

Marks of a Real Christian

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Confession of Sin

The First Epistle of John was written to believers to help them understand the gospel of the Lord Jesus Christ; to experience the fullness of the joy possible in the Lord.

Christians live by faith. It is so easy for us to think Christians are what they are because of how good they are, or how strong they are, how smart they are or because of the things that they do. But these are not what make a person a Christian. Anyone can become a Christian – whosoever will may come. Whosoever cometh He will in no wise cast out.

When people come to the Lord Jesus Christ and receive Him as their Savior they are not everything that they could be. Christians are strong when they believe and understand the things of Christ, weak when they do not. When a person does not understand clearly what is in Christ he fills in with ideas of his own. That makes him weak. The stronger their faith, the greater effect in their lives, and joy in their hearts.

If we believe the things that have been promised in Christ Jesus we will have them, and the results will give us joy. This is why Jesus Christ came into the world. Hebrews 12:2 speaks of Jesus, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." Did you get the point? For the joy that was set before Him He endured the cross. We would actually accept the denial of ourselves in view of the glory and the joy that we are to have afterwards in Christ Jesus.

With joy you feel lifted up, happy, good all over. Why? Suddenly you know for sure how things are going to come out. Doesn't that fill you with joy? The Bible tells us, "The joy of the Lord is your strength."

I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The first step toward the fullness of joy is confession of sins. It is not just listing all the things that I have done, it is admitting I need help. Christ Jesus came into the world "to seek and to save that which was lost," "to give his life a ransom for many," to die for sinners. With sin admitted, God can now work in us with grace, give to us the things that He has in Christ Jesus. The confession of sin is actually only possible on our part because the Son of God became incarnate in Jesus Christ. The Lord Jesus Himself came down here and lived as a human being. We can look at Him and see what real righteousness actually is. Some people will think, "Well, you could understand that you sin if you would just look at the ten commandments." Certainly that does give a pattern of truth, but sin is much more subtle even than what you can see that way. Sin is a matter of the heart. The Bible says that "Every way of man seems right in his own eyes: but the Lord pondereth the hearts." The Bible tells us that God is going to judge the world by the righteousness of Jesus Christ. Then we can see how far short we come.

This example of Jesus Christ is a wonderful blessing to us. There are any number of people who cannot tell for sure in themselves until they see Jesus Christ. "He that hath seen me hath seen the Father." If you really want to know what the life of God is like read the gospels – Matthew, Mark, Luke and John,

and watch Jesus in operation. That is what God wants His people to be. If we listen to the truth about the Lord Jesus Christ, we will be conscious of sin.

Confession of sin brings us into relationship with God Himself. When I acknowledge that I am a sinner, that in me there is no good thing, then God can actually work.

The Lord Jesus Himself is our advocate in the presence of God. It is known in heaven, to God and to the Lord Jesus Christ that we are sinners. The glory of the gospel is that it is the living Lord Jesus Christ, coming into this world incarnate as Jesus of Nazareth, appears for us. He goes into the presence of God, to plead on our behalf that because He died for us we can be forgiven. On the basis of such forgiveness we can have fellowship with each other and with God. Because the cloud of guilt has been taken away we can stand before God.

Remember how the story started out. It started out with the idea that we would have joy. John says in 1:4, "These things write we unto you, that your joy may be full." Joy is grounded in the fellowship that we have with each other, with the Lord Jesus Christ and with God the Father, in communion.

This is the end toward which the gospel moves, to give me a Friend that sticketh closer than a brother. The great truth of the gospel is that I can have Jesus Christ as my Friend and that I can actually have a home to go to. This is because of the communion that I have with Him. If I want the blessing of God there is a certain sense in which I must show myself godly. The joy of communion being in the presence of God and having dealings with God depends on the way in which we walk. This is what communion is, walking in step with God, letting God set the pace.

John goes further to say that our walk will never be perfect. The Bible says that "There is no man that sinneth not." If we are going to walk in the presence of God in an acceptable way we cannot do it perfectly. But we will have to walk honestly, and recognize our transgressions for what they are. When we evaluate ourselves in the sight of the Lord Jesus Christ, we get a valid judgment. When "We walk in the light, as He is in the light, we have fellowship one with another." If I walk in the presence of the Lord Jesus Christ and look at Him, I'll be conscious of my sins. This true insight into the eternal life of God is possible by looking at Jesus Christ who is presented in the gospel. This is what John is talking about. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Keeping The Commandments

This particular letter is of special importance to all who are living in faith in the Lord Jesus Christ because it specifically deals with living the Christian life. The principal characteristic of this life in Christ is an inward desire to obey His will. The new covenant was described in the Bible when God said, "I will put my law in their inward parts and write it in their hearts." Also He said, "I will put my spirit within you." And again, "A new heart also will I give you, and a new spirit will I put within you."

"And hereby we do know that we know him, if we keep his commandments." I John 2:3. Here, John discusses the matter of our assurance that we really belong to Christ. It is a matter of faith, by His word. So we believe in Him. We believe that He is with us because He said He was with us. We will know it more fully, but it begins by our believing in Him. But there will be times when we are not sure we really did yield ourselves.

How could you tell for sure? Our Lord Jesus on several different occasions made a statement like this, "By their fruits ye shall know them." If you wonder whether or not a plant is growing, you ask, "Does it have leaves, does it bear fruit and does it have flowers?" The same is true with reference to the individual Christian. How can you really know that you belong to the Lord? Certain results will follow.

"And hereby we do know that we know him, if we keep his commandments." This matter of

knowing God is to know Him as Father, to understand Him as Father. It is not just a matter of believing that God is. But it is believing that God has the relationship with us that He had with His Son Jesus Christ . . . that God is for us the way He was toward Jesus. It does not mean He is that way to everybody. He is that way to those who are in Christ Jesus. We know Him in the sense that we can esteem Him, honor Him; inwardly in our hearts we want to obey Him. "Hereby we do know that we know him if we keep his commandments." John goes on, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that are in him." This is the evidence . . . that we keep His commandments, we cherish His direction. We want to do what He wants us to. It is an attitude toward God of seeking to please Him.

You may wonder how could I love God. "We love him, because he first loved us." He says, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." Here are two words we want to keep in mind – darkness and light. They refer to our daily conduct. Light refers to God. "God is light, and in him is no darkness at all." When I am walking in the light I am living in the life of God. God is light and when I am in the light, I am in God.

The word darkness refers to the general condition of being without God. I can be alive but when I am without God, I am in the dark. A person like that person loves himself, he does not love other people. It is according to human nature for me to be interested in myself, my family and the things that belong to me.

What is spiritual is that I am interested in others rather than in myself. I would be like the Lord Jesus Christ who came to seek and to save the lost. If His Spirit is in me and I want to help other people, to be well pleasing in the sight of God, John says, that God's love is operative in me.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." He is living in the light, in fellowship with God and God is working in him. "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

These two words "love" and "hate" are somewhat the same as the two words "light" and "darkness." "Light" is the positive word and "darkness" is the negative word. "Love" is the positive word and "hate" is the negative word. It is not so much a matter of emotion. It does not mean when I love someone that I am just filled with all kind of inward feelings of joy and pleasure when I see him. That is not necessarily the idea when you use the word "love" the way it is used in the Bible. The same is true with hate. When John uses the word "hate" he is not referring to any inward intense dislike, such as actually intending to do the other person harm. John uses "hate" as just not loving a person.

When we think of these two words "love" and "hate" it is a good thing to take something specific in mind. For instance, in the parable of the good Samaritan you remember a man asked the Lord Jesus, "Who is my neighbor?" In effect he asked Him, "What do you mean love your neighbor?" So the Lord Jesus told him the story of the good Samaritan.

A man was going from Jerusalem to Jericho and fell among thieves who abused him. They robbed him and injured him and left him lying as if he were dead by the side of the road. A priest came by, looked at him, went on his way. That does not say that that man hurt him. It does not say that he did anything against him. The truth is he did not do anything for him. The Levite came along and looked at him, went by and left him. The Samaritan came, looked at him, and felt compassion for him. That is not yet love. He sympathized with him and then acted in love. Love is an action verb. He took of his own and gave it to that person. He took wine out of his own possession and gave it to refresh him. He took oil from his own possessions and applied first aid, healing, soothing oil to his wounds. Then he took the man up and put him on his own beast of burden and brought him to his own inn, or we would say motel or hotel room.

Then he took care of him while he was there. When he had to go on traveling further he left money to pay for the man's keep. He told the innkeeper, if he needed any more help to give it to him and if the money he was leaving was not enough to cover it, when he came back by this way he would pay the rest. That is what we mean by love. It is when I act in favor of somebody else.

The opposite is what John would call hate. He would say as far as that priest is concerned that he hated the man. So far as the Levite is concerned he hated him. They did not do anything to him. That's just the point. It does not mean that hate is any aggressive act. Malice is. Envy is. Anger is. But hatred is not necessarily any aggressive act. It is rather a negative attitude of doing nothing on behalf of people who are in trouble . . . just forgetting about them and leaving them alone. Now, what John is saying is that if the love of God is in our hearts, if we belong to God, and God is operative in us, our interest will be in other people to help them.

That is to say, if we find somebody in need, somebody who is in danger, or someone who is in distress, in grief or in suffering, we will help in any way we can. On the other hand, if we do not do for others and we are not interested in the welfare of others – it is a negative term like darkness – that is *hating*.

We see that keeping His commandments is manifested in our attitudes towards the interest of self. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." We remember that John is setting out the idea that if I really and truly do belong to God it will show up in the way in which I act. "Hereby we do know that we know him, if we keep his commandments." Part of this keeping of the commandments will be that we want to please Him, help other people. Part of this keeping of the commandments is manifested in my attitudes toward the interest of self. The person who has Christ operative in his heart will love the Father and not love self or the world. "The world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

The love of God toward me begins by loving me and sending His Son to die for me. That love is shed abroad in my heart by the Holy Spirit. It means I really belong to Him because that's the result of the Holy Spirit working in my heart. In Him is the love of God perfected, brought to the completion and bringing this out in a fruit-bearing way.

Love in Deed and Truth

John wrote that the reader would better understand the gospel, enabling them to have fellowship with God, each other and rejoice in Christ Jesus.

God has this in mind for us today as well as for those early Christians. As you and I understand what God is willing to do in Christ Jesus and how He will do it, we are able to receive that to ourselves and be blessed in it. God has in mind that we should be blessed. In a world that has in it so much misery, discouragement, frustration, so much actual harm and hurt, there should come peace of heart and mind. There should come quietness, strength; an inward confidence in God. This is the purpose of the gospel. It is for this that Christ came.

The one thing that the Lord Jesus came into the world to do was to reconcile men to God. He looked out upon mankind, saw that they were scattered as sheep without a shepherd, was moved with compassion upon them and gave His life that they might be saved. And He has put into the heart of His followers the desire to share this blessing of salvation with other people. The wonderful truth of the whole Gospel of the Lord Jesus Christ is that salvation is offered full and free in Christ Jesus. It is full because it is a complete salvation. It is free because He provided it. "Though he was rich, yet for our sakes he became

poor, that we through his poverty might be rich."

This salvation of God is to be received by faith on our part. In order to know what we are receiving, we have to know what He offered and that's what is in the Bible. When issues arise in our lives, and decisions have to be made, we can believe in the reality of God, the reality of the Lord Jesus Christ. We can believe in the will of God and want to seek to do His will. By constantly believing in Him day after day, we can receive from God the help for daily living.

This is the general line of truth which John is seeking to set out in the first epistle. In I John 2:18 he writes, "Little children, it is the last time." Whenever you see that expression "the last time," you can think of harvest time. At this point now you make up your mind. Either you come one way or you come another.

Then he goes on to say that there have been antichrists gone out from them to other people in the world. John seems to be dealing with the fact that you are saved when you believe in the Lord Jesus Christ, receive Him and yield yourself to Him as your Lord. Then God works in you to produce right conduct because His will is in you and He works in you by His grace. The whole idea is that you need to be born again: The actual experience is that you deny the flesh and you die unto self but you are raised from the dead by the Spirit of God in Christ Jesus. All this becomes an actual reality to the believers so that they live in newness of life and resurrection power. They live with the Lord Jesus Christ. They are delivered from sin because their flesh is considered crucified. Like the Apostle Paul we can say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

However, in John's time there were people preaching that you get into fellowship with God and have blessing from God by being good, by *doing certain things*. They said Jesus Christ is the teacher and you are to do what He said, imitate Him. Do the best you can but there was no mention of the new birth, regeneration, the indwelling Christ, or the Holy Spirit because they were going to *do* these things.

With these differences in mind, John is telling his people they have been given a certain anointing from on high, referring to the coming of the Holy Spirit. Verse 20, "Ye have an unction from the Holy One, and ye know all things." The Holy Spirit of God has been given to believers. The Holy Spirit is the unction from on high that gave them this constant understanding of the things of God by bringing them into the presence of the Lord Jesus Christ. The Holy Spirit makes the presence of the Lord Jesus Christ real.

Christian people have been born again by the Holy Spirit in their hearts. They now are standing before God as people who have in them a new life that is in Christ Jesus. The Holy Spirit of God will incline them toward God Himself. This makes them *right*. Being right in the sight of God is doing what He wants us to do; put our trust in the Lord Jesus Christ; trust Him, and yield ourselves to Him.

If you want to act righteously, John would say, then you should be righteous. If you want to know how to be righteous, he would say, receive the Lord Jesus Christ in your life as your Lord and Savior. He is righteous, and by letting Him have His way in your life, you will be righteous. John says finally that "He that doeth righteousness is righteous." In chapter 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." John is not saying that the person who is acting right becomes right, but John is saying that the person who is acting right *is acting* right because he is *right*.

We can say something like this: If I am acting the way the Lord Jesus wants me to act, it is the Spirit of Jesus Christ in me that makes me do that. Jesus Christ was the outstanding case of obedience. He is the One who really did the will of His Father. If the Lord Jesus Christ is in us and His will is in our hearts, then we will be minded to do the will of God and our conduct will be righteous.

Now here is one of the big differences between the Christian gospel which John is preaching and an imitation gospel. The imitation of it would be that you should go out and do the best you can and get a little better all the time. When you finally got good enough and you had done enough you would then

consider that you belonged to God and would then be a Christian. John says No, if you want to walk godly you have to be godly. You need to be born again to get that kind of a heart and mind that will lead you into the will of God. He says in I John 3:1, 2, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." You become a Christian by receiving the Lord Jesus Christ. When you become a Christian, receive the Lord Jesus Christ, His Spirit will work in you and move you to do the things that God would have you do.

A person says, "I'm going to live a Christian life." The first thing necessary is to receive Jesus Christ and commit yourself to Him. Then you can live the Christian life.

If you receive Jesus Christ as your Savior, you know that He died for you, and that you are free because of Him. It is just a natural thing for you to want to do the things that are pleasing in His sight. Everything you do and every way in which you act will be affected by the fact that you now belong to God. God's wonderful way is to make us His children and then work toward making us like Christ by letting us see Him.

We have a wonderful gospel and you and I can share it with other people as we understand more and more how we ought to do the will of God and obey Him.

Love Made Perfect

John says that he is declaring the truth of living in Christ so that his hearers might enter into fellowship with God and with each other and thus have joy. Such fellowship is actually communion: The basic characteristic of all Christian experience is communion with God and with each other. In the words *communion*, *fellowship*, *friend* and *love* much of the truth of Jesus Christ is brought to our hearts and minds. The Apostle John has been spoken of as the apostle of love. Certainly in I John the word *love* is used a great deal. He seemed to feel that this was actually the real essence of the whole Christian gospel. John sees love as our actions when they are undertaken on behalf of other people. Love is the quality of conduct, a matter of obedience, more than it is a matter of emotion. When the Lord Jesus would have me do certain things and I do them according to His will, love is present more than when I am moved by some feeling about another and then undertake to go and help him. John is writing about living in Christ. It is when you know the truth as it is in Jesus and yield to the truth, that God is willing to come into your life. Fellowship is possible and is followed with joy when we yield to the indwelling presence of God. The truth in Jesus is that God came to man and offered Himself and His power to whosoever will believe in Him.

If a person says he belongs to God, is walking with God, loves God, and is keeping God's commandments but nothing ever shows up in his life, he will never know for sure. The whole operation of God's love in the heart should result in some action on our part. The love of God moved Him to send His Son to earth. The love of God in my heart will move me to do something toward Him.

John says in chapter 4:10 "Herein is love, not that we love God, but that he loved us." Love in us begins with God sending His Son to die for us. Then when we accept the Lord Jesus Christ as Savior and Lord, He causes us to respond to God as Father. If I receive Him into my heart, I am receiving the Son into my heart, and that makes me conscious of the Father. Just as God loved His Son, so He will love us. We respond to Him as Father, and we will love Him. We will seek to be well pleasing in His sight. If we really want to be well pleasing in the sight of God, we will keep His commandments.

All this is actually taking place inside the heart. You cannot see it, and because of that, it is so easy to doubt it. We will feel deep down in our hearts that we really do not belong because we are not good

enough. This causes us to wonder whether or not we really do belong to Him.

The outstanding thing we can do is respond to the love of God and do what He wants us to do. Once we do that, we will know that we belong to Him. Confidence in praying can be fostered by the *attitude of obedience* – when we do those things which are pleasing in His sight. Those two are not quite the same. Keeping His commandments is a matter of the mind and heart. Deep down in your heart you keep in mind an attitude of obedience, a willingness to listen. You want to know what God wants you to do so that you can do it. Now when you do those things that are pleasing, you are actually performing and bringing His will to pass. So John tells us in 3:23. "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

We read in 4:12, "If we love one another, God dwelleth in us, and his love is perfected in us." If we have an attitude of obedience toward God, and an attitude of love toward each other and toward all men, we can be satisfied that love is real with us.

The love of God is the actual performance of Jesus Christ. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The Lord Jesus Christ came into the world, humbled Himself, and became obedient to death and died on the cross for sinners. He was then buried and on the third day He was raised from the dead. By this the way was opened to raise us up from the dead. Not only was He raised from the dead, but He ascended into heaven and sitteth at the right hand of God the Father Almighty. When we follow Him by faith, we, too, have fellowship with God. When we believe this truth, the love of God is operative in us so that we are inclined to obey the will of God, because the Spirit of Christ is in our hearts. We are inclined to love the brethren because the Spirit of Christ is in our hearts.

James speaks of this when he says, "By works was faith made perfect." He does not speak particularly of love, but he speaks of faith. Faith must be found in some activity, a quality of the mind's attitude toward God. Faith is actually responding to God, believing in God. James illustrates from Scripture, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" In other words, when you say Abraham believed God, one could ask, "He believed God *in what*?" The Bible tells that he left his father's house. He left Israel. The day came when he left Isaac and forsook Isaac. Those things taken together are the manifestation of the faith of Abraham. This activity on Abraham's part in turning away from his own people and turning to God, which he did over and over again in his life, is faith made perfect. It is made mature and bears fruit or brings results.

Peter speaks along this line when he says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance," and so continues on to love. Then he says in II Peter 1:8, "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." Paul writes, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). These things come out in our daily conduct. Paul again says, "As many as are led by the spirit of God, they are the sons of God." You cannot lead a person who wants to stand still. I never would be led by the Spirit if I did not move. We must actually start action before we have the fruit of the Spirit. We cannot add virtue to our faith unless we actually take some kind of action. "By works was faith made perfect," James says. John says the love of God is perfected in us when we keep His commandments and when we love the brethren. As a matter of fact our Lord Jesus speaking of these things said, "Herein is my Father glorified, that ye bear much fruit."

John seems concerned about our assurance that we really belong to God. If I really believe in the Lord Jesus Christ, He will rule my life. How do you think He would rule about going to church; prayer; about Bible study? Don't you think He would rule me in doing those things? The love will be made perfect, and I will know for sure that I really belong to Him.

When it comes to loving the brethren, how would you know you love your neighbor? John would ask, "Does he need anything?" If you give it to him, then you'll know you love him. So we speak of love

as being made perfect when it produces results in our life. We are minded to obey God and to love the brethren.

Victory that Overcometh

The author is dealing with Christian living. He has declared the truth in the Gospel of Jesus Christ so that we who believe can have fellowship with God, with the Lord Jesus Christ and with other believers. In this fellowship we can have joy. The course of Christian experience is not simple.

It involves a spiritual conflict. Living in this world is a constant fight. There is a constant struggle against the forces that would lead us away from God. Things distract us, mislead us, frustrate us, it is always a wonder that we make it at all. We would not except for the help of the Lord Jesus Christ.

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" John 5:4. All men were created by God to live righteously, to live in His will.

Man was to be a creature in the image of God, having certain liberties and privileges of choice. The law requires man to live in a certain way acceptable to God. The word *love* could be used to describe this way of living. There are two great commandments: The first – Thou shalt love the Lord thy God. The second – Thou shalt love thy neighbor as thyself. Man is to live in obedience to God and man is to live in love for other men. Any time you see a man living his life selfishly, not interested in other people, or addicted to the things of this world, you are looking at a man who is not doing God's will. The right word for that is sin. That person is living in sin and "the wages of sin is death."

Into this situation where "all have sinned, and come short of the glory of God," where "there is none righteous, no, not one," God sent His Son in human form to provide a way of salvation for us. He "took upon Him the form of a servant, and was made in the likeness of man." Jesus Christ did the will of His Father. In obeying His Father He loved His brethren, to the point where He died for them. God is going to judge the whole world by the righteousness of the Lord Jesus Christ. This righteousness aroused His opponents to the point where they put Him to death. Christ Jesus not only died for us but was resurrected and taken up into heaven, then shed forth His Holy Spirit into believing hearts.

As Satan tempted the first man, Adam, so Satan tempted the second man, Jesus Christ. Adam was deceived, but Jesus Christ resisted Satan and overcame him. Satan was trying to tempt Jesus Christ not to obey God. So he will tempt the believer today. The Lord Jesus overcame Satan at Calvary. Jesus Christ did not overcome Satan by controlling Satan, by stopping him or by changing him. He overcame Satan by yielding Himself into Satan's hands and letting Satan effect His death. All Satan could do was to bring Christ to His death, so He died. Then God raised Him from the dead, in the newness of life, in a life that Satan could never touch. This is the way of victory for us. The victory that overcometh the world is the victory that we have by faith in Christ Jesus. The victory comes by committing ourselves to the Lord Jesus Christ. We know the first law of the spiritual life is, "If any man will come after me, let him deny himself, and take up his cross and follow me."

We yield ourselves into the hands of God and do God's will.

God Himself works in us and sets us free, "and this is the victory that overcometh the world." When the Christian is facing all the situations around him, he does not get so strong that he is able to do his own will. He does not get to be so good that he always does the right thing. He does not get to be so wise he knows which thing to do and which to leave undone. No, but he comes to have faith in God. The Christian person, believing in God, commits his soul and his fortunes to God. This is what we have in First John. The Christian person is encouraged to yield himself to the will of God, to seek to do GOD's mind, to keep His Word. He is encouraged to love other people. God Himself will then raise us from the

dead. Commit the situation to God. Yield yourself to whatever the situation demands and be faithful in your service there. Trust in God. God is able to overrule anything in our lives and bring His will to pass. If we ever have anything it is because God is able to give it to us. Let us keep walking in the Lord, trusting in Him and knowing that He is able to overcome the world.