they stand in His presence or immediately fall to their knees, will they burst into song, or be struck silent at His appearance? These are indeed good questions that we've all probably asked ourselves also. And the answer probably fluctuates according to our own condition, or at least our perception of it. In the Christian's life there are days that are triumphant, where we feel like rejoicing, and there are days that are not, where we feel like falling to our knees in humility. The truth is, both are intentionally a part of the true Christian's life, because life is a learning experience, and the whole range of life experiences are necessary to our eventual maturity as worshipers. One worships that which they know and understand said Jesus to the Samaritan woman at the well, and God desires such to be His worshipers, those who know what they've been redeemed from, and the value of that redemption and that holiness that God has provided through His Son, Jesus Christ.

John says that when we're abiding in Him, meaning living according to His commandments, then we will be confident at His coming. But heaven forbid that we're living some other kind of lifestyle, that indulges our lusts and condones our sins, and suddenly find ourselves standing face to face with Jesus Christ in all His glory. Can you imagine that? One minute intentionally practicing sin, and the next being swept up into His very presence and looking Him straight in the face? This is what John is warning when he says that he doesn't want us to have to shrink away from Him in shame. We don't know the hour or moment that we will be caught up into the clouds to be with Him forever. (1Th 4:15-17, 1Co 15:51-53) And it's true that we don't even know if that will happen in our lifetime, but it could, and it might, so do we want to live our lives at such a risk? Do we want to ignore His commandment to be holy ourselves as He is holy. (1Pet 1:13-15)

At the judgement seat of Jesus Christ, where every believer will appear to give an account of their lives, do we want to see everything we're done in our life melt away in flames, and be standing with nothing to offer our Lord and Savior? To be saved from hell for certain, but to our shame and disgrace, like one who barely escapes the flaming fires of hell? (1Cor 3:10-15; 2Cor 5:10) I've had friends who jokingly make reference to themselves as being one of these. Now I acknowledge that he's only joking, but in that joke there's a notable absence of a genuine reverence for, and desire to be personally conformed to, the holiness of Christ, which is the ultimate purpose of our predestined election, calling, and justification. (Rom 8:29-30) As long as he escapes the fires of hell, and gets to heaven, then to heck with all that other useless stuff, like pleasing Jesus, and presenting Him with something of ourselves as a fruit of His loving sacrifice on our behalf. I don't know about you, but I hope this kind of thinking never ever enters my mind.

It should be the highest of priorities to every genuine believer to have something precious to offer back to our Lord and Savior, and the one and only thing in the universe that we have to offer is our loving obedience to His commandments. Our unwavering faith in Him, and our highest affections and efforts for all those things that He's told us will please Him. And what is it that pleases Him? Our faith, which is demonstrated by holding fast to those precious truths that He gave us from the beginning, and never straying from them. By abiding in Him says John, which means living every moment in conscious recognition of His loving affection for us, and His desire that we will joyfully obey Him, and hold fast to His teachings.

Perhaps the most glorious structure ever build by mankind was Solomon's Temple in Jerusalem. It was constructed of the finest materials the earth had to offer. It's beauty is recorded in the scriptures. When Solomon finally finished it, and conducted the dedication ceremony he said: *"But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built."*

Solomon understood that even the greatest achievements of mankind were as nothing compared to the power and capabilities of God. So how does mankind do something for God? What can we offer to the One who has created both us and everything in the universe? Perhaps to provide an answer to Solomon's comment at the dedication of the Temple, the prophet Isaiah spoke these words from God:

1 Thus says the Lord, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? 2 "For My hand made all these things, Thus all these things came into being," declares the Lord. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.

Isaiah 66:1-2 (NASB)

And then, from the New Testament, we have the words of Jesus concerning that which the Father seeks from mankind: *"You worship what you do not know; we worship what we [do] know, for salvation is from the Jews. 23 "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must worship in spirit and truth."*

John 4:22-24 (NASB)

And then there was that occasion when the Lord took Peter, James and John up on top of a mountain and was literally transfigured right before their very eyes, and Moses and Elijah stood there with Him. When Peter declared that this was very good, and that they should build some monuments to all three of them, a voice came booming out of heaven declaring: *"This is My beloved Son, with whom I am well-pleased; listen to Him!"* And, Moses and Elijah disappeared.

The declaration of God was that He had sent His only beloved Son into the world to proclaim the good news of a New Covenant, initiated in the Son's own blood, and mankind was to listen to what He had to say. The presence of Moses and Elijah were for the express intent of showing both Christ's relationship to, and His preeminence over, them and their ministries, and His unique position in God's eternal plan. We please God, by honoring His Son, and we honor Him by believing what He says and doing it. That is our offering to God, and it's the only one that He wants, and the only one that He's provided.

After sampling just about everything mankind can possibly obtain, and doing so to excess, Solomon concluded that the sum of it all is useless vanity, and mankind's only real joy is in fearing God and keeping His commandments. This is the sum of our life, and our purpose in the sight of God, who eventually judges everything, as to whether it's good or evil.

If we care about God, the true God, then we care about Jesus, and we're diligent to listen to what He's told us and carefully hold on to it. To put it into practice because we want to, not because we're intimidated, or because we want something from Him for ourselves. Let's all who hear these words of John take them to heart, and choose not to be among those who are ashamed of their behaviors and seek to shrink back from Him at His glorious appearing. He deserves much better from us than that, doesn't He? If we are abiding in Him today, and each and every day, then we will be confident at His return, and both He and we will not be ashamed to be brought together face to face. And finally, the last verse of this chapter says:

Verse 29:

If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

This is how we can all tell who are the real and who are the imposters. And it's also how we know if we ourselves are the real or an imposter. If (since) we know that Jesus Christ was and is entirely righteous and sinless, then we know that those who are born of Him are likewise righteous, and abstain from perpetual and unrepentant sins in the practice of our daily lives. Those who intentionally practice sin and refuse to seek repentance, or those who practice sin and adamantly claim that it's not actually a sin, even when the scriptures clearly say so, these are not of God. Their beliefs and practices make this obvious. And John cements this in place with the words *that everyone also who practices righteousness is born of Him*. Meaning everyone who strives to please Him by wilful acceptance of His commandments, and the conscientious practice thereof, these can be confident that they are truly children of God and pleasing in His sight.

Conclusion:

In verse 25 we discussed at length the promised gift of eternal life, that's given by God to those whom He has chosen to be His family of worshipers. We discussed that the value of this gift of eternal life is directly connected to the quality of that life. Without the complete absence of sin, eternal life would be limited in its value, but because God has both promised and provided for, absolute holiness and righteousness, and assured that nothing sinful or defiled will ever enter His kingdom, this eternal life is of the highest possible value. And we now know that because we've spent years on earth among a defiled species, and a condemned universe, living ourselves in a sin damaged body that wars against our regenerated spirit, and prevents us from ever attaining, in this life, that holy righteousness that we so desperately desire but cannot take hold of by ourselves.

This is how we learn the ravages of sin and the value of perfect holiness. As God's chosen children, we're not here on this cursed earth because God is mad at us, or wants to punish us, but because He loves us and wants us to see for ourselves, and learn first hand, about the monumental consequences of this **knowledge of good and evil**. Otherwise it would all be just some abstract principle, or mental concept. Metaphorically speaking, To teach us to swim, God has providentially pushed us into the water. But we'll be much the better off in the long run for that temporarily frightening and frustrating experience. (Rom 8:28) I trust you perceive my metaphor?

And then in verse 26 we discussed John's stated reason for telling the saints these things that he's written in this epistle. He says that it's concerning those people who are trying to deceive them. And they aren't outside the church but inside it, and they harbor an agenda that's not of God. But they can be recognized by their actions and attitudes if we're willing to make the effort to do so. Godliness is not just words and principles, but actions and attitudes that rightly coincide with those words and principles. That which the Christian preaches, must be that which the Christian practices, and if it isn't then something is definitely wrong, and it mustn't be ignored.

And this was the gist of verse 27, where John says that as for you, meaning the true Christians, we have an anointing from God that recognizes the truth about sin and righteousness, and about Jesus Christ as the divine Son of God who has the authority to forgive sins, and bestow eternal life to those who repent and believe in Him. This is a God-given gift of faith that recognizes and believes His testimony and can't be simply taught by men, or amended and twisted by false teachers. Those who are born of Him will not reject the Jesus Christ that they first believed, nor will they ignore His testimony and commandments, because these are a protected gift of God. (1Pet 1:4-5)

Then in verses 28 & 29 we discussed abiding in Him, so that we won't be ashamed of ourselves at His glorious return, and our face to face judgement by Him. The only sure way to have confidence is to be willingly living in conformity to His commandments, and then both He and we will be pleased to see His return and to hear His evaluation of our lives.

And the way that we have to be sure that we ourselves are the real thing, is our heart's desire to be pleasing in His sight, to walk worthily of the calling we've been given, and to see His smile and hear Him declare "well done you good and faithful servant."

To Him be the glory forever. Amen.

Narrow Gate Baptist Church, Miami
Robert Andrews, Pastor
05/29/11