

September 27, 2015 by Steve Brandon



Show That You Know Him

1 John 2:3-6

1. Obey Him (verses 3-5).

2. Imitate Him (verse 6).

In the late 1980's a controversy was stirring in the evangelical church. It had to do with the gospel. It had to do with the content of the gospel. It had to do with the meaning of faith. It had to do with the meaning of repentance. It had to do with the place of works in salvation. It had to do with the Lordship of Christ. It came to be known as "The Lordship Controversy."

It all came to the forefront when John MacArthur wrote a book entitled, "The Gospel According to Jesus." In that book, MacArthur put forth the view that when someone comes to faith in Christ, he will follow Jesus, his Lord. In other words, following Jesus means that you will follow Jesus. You will seek his face. You will walk in his ways. You will submit your life to the Lordship of Christ. If you believe in Jesus, your life will evidence it through his actions.

MacArthur was accused by some of advocating a works-centered gospel, which, of course, is heresy. Your good works don't save you. You are saved by grace alone through faith alone in Christ alone.

MacArthur has never denied that you are saved by grace alone through faith alone in Christ alone. Nor, did his book deny this. Rather, he simply put forth the simple truth that though you are saved by faith alone, saving faith is never alone. It will always give evidence through good works.

Many of us are familiar with Ephesians 2:8-10: "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

Now, as clear as these things may seem to you and me, many within the Evangelical world took issue with MacArthur. This response took MacArthur by surprise. Five years after MacArthur wrote the book he said (in his second preface), "It was not my intention to ignite such a dispute. I was aware that these had been matters of debate among some evangelicals for several decades. My aim was simply to answer several recent authors who were arguing for no-lordship evangelism. These men were charging the rest of the church with heresy, and I felt their accusation needed an answer. Of course I hoped that what I had to say would be widely read and discussed, but I admit I was unprepared for the intense and far-reaching debate that ultimately ensued." [\[1\]](#)

Those who opposed MacArthur advocated believing in Jesus as Savior for salvation, but following him as Lord for discipleship, which they saw as a second step, if you will, after salvation. Their opposition continues to today, though it is much smaller today that it was 25 years ago.

Now, I believe that many of those who oppose MacArthur's message are well-intentioned people, seeking to preserve God's grace in the gospel. But, they miss the truth of the clear message of Jesus. Matthew 16:24 says, "If anyone would come after me, let him deny himself and take up his cross and follow me." They say that Jesus is calling someone to discipleship, not salvation. They miss the preaching of Peter, who said in Acts 3:19, "Repent therefore, and turn back, that your sins may be blotted out." They say that repentance is only a "change of mind," not "turning from sin."

As Charles Ryrie wrote, "Change your minds about Jesus of Nazareth. Whatever you thought He was, change your minds and now believe that He is God and your Messiah who died and rose from the dead. That repentance saves." [\[2\]](#) Those who oppose MacArthur miss the clear statement of Paul in Romans 10:9, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." They say that confessing Jesus as Lord isn't confessing him as your personal Lord, but as the sovereign Lord of the universe. See, in this way, Jesus doesn't have to be your personal Lord at the time of salvation.

Really, the question is this: "If you are saved, will your life reflect it?" Or, from the other side: "Can you be saved from your sins with no change in your behavior?"

Well, as we open our Bibles this morning to 1 John 2:3-6, we will see that our text answers this question. And with crystal clarity, it will tell us that those who know God will show it in their lives. They will show it in their obedience to God's commands. They will show it in how they live.

You might think of it this way: What's characteristic of a duck? It has feathers and it quacks. Good. If it doesn't have feathers and quack, it's not a duck. I don't care how much you say that your pet dog is a duck. If it doesn't have feathers and quack, it's not a duck.

What's characteristic of a fish? It has scales and it swims. Good. If it doesn't have scales and swim in the water, it's not a fish. I don't care how much you say that your hamster is a fish. If it doesn't have scales and swim in the water, it's not a fish.

Now, what's characteristic of a believer? He obeys God's commands. He follows in God's ways. And if you don't obey the Lord and follow in his ways, you aren't a believer. I don't care how much you claim to be a believer. If you don't obey the Lord and follow in his ways, you aren't a believer.

This is exactly what our text says this morning. It puts forth characteristics of those who know Christ. Such people will be shown. It will be evident. You can see it.

My message this morning is entitled, "Show that You Know Him." It's the application of what our text says. Our text says that "those who know him will show it in their lives." And so, my exhortation in my message is that you indeed would "show that you know him."

This morning we are going to be looking at chapter 2 and verses 3-6 of the book of 1 John. As we read these verses, I want for you to ask yourself this question: What do these verses say about of those who know God?

1 John 2:3-6

And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.

What is characteristic of those who know God? Really, there are two characteristics.

1. They keep his commandments (verses 3, 4, 5).
2. They walk as Jesus walked (verse 6).

These two characteristics are my two points this morning. Again, these are application points to the teaching of the text. The text tells us that "those who know him will obey him and will follow him." I'm taking these characteristics and turning them into exhortations:

- 1. Obey Him (verses 3-5).**
- 2. Imitate Him (verse 6).**

Let's look at my first point: "Show that You Know Him;"

1. Obey Him (verses 3-5).

We see this in the first three verses. Let's start with verse 3, ...

1 John 2:3

And by this we know that we have come to know him, if we keep his commandments.

Do you want to know that you know him? Well, ask yourself a simple question: Do you obey him? Do you keep his commandments? Do you do what he says? Because, those who know him obey him. I don't believe that it could be any clearer.

Verse 4 says the same thing using negatives instead of positives.

1 John 2:4

Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him,

In other words, if you claim to know Jesus, but fail to obey Jesus, you are a liar. The truth is not in you. It's like claiming to be fish, but not being able to swim. It's like claiming to be a duck, but not quacking. It's claiming to be a Christian, but not following in the ways of God.

Surely, you have encountered these sorts of people. They are everywhere. Some of these people never enter the doors of a church. And yet, they know enough about Jesus to claim the name of Jesus. These are often those who have been exposed to church in some measure, perhaps growing up as a child in the church. Perhaps exposed to some Sunday School or after school program, enough to claim to be a Christian.

But, they do not do keep his commandments. They don't assemble with the people of God. They don't love the people of God. They do not follow in his ways. Yet, they claim to be Christians. And they can claim whatever they want. But claiming it doesn't make it true.

Some of these people who claim to be Christians, but are not, may even go to church. I don't know how many testimonies I have heard of those who filled the pews for many years, claiming to believe in Jesus. But, they never knew Jesus. Only later have they come to saving faith in Christ. And at that point, their lives change. And they suddenly have a passion to obey the Lord in all his ways; a passion which wasn't there before. Before they were just playing religion, but now they have a heart to follow in the ways of Jesus.

I have heard of people going to Seminary to study for the ministry, to become pastors and evangelists, only to become Christians in the midst of their studies. As they investigate the claims of Jesus, they realized that they had never known him before.

And this morning, this may be you. You may be seated here this morning. You may be seated here every Sunday morning. The pew in which

you are sitting may as well have your name on it. The cushions may even be shaped to your posterior. And yet, you may fail the obedience test. You may call Jesus your "Lord," and on the outside, you may be putting up a nice religious show for all of us here to see. You might just be singing songs of praise louder than anybody, but at home, when your true self comes out, it's a different story. Obedience to Jesus is the farthest thing from your mind.

Jesus has a word for you. He said, "Why do you call me 'Lord, Lord,' and not do what I tell you?" (Luke 6:46). If Christ is not your Lord, you have no business calling him "Lord." Jesus went on to describe what these sorts of people are like. He said, "Everyone who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great" (Luke 6:47-49).

On the outside, both of these houses look very much alike. The houses are like the profession of faith! Both houses claimed to be Christians. But, when the storm came, their foundations were exposed. The foundations are like the reality of their faith! The one foundation was solid, placed squarely on the reality of the risen Lord. The other foundation was weak, placed upon a mere profession of faith, without any real substance.

And if you are here this morning without a foundation, without the genuine reality of knowing Jesus Christ, I call you today to repent. Turn away from your false words. Turn away from your pretending. Turn away from your outward show. And turn to the Lord Jesus, and show your trust in him by obeying his words.

And when you come to Jesus and know Jesus, something marvelous takes place. Look at verse 5, ...

1 John 2:5
but whoever keeps his word, in him truly the love of God is perfected. ...

When you hear God's words and obey God's words, it is God's love being perfected in you. In other words, it is God's love that comes into your heart and works itself out through your obedience to God. And in 1 John, we see other verses that talk about this same thing. God's love working its way out in our lives.

Turn over to chapter 4. Verses 7 and 8 are almost exactly what we have in our text this morning. Only, the application here is "love" and not "obedience." In our text this morning, it goes like this: If you obey God, you know God. If you don't obey God, you don't know God.

But, in 4:7-8, it goes like this: If you love one another, you know God. If you don't love one another, you do not know God. Listen to what they say.

1 John 4:7-8
Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love.

Verses 9 and 10 describe the love of God.

1 John 4:9-10
In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

This is the glories of the gospel, right? That God sent his Son into the world for us. That Jesus came and died upon the cross for our sins. Or, as verse 10 says, "[he is] the propitiation for our sins." We looked at this last week, right? The wrath that was meant for us fell upon him! And God is completely satisfied with his sacrifice. He is no longer filled with righteous anger against us, because Jesus has satisfied that wrath. And it wasn't because we were so good. Or (as verse 10 says), that we loved God so much that he would do this for us. It was God's initiative. It was his love for us that did it. And as verse 11 says, ...

1 John 4:11
Beloved, if God so loved us, we also ought to love one another.

We love God because he loves us. We obey God because he loves us. And in this, his love is perfected in us. That is, his love works its way in and through and out of us. Look at verse 12, ...

1 John 4:12
No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

This comes back to same idea of our text this morning: 1 John 2:5. When we love one another, it's a sign that God is working in us. Indeed, it is the way that God's love is perfected in us. And that's the exact same thing that 2:5 says.

1 John 2:5

but whoever keeps his word, in him truly the love of God is perfected. ...

When we obey God, it's a sign that God is working in us. Indeed, it is the way that God's love is perfected in us. When we obey.

All of this comes together in chapter 5 and verse 3. There we read that ...

1 John 5:3

For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

Love of God and obedience to God go hand in hand. If you love God, you will obey his commands. If you love God, his commands will not be a burden for you.

It's like a marriage. Husbands, when your wife asks you to do something, it is burdensome to you? When you genuinely love, it is no burden at all.

This is like a man we saw while we were driving down the road. He was walking down the road with a baby strapped to his chest. It was clear that he wasn't out to exercise, having to take the baby with him. He was out for a genuine stroll with the baby. Yvonne remarked, "Now that's a good husband!" It looked like it was most likely a case of Dad taking the fussy baby out for a stroll so that Mom could get a little break. It is not a burden for us husbands to serve our wives in this way.

How many love songs have been written about this? The boy makes great sacrifices for his girl. And they seem like nothing. One example is Ludo's song, "Anything For You." There's some bad theology in this song, but it shows a great heart of love. Of all these great things that have happened to this man, he would give them all up for his girl. [\[3\]](#)

When you love the Lord like this, you will do anything for him. The commandments of God are not a burden. In fact, there is sorrow in the heart when they are not followed.

And so, I ask you, are you obeying the Lord? Are you following in the path of his commandments? Are his commandments a joy and a delight to your soul? Then know that you have eternal life. Be assured of that reality. And walk with the Lord in confidence.

This is what the last phrase in verse 5 says, "... By this we may know that we are in him:" (1 John 2:5). Now, there is some debate about whether this is referring to verses 3-5. Or, whether it is referring to verse 6. Most translations have it pointing to the next verse. It doesn't really matter, because both are true.

We know that we are in him if we Obey Him (verses 3-5). And we know that we are in him if we ...

2. Imitate Him (verse 6).

Which is what verse 6 is talking about). So, let's move to our second point this morning. "Show that You Know Him;" Obey Him (verses 3-5). And, "Show that You Know Him;"

2. Imitate Him (verse 6).

This comes in verse 6. Let's read it there.

1 John 2:6

whoever says he abides in him ought to walk in the same way in which he walked.

Now, again, this comes back to the theme in these verses. If you know him, you will show that you know him. And here, you show it through imitation. Or, to use the phraseology of verse 6, ...

1 John 2:6

whoever says he abides in him ought to walk in the same way in which he walked.

This is fundamentally what it means to be a follower.

Have you ever played follow the leader? What do you do? You go wherever the leader goes. You do whatever the leader does. You say whatever the leader says.

If you are on the playground and the leader goes down the slide, then you go down the slide, If you are in the classroom and the leader goes under the chair, then you go under the chair. If you are in the field and the leader hops like a bunny, then you hop like a bunny. If you are in the gymnasium and the leader lets out a cheer, "Woo-hoo!" then you shout out, "Woo-hoo!"

That's what it means to follow Jesus. And that's what it means to "abide in Jesus." It means "walking in the same way that Jesus walked."

When Jesus called his disciples, he called them to follow him. Peter and Andrew were out fishing and Jesus says, "Follow me, and I will make you fisher of men." Immediately they left their nets and followed him" (Matthew 4:19-20).

Same with James and John. They were out mending their nets. Jesus called them. "Immediately they left the boat and their father and followed him" (Matthew 4:22). This is not some extra call to discipleship, as some would say. This is the initial call to believe in Jesus. And how do you do that? You follow him.

With Matthew, it was the same thing, only he was a tax collector, and not a fisherman. So, Jesus passed by the tax office and saw Matthew sitting there. He said to him, "Follow me" (Matthew 9:9). And Matthew "rose and followed him" (Matthew 9:9).

When people encountered Jesus, he often called them to obedience. Do you remember the woman caught in adultery? After all had left, and it was only her and Jesus, Jesus said to her, "I do not condemn you; go, and from now on sin no more" (John 8:11).

Do you remember when the would-be disciple of Jesus said, "Lord, [I will follow you], let me first go and bury my father" (Matthew 8:21). And Jesus said to him, "Follow me, and leave the dead to bury their own dead" (Matthew 8:22).

The call that Jesus made was always a call of obedience. It was a call to follow. It was a call to imitate Jesus.

This is for all of us today. Paul told those in Corinth, "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). In other words, Paul was seeking to imitate Christ. And to the extent that he was doing so, he called others to join him in following Jesus.

Now, for us, we don't have the luxury that John (and perhaps some of his initial readers) did. John heard Jesus. John saw Jesus. John touched Jesus.

1 John 1:1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life.

We don't have that privilege, but we do have the New Testament. Particularly, we have the four gospel accounts -- Matthew, Mark, Luke, and John. And in them, we can read about Jesus. We can read about how he lived. And we can learn how we might follow in his steps.

If anything, our text this morning calls us to an intense study of the gospels that we might see how it was exactly that Jesus lived. And so we might know how we are to do likewise. Let's just consider a few explicit examples.

John 13:12-15

When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you.

We are called to serve one another. How about this passage from the same chapter.

John 13:34-35

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

We are called to love one another.

John 15:18-21

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me.

We are called to suffer for his name.

Now, of course, there are some things that we can't imitate. We can't speak with the full wisdom of Jesus, but we speak with the wisdom that he gives to us. We can't imitate his miracles. We don't have that power to give sight to the blind or raise the dead. But, we can imitate the care that Jesus had for the weak and the lowly, the sick and despised. We can't cure leprosy. But, we can have compassion upon the down and out of society.

Jesus was the "friend of sinners." He went and dined with Zacchaeus, a despised tax collector. Jesus befriended Mary Magdalene, the demon-possessed woman. Have you ever thought about the personality of Mary? After these demons left her, do you think that she was a pristine lady, or do you think that she still had a few rough edges? Yet, Jesus loved her all the same. Jesus let a prostitute wash his feet. There are many who wouldn't even touch such a one. Perhaps there are those in this world who you need to go and touch. We too can be

friends of sinners, leading them to the savior.

Which all leads me to my final illustration--a long, but worthwhile illustration. It comes from Charles Sheldon's classic word entitled, "In His Steps," first published in 1896. It has sold more than 30,000,000 copies. It is from this book that the whole idea of "What Would Jesus Do?" comes from. In fact, the full title of the book is "In His Steps: What Would Jesus Do?" [\[4\]](#)

The book is a story about one verse: 1 Peter 2:21: "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps." This is a near parallel to our verse this morning: 1 John 2:6.

The book begins in a pastor's home. The pastor's name is Henry Maxwell. He is the pastor of the "First Church" in the railroad town of Raymond. The opening chapter sets up the entire book. It begins with Henry Maxwell in his study at home. His wife leaves for the afternoon, so all is quiet for Henry Maxwell to prepare his sermon for Sunday, which is based on 1 Peter 2:21. The outline of his message is totally expository. The first point of his sermon deals with the sacrifice and suffering of Jesus. The second point emphasizes the example that his life is for us.

Just as he began writing a third point, there was a knock at the door. From the second-story window of his study he can see who is at the front door. It's a tramp. His heart sunk as he saw that he would have to deal with another person looking for a handout. I can sympathize. My heart often sinks when I receive phone calls from those who are down and out, because all they seem to want is a handout. If I turn them away, it's an unpleasant duty. If I help them, it will often cost me a few hours of time. I'm not commending my heart's response at all. In fact, it's a sinful response, not like the example that Jesus set for us. All that to say that I can relate to the Henry Maxwell's response.

Anyway, Henry Maxwell opens the door and the conversation goes like this.

Tramp: "I'm out of a job sir, and thought maybe you might put me in the way of getting something."

Maxwell: "I don't know of anything. Jobs are scarce." (Maxwell begins to shut the door slowly.)

Tramp: "I didn't know but you might perhaps be able to give me a line to the city railway or the superintendent of the shops or something."

Maxwell: "It would be of no use. You will have to excuse me. I am very busy this morning. I hope you will find something. Sorry I can't give you something to do here. But I keep only a horse and a cow and do the work myself."

Maxwell returns to his study and finishes his sermon prep. When his wife returned, they had a brief conversation about the tramp as well as his sermon for Sunday.

The narrative quickly picks up on the Sunday morning service. The building is filled with well-dressed, comfortable people. The crowd that assembled took great pleasure in the music chosen especially to fit with the sermon.

Jesus, I my cross have taken,
All to leave and follow Thee.

Rachel Winslow, the soloist for the day, was especially impressive.

Where He leads me I will follow,
I'll go with Him, with Him, all the way.

Maxwell's sermon was polished and professional as usual as he spoke of the suffering of Christ and how we should follow in his example. At the end of his message, there was a disturbance.

The tramp came in the back door and walked down the aisle to the front. Here is how Charles Sheldon describes it in his book.

Before the startled congregation fairly realized what was going on the man had reached the open space in front of the pulpit and had turned about facing the people.

"I've been wondering since I came in here"--they were the words he used under the gallery, and he repeated them--"if it would be just the thing to say a word at the close of the service. I'm not drunk and I'm not crazy, and I am perfectly harmless, but if I die, as there is every likelihood I shall in a few days, I want the satisfaction of thinking that I said my say in a place like this, and before this sort of a crowd."

After saying these things, nobody moved, and so the tramp continued.

"I'm not an ordinary tramp, though I don't know of any teaching of Jesus that makes one kind of a tramp less worth saving than another. Do you?" He put the question as naturally as if the whole congregation had been a small Bible class. He paused just a moment and coughed painfully. Then he went on.

"I lost my job ten months ago. I am a printer by trade. The new linotype machines are beautiful specimens of invention, but I know six men who have killed themselves inside of the year just on account of those machines. Of course I don't blame

the newspapers for getting the machines. Meanwhile, what can a man do? I know I never learned but the one trade, and that's all I can do. I've tramped all over the country trying to find something. There are a good many others like me. I'm not complaining, am I? Just stating facts. But I was wondering as I sat there under the gallery, if what you call following Jesus is the same thing as what He taught. What did He mean when He said: 'Follow Me!?' The minister said,"--here he turned about and looked up at the pulpit--"that it is necessary for the disciple of Jesus to follow His steps, and he said the steps are 'obedience, faith, love and imitation.' But I did not hear him tell you just what he meant that to mean, especially the last step. What do you Christians mean by following the steps of Jesus?

"I've tramped through this city for three days trying to find a job; and in all that time I've not had a word of sympathy or comfort except from your minister here, who said he was sorry for me and hoped I would find a job somewhere. I suppose it is because you get so imposed on by the professional tramp that you have lost your interest in any other sort. I'm not blaming anybody, am I? Just stating facts. Of course, I understand you can't all go out of your way to hunt up jobs for other people like me. I'm not asking you to; but what I feel puzzled about is, what is meant by following Jesus. What do you mean when you sing 'I'll go with Him, with Him, all the way?' Do you mean that you are suffering and denying yourselves and trying to save lost, suffering humanity just as I understand Jesus did? What do you mean by it? I see the ragged edge of things a good deal. I understand there are more than five hundred men in this city in my case. Most of them have families. My wife died four months ago. I'm glad she is out of trouble. My little girl is staying with a printer's family until I find a job. Somehow I get puzzled when I see so many Christians living in luxury and singing 'Jesus, I my cross have taken, all to leave and follow Thee,' and remember how my wife died in a tenement in New York City, gasping for air and asking God to take the little girl too. Of course I don't expect you people can prevent every one from dying of starvation, lack of proper nourishment and tenement air, but what does following Jesus mean? I understand that Christian people own a good many of the tenements. A member of a church was the owner of the one where my wife died, and I have wondered if following Jesus all the way was true in his case. I heard some people singing at a church prayer meeting the other night,

'All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts, and all my doings,
All my days, and all my hours.'

and I kept wondering as I sat on the steps outside just what they meant by it. It seems to me there's an awful lot of trouble in the world that somehow wouldn't exist if all the people who sing such songs went and lived them out. I suppose I don't understand. But what would Jesus do? Is that what you mean by following His steps? It seems to me sometimes as if the people in the big churches had good clothes and nice houses to live in, and money to spend for luxuries, and could go away on summer vacations and all that, while the people outside the churches, thousands of them, I mean, die in tenements, and walk the streets for jobs, and never have a piano or a picture in the house, and grow up in misery and drunkenness and sin."

At this point he stopped speaking because he lurched and gasped and fell to the ground. Henry Maxwell said, "We will consider the service closed."

Now, I want for you to think about this happening at our church. Some undesirable person shares his story of how you have neglected to help him. Then, he falls to the ground. I then say, "We will consider the service closed."

This scene sets up the entire book, which is all about, "What would Jesus do?" During the week, the man dies. The next Sunday, Henry Maxwell gets up in front of the church telling everyone how the events of the past week shook him to the core. He then pledges to ask himself the question, "What would Jesus do?" before he does anything over the course of the next year. And by God's grace, he planned to attempt to follow in obedience. He asks the congregation to follow after his example, to which many respond.

And the story tells of how revival broke out in the church over the next year, because people were loving and serving others with great sacrifice.

Are you ready for God to work in a similar way at Rock Valley Bible Church? I have been reminded this week of whether or not I will walk in His steps. Will this week be another week of a nice sermon preached at Rock Valley Bible Church, where you remain content in your Christian life? Or, will you seek to follow in the steps of Jesus.

The book of 1 John is an "in your face," sort of book. John doesn't mince words. He calls us to show that we know him. I know of no better way than to ask yourself this question often, "What would Jesus do?"

This sermon was delivered to Rock Valley Bible Church on September 27, 2015 by Steve Brandon.
For more information see www.rvbc.cc.

[1] John MacArthur, "The Gospel According to Jesus," Preface to the Second Edition, p. 13.

[2] Ryrie, *So Great Salvation*, p. 96, italics his.

[3] <http://www.azlyrics.com/lyrics/ludo/anythingforyou.html>.

[4] https://en.wikipedia.org/wiki/In_His_Steps. You can read the entire book (for free) here: <http://www.gutenberg.org/ebooks/4540>.