

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

Tests for Knowing God
1 John 2:3-11, 18-27

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

A reading for children is included at the end of the worship time. If the children in your group leave after the Gathering Time you may want to use it during the Gathering Time rather than during the Worship Time.

Bible Study Leader:

Have John's tests for knowing Christ written on a blackboard or whiteboard or on small cards which the participant can take home.

Worship Time Leader:

Make copies of the reading for children (found at the end of this session) and arrange for the participants to practice the reading before the worship time. The reading may also be used in the Gathering Time.

Music Sources:

The Love of God, *The Worship Hymnal* # 111; CCLI # 18448 Public Domain
Think About His Love, *The Worship Hymnal* # 102; CCLI # 16299
How Deep the Father's Love for Us, *The Worship Hymnal* # 101; CCLI # 1558110
Hallelujah (Your Love is Amazing), *The Worship Hymnal* # 100; CCLI # 2678212
They'll Know We are Christians, *The Worship Hymnal* #385; CCLI # 26997
I Love You with the Love of the Lord, *The Worship Hymnal* #395; CCLI # 10130

Gathering Time: (Suggested time: 15 minutes)***Tests for Knowing God*****Focal Text**

1 John 2:3-11, 18-27

Background Text

1 John 2:3-27

Main Idea

Whether one knows God can be tested by whether one is obedient to God, relates in love to others, and believes that Jesus truly is the Christ.

Question to Explore

What indicators show that you know God?

Teaching Aim

To lead the church to evaluate their Christian commitment by John's tests for knowing Christ.

Gathering together:

The Love of God, *The Worship Hymnal* # 111; CCLI # 18448 Public Domain

Think About His Love, *The Worship Hymnal* # 102; CCLI # 16299

How Deep the Father's Love for Us, *The Worship Hymnal* # 101; CCLI # 1558110

First thoughts:

How well do you do taking tests? If you are in school now you can answer that easily. If it has been a while since you have been in school, you can probably remember quite easily at least one incident when you did very, very well on a test or very, very poorly. There are lots of mitigating factors in doing well on a test. Having attended class regularly, doing homework, and studying specifically for the test are essential. But feeling well, being confident, enjoying the subject matter, liking the teacher are also factors.

Today we will consider John's tests for knowing Christ.

1 We know Christ if we follow His commandments.

#2 We know Christ if we love others.

#3 We know Christ if we affirm that Jesus is the Christ.

Can you remember that until test time. Test time will happen all next week and the next and the next.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

Tests for Knowing God

Focal Text

1 John 2:3-11, 18-27

Background Text

1 John 2:3-27

Main Idea

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Question to Explore

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Teaching Aim

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Introduction to your personal study:

“True religion is that by which every day in life a man comes closer to his fellow-men and closer to God. Religion is that which produces fellowship with God and fellowship with men – and we can never have the one without the other” (Barclay, page 37).

A familiar saying is “I hate the sin, but love the sinner”. This saying has become a stumbling block for non-Christians who see it as a hypocritical excuse for an unloving attitude. Let us leave it aside and learn to express our love to all of those in our realm of influence.

Background:

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

1 John 2: 3-11, 18-27

The Gnostics emphasized knowledge. The knowledge they valued was intellectual and mystical. It emphasized spirit. Throughout history, numerous cults and theosophical systems prey on credulous minds with false promises of esoteric knowledge and unlocked mysteries. We may today assume that the most educated Christian is the best Christian.

John states ***We know that we have come to know him if we obey his commands.*** Knowledge has value when it leads to obedience. The modernism of the 21st century emphasized the importance of education. The implicit and often explicit teaching was that with sufficient education, the poverty, sickness and warfare in the world would be conquered.

While education is to be valued and schooling needs to be provided in many parts of the world, many thinking (and highly educated) people are well aware that the world is not getting better just because we are better educated.

Beyond education is obedience to Biblical commands to love one another, to serve one another, to put another's welfare before one's own comfort. These are lessons we continue to need to learn.

Christians spend much time and energy researching, teaching about and advocating a wide variety of points of view about Scripture. Yet, without obedience to the basic teachings of Christ, this study and knowledge has little value. ***We must walk as Jesus did,*** John reminds us.

John continues to counter the “heretical and mistaken way of those who claimed to be specially intellectually and spiritually advanced, but whose lives showed no sign of that. They claimed to have advanced so far along the road of knowledge that for them sin had ceased to matter. They claimed to be so spiritual that sin was of no account at all. They claimed to be so far on that road to higher knowledge that for them the laws had ceased to exist” (Barclay, page 34).

We sometimes see this attitude in people in positions of power – politicians or religious leaders or very influential business people – who seem to believe that the rules which govern the actions of ordinary people do not apply to them.

While we may not be able to identify with the Gnostics about whom John wrote we are well aware of those who live as if the rules which govern human life do not apply to them.

How sad when this is true of those who claim to be Christians. It tarnishes all of the good that the church has done through the ages.

John insists that to have fellowship with the God who is Light a man must walk in the light.

The truth is not in the one who does not keep the commands of the Lord. Barclay speaks of the two great tests of truth which John describes

Truth brings about fellowship. That which destroys fellowship cannot be truth.

He who really knows the truth is daily more and more cleansed from sin by the blood of Jesus Christ. "The meaning is that all the time, day by day, constantly and consistently, the blood of Jesus Christ ought to be carrying out a cleansing process in the life of the individual Christian" (Barclay, page 36).

Focusing on the Meaning:

1 John 2: 3-6

John clearly states that the test of knowing Christ is whether we follow His commands. To claim to know Christ and to live in contradiction to His teaching is to be a liar. One may be lying to one's self as well as to others, but nevertheless, one is a liar if he/she claims to be a Christian, but does not act in accordance with the teachings of Christ.

A warning may be in order here. This is a self-analysis, not a basis for judging others. Of course, we almost inevitably do judge others by what we see them doing, but John here is speaking to the Christian himself or herself. When we decide for another what doing Christlike acts is, we bring all of the bias of our own understandings – cultural as well as Biblical.

The Greek philosophers who so influenced Greek thought and intellectual pursuit throughout the ages embraced the intellect. These thinkers felt they could arrive at god by the sheer process of intellectual reasoning and argument and thought. This did not always result in ethical living. Religion was intellectual satisfaction and not moral action.

A second group of Greeks, in the immediate background of the New Testament, sought to find God in emotional experience. Lighting, sensuous music, perfumed incense, and a dramatic presentation all added to the emotion. This was not so much knowing God, as feeling God.

The Jewish way of knowing God is closely affiliated to the Christian way. Knowledge of God came by revelation and this revelation came from a holy God who brought the obligation of holiness to the worshipper. (See Barclay, pages 50-51).

In verse 5-6 we are told that obedience to Christ's teachings completes the work of love in our lives. Our deep desire to do those things which honour and please him is our own assurance of his presence in our lives. When we struggle with issues of doubt - when some of the issues of doctrine - seem complicated, it is well to remember that if we desire to walk as Jesus walked we are "in him".

1 John 2: 7-11

John returns to the contrast of light and darkness which he so clearly expresses in chapter 1 ***God is light; in him is no darkness at all.***

The commandment to which John refers is undoubtedly Jesus' own commandment expressed in John 13:34-35 ***A new commandment I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.***

John emphasizes that we cannot hate our brother and be walking in the light. Hatred of others is indicative of darkness and it will cause one to stumble.

We can begin to hate without making a decision to do so. We may come to hate the enemy soldier and all the people of the country with whom the nation to which we belong is at war. This is another of the horrific aspects of war. Even those not directly involved in the conflict come to hate people they have never seen and known.

Political conflict can lead to hatred. We may feel so strongly about a certain political view that those who disagree with us become objects of our hatred. This is evidenced in election year in very civilized countries.

And religious disagreement can lead to hatred. Christians must guard against this as people from different religious traditions come to live in countries which were at one time largely Christian in culture.

Jesus said "You **must** love one another". This is not a suggestion – it is a command.

1 John 2: 18-27

The meaning of the last hour is much debated. Theologians, popular writers and ordinary church people spend much time and energy arguing, predicting and sometimes fear mongering about the last days and the last hour.

Barclay stated "Now what we have to see is this; the last days, the last hour, does not mean a time of annihilation; it does not mean a time when everything will cease to exist and where at the end there will be a great nothingness as there was at the beginning. In biblical thought the last time is the end of one age and the beginning of another. It is not only a time of destruction; it is a time of recreation. It is *last* in the sense that things as they are pass away; but it leads not to world obliteration, but to world recreation. In

other words, the last hour and the last days lead not to extinction, but to consummation (pages 70-71).

The question then is whether or not one has prepared himself/herself to enter into the glory of the new. This is what John is confronting the people with – the choice to align themselves with Christ or fail to do so.

John, like other New Testament writers, felt that the last hour was imminent. Throughout all of the years since then, others have predicted the end of the world. Jesus gave a lengthy discussion in Matthew 24:4-44. We look to that passage and find that there will be wars and rumours of wars; nations will rise against nations; there will be those who will be persecuted; there will be false prophets, there will be an increase in wickedness. We can easily say these things are present in our world, but must admit they have been present throughout the years since Jesus spoke them.

We must remember that Jesus said in Matthew 24:36 ***No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.***

Why is it, then, that we keep trying to put a date on the end of the world when Jesus says that even he does not know when it will happen. He does say in verse 42 ***Therefore, keep watch, because you do not know on what day your Lord will come.***

The only real concern for the Christian is that our daily acts would be pleasing to God on the day of Jesus' return. Every hour is the hour in which we are accountable to God for our actions.

Antichrist is a word which occurs only in John's letters in the new Testament (1 John 2:22; 4:3; 2 John 7) but it is the expression of a very old idea. Throughout ancient cultures there existed the concept of a monster waiting to devour good people. In the Old Testament, Rahab, or the crooked serpent, or leviathan appears. ***"Thou hast broken Rahab in pieces"*** (Psalm 89:10). ***"His hand hath formed the crooked serpent,"*** says Job (Job 26:13). Isaiah speaking of the arm of the Lord, says, ***"Art thou not it that hath cut Rahab, and wounded the dragon?"*** (Isaiah 51:9).

These ancient images appear in modern day stories and movies. Many of these are targeted at preteens, teens, and young adults. These are often filled with violence and good may not always triumph over evil.

"Anti is a Greek preposition which can mean either *against* or *in place of*. Antichrist can therefore mean either the opponent or adversary of Christ, or the one who seeks to put himself in the place of Christ" (Barclay, page 72). Thus, one who is antichrist could be against Christ or he/she could want to take the place of Christ. This second concept may be more disturbing because it could be one who from within the Christian community usurps or distorts the true message. It was this reality which John addressed.

Since John wrote these words, people have tried to identify the antichrist. Since truly evil men of power and influence have existed in every age, a number have been named. Barclay states, "The simplest way to think of the antichrist idea is this: Christ is the incarnation of God and goodness; antichrist is the incarnation of the devil and evil. Christ stands for God; antichrist stands for everything which is against God, and in opposition to God" (page 73).

1 John 2:19 speaks of a reality which John was experiencing, but which we may experience as well. ***"They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us"***. The sad reality of the Christian life is that we will have fellowship with those who seem to love and serve the Lord and then they leave the fellowship of believers and overtly or covertly deny their faith. For some, it is a detour or reflection time on their journey and they may return to a deeper renewal of faith. But for others, it is a denial of the faith which indicates, John says, that they did not ever belong to the body of believers.

This relates to a doctrine called "the security of the believer" which indicates that one who is born again into fellowship with Christ cannot be "unborn". Once saved, always saved is another expression of this doctrine. (For a complete study of this doctrine see homechurchonline.com; Sessions; Biblical Teaching # 5; Study #10, The Security of the Believer).

In verses 20-23 John discusses those who deny that Jesus is the Christ. They thus deny the Father as well and John says that such a one is the antichrist.

Over time, the idea of antichrist has come to have so many connotations that it is wise that Christians avoid labelling anyone as antichrist. Only the Father knows the heart of a human being. ***"Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you"*** (Matthew 7:1). Many are anti-Christ; it is our task to share the Good News of salvation with them.

In verses 24-27, John admonishes the believers to remain true to the message they heard from the beginning and thus remain in the Son and in the Father and receive the promise of eternal life.

Your Goal as the Leader of this Bible Study:

Help students to know and remember John's tests for knowing Christ.

1 We know Christ if we follow His commandments.

#2 We know Christ if we love others.

#3 We know Christ if we affirm that Jesus is the Christ.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

Tests for Knowing God

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

1 John 2:3-11, 18-27

Background Text

1 John 2:3-27

Main Idea

Whether one knows God can be tested by whether one is obedient to God, relates in love to others, and believes that Jesus truly is the Christ.

Question to Explore

What indicators show that you know God?

Teaching Aim

To lead the church to evaluate their Christian commitment by John's tests for knowing Christ.

Connect with Life:

Use the information given in the Gathering Time to introduce the study.

Look for an answer from the group: Who remembers one or all three of the tests which John gave for knowing Christ?

Guide the Study:

1 John 2: 3-11, 18-27

Have someone read 1 John 2: 3-11.

From the background material, summarize information about the Gnostics. Emphasize that the Gnostics felt they had a superior, more intimate knowledge than other Christians had. They felt superior to the rules which governed others.

Have someone reread 1 John 2: 3.

Ask: Is this a clear definition of how we know we know Christ?

Inquire: What is the new/old command to which John refers in verse 7? You may ask someone to read the words of Jesus in John 13: 34-35.

Have someone reread 1 John 1: 5-7.

Comment that John returns to the theme of light and darkness and love of one another.

Discuss: Can we be in the light and hate another person? Who are some of the people we hate and feel justified in doing so (enemies of our nation, those who disagree with us politically; really evil people; people with differing religious points of view)? How can we transform those feelings to feelings appropriate for those who walk in the light?

Have someone read 1 John 2: 18-27

Ask: What are some of the meanings of the “last hour” which you have heard? (Move the discussion along since there may be many things people want to bring up.)

State in your own words Barclay’s interpretation of the last hour or last days being not only an ending, but a beginning. State that the question is whether we are prepared to enter into the new. John is confronting the people with the choice to align themselves with Christ or fail to do so.

Comment: John and other New Testament writers felt that the last hour was imminent.

Ask: How do we answer those who predict a time for the ending of the world? Jesus said in Matthew 24: 36 **No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.** In verse 42 he says **Therefore, keep watch, because you do not know on what day your Lord will come.**

Give a time for quiet reflection on this question: What would you do today if you knew that tomorrow Jesus would come again?

Introduce the concept of antichrist. Stress that the Greek preposition can mean either *against* or *in place of*. Antichrist refers to an adversary of Christ who is openly against Christ or to one who would take the place of Christ.

Give Barclay's quote: "The simplest way to think of the antichrist idea is this: Christ is the incarnation of God and goodness; antichrist is the incarnation of the devil and evil. Christ stands for God; antichrist stands for everything which is against God, and in opposition to God". BE CAREFUL TO GUIDE THIS DISCUSSION SO THAT YOU DO NOT SPEND TOO MUCH TIME ON THE VARIETY OF IDEAS WHICH HAVE BEEN PRESENTED THROUGHOUT THE YEARS – EVERYONE MAY HAVE AN OPINION!

Have someone read 1 John 2:19.

What was the reality which John was facing? (Some who seemed to be true believers had left the faith).

Say: This is a thing of real grief for us as Christians. We may have known those who we had every reason to believe had a true relationship to Christ but have turned their back on Him. Remember that not all who have stopped attending church have turned away from Jesus.

Remind the class of verse 22 – **Who is the liar? It is the man who denies that Jesus is the Christ?**

Ask: What should be our attitude and understanding? (John says that their going showed that none of them belonged to us).

Comment: We should remember that some who have doubts work through those doubts and come to a deeper faith. If there is every indication that their initial commitment was not a real commitment, then we think of them as we do any other unbeliever. We pray for their salvation.

Have someone reread 1 John 2: 24-25.

Ask: What is the admonition and the promise contained in these verses? (Stay faithful, keep on believing. You will remain in the Son and have eternal life).

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Review John's tests for knowing Christ.

1 We know Christ if we follow His commandments.

#2 We know Christ if we love others.

#3 We know Christ if we affirm that Jesus is the Christ.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

Youth!!! Take Ten

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

Tests for Knowing God

1 John 2:3-11, 18-27

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

Discuss what ideas you may have about the antichrist. Have you understood it to be one particular person yet to come who will embody evil? Read what William Barclay said "Anti is a Greek preposition which can mean either *against* or *in place of* . Antichrist can therefore mean either the opponent or adversary of Christ, or the one who seeks to put himself in the place of Christ" (Barclay, page 72). Thus, one who is antichrist could be against Christ or he/she could want to take the place of Christ. This second concept may be more disturbing because it could be one who from within the Christian community usurps or distorts the true message. It was this reality which John addressed.

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Have you seen movies which have a character so evil that he is a personification of antichrist?

If you have access to a computer, use the internet to read more about idea concerning the antichrist.

Worship Time (Suggested time: 30 minutes)***Tests for Knowing God*****1 John 2:3-11, 18-27****Beginning the Service:**

Hallelujah (Your Love is Amazing), *The Worship Hymnal* # 100; CCLI # 2678212
They'll Know We are Christians, *The Worship Hymnal* #385; CCLI # 26997

Offering:

Praying for the World: The Mappila of southern India are the earliest known Indian Muslim community. Their ancestors converted to Islam in the 8th century A.D., when Arab Muslims who had been trading with their kingdom convinced them to submit to Allah. Today, over nine million Mappila still follow Islam, although some Mappila communities continue to observe ancient Hindu festivals. Only one known Christian church exists among them. Working in a variety of trades and occupations, Mappila men often find work in the Middle East and send earnings home to support their families in India.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

**Who may dwell in your sanctuary?
Psalm 15**

***Lord, who may dwell in your sanctuary?
Who may live on your holy hill?***

***He whose walk is blameless
and who does what is righteous,
who speaks truth from his heart
and has no slander on his tongue,
who does his neighbor no wrong
and casts no slur on his fellowman,
who despises a vile man
but honors those who fear the Lord,
who keeps his oath
even when it hurts,
who lends his money without usury
and does not accept a bribe against the innocent.***

He who does these things will never be shaken.

We read this Psalm against the backdrop of the teachings of 1 John chapter 2. ***We know that we have come to know him if we obey his commands.***

We think of Jesus' words recorded for us in Matthew 22: 37-40. ***Love the Lord your God with all your heart and will all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.***

The psalmist asked in Psalm 15 ***Lord, who may dwell in your sanctuary? Who may live on your holy hill?*** Perhaps he was thinking of a physical space. In later years, the Jews sought to worship God in the temple in Jerusalem situated on a hill – a holy hill for the Jews. But David lived before the building of the temple and he was a man who grew up as a shepherd – spending days and weeks alone with his sheep in the hills and valleys of Judea.

Sanctuary for David probably had this connotation. A sanctuary was a safe place – a peaceful place – a place where one could meet with God. That meeting with God made it a holy hill.

But to be at home in that place one needed to have lived in a certain way. It is a way which demands righteousness toward God and toward others.

This righteous person speaks truth. He/she does not speak falsehoods or innuendos against others. Social media has made it possible to speak falsehoods and innuendos and spread those to many people. No one is held accountable for those inaccurate or deliberate misleading statements. This ancient teaching has more relevance today than ever before.

This righteous person doesn't hang out with evil doers for pleasure – he/she just wouldn't be comfortable with them. The righteous person is more at home with those who honour the Lord.

The righteous person keeps his/her oath even when it hurts. When the going is rough in a marriage or in a friendship or in a church family, the righteous person who has promised to love forever keeps on loving, the caring friend forgives and the church member has tolerance, mercy and love for those who disagree. Even when it hurts, the psalmist says we keep a promise.

In a world filled with economic insecurity we ask what it would be like to live in a society where money was lent without usury. Usury is not just interest, but excessive interest which leaves the borrower unable to get out from under the load of debt. A pastor has suffered from a serious cancer which has left his back so damaged that he cannot do the bi-vocational work which sustained his family. He continues to preach and pastor his small church although he deals with extreme pain. His wife has recently been very ill with stress-related ulcers. She is unable to work. Although they are the first to tell of the many ways God has provided for them through the loving care of others, the fact remains that they must put many of their expenses on a credit card. They will pay the excessive interest on that card many years in the future.

Many countries are well accustomed to a system of bribes in order to get work done, permits approved, visas granted. Such a system is demeaning to those who pay and those who receive bribes. Adequate and fair salaries for policemen, immigration officers and white collar workers who grant permits would go a long way to helping reduce this reality. For many countries, the culture of bribery is so deeply entrenched that few hold out hope that it can be changed. Isn't it interesting that all those years ago the psalmist said that the righteous person ***does not accept a bribe against the innocent.***

When John speaks of the test of our loving God is our obedience to him, it is clear that a high level of holiness is implied. It is not just a set of rules; living righteously is only possible because of our relationship with Christ and with the guidance of the Holy Spirit.

But all through Scripture are these glimpses of what holy living which honors God entails. Psalm 15 is clear. It may not cover every moral question we will ever have, but it gives a clear picture of some of the areas of righteous living which are essential if we are to be at home with God.

***Lord, who may dwell in your sanctuary?
Who may live on your holy hill?***

He who does these things will never be shaken.

Call to Commitment:

I Love You with the Love of the Lord, *The Worship Hymnal* #395; CCLI # 10130

Concluding the Service:

A reading for children

Child 1: Praise the Lord.

Child 2: For He is good.

Child 3: And His mercies last forever.

Child 4: Teach me your way, O Lord
And I will walk in your truth.

Child 1: I will praise you, O Lord my God, with all my heart.

Child 2: Praise Him.

Child 3: Praise the Lord.

Child 4: For the Lord is good and his love lasts forever.

All: Praise be to the Lord forever and forever. Amen and amen.

Make copies for each person who will read a part.

A reading for children

Child 1: Praise the Lord.

Child 2: For He is good.

Child 3: And His mercies last forever.

Child 4: Teach me your way, O Lord
And I will walk in your truth.

Child 1: I will praise you, O Lord my God, with all my heart.

Child 2: Praise Him.

Child 3: Praise the Lord.

Child 4: For the Lord is good and his love lasts forever.

All: Praise be to the Lord forever. Amen and Amen.

++++++(Cut here)++++++

A reading for children

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All: Praise be to the Lord forever. Amen and Amen.